EFFECT OF TEAM LEADERSHIP AND ORGANIZATIONAL STRUCTURE ON THE GROWTH OF SELECTED PENTECOSTAL CHURCHES IN KENYA

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A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF DOCTOR OF PHILOSOPHY IN ORGANIZATIONAL LEADERSHIP

PAN AFRICA CHRISTIAN UNIVERSITY

JUNE, 2026

DECLARATION

I, Samwel M. Henry, declare that this research dissertation is my original work, and it has not been presented to any other college or University for a similar or any other degree award.

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This dissertation has been submitted for examination with our approval as the appointed university supervisors.

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TABLE OF CONTENT

DECLARATION ..... **ii**

TABLE OF CONTENT ..... **iii**

DEDICATION ..... **vi**

ACKNOWLEDGEMENT ..... **vii**

ABSTRACT ..... **xiii**

LIST OF TABLES ..... **ix**

LIST OF FIGURES ..... **xi**

ABBREVIATIONS AND ACRONYMS ..... **xii**

OPERATIONAL DEFINITION OF TERMS ..... **xiii**

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY . **1**

Introduction 1

Background to the Study 1

Statement of the Problem 13

Objectives of the Study 18

Hypothesis of the Study 19

Assumptions of the Study 20

Justification/Rationale of the Study 20

Significance of the Study 23

Scope of the Study 24

Limitations and Delimitations of the Study 25

Chapter Summary 26

CHAPTER TWO: LITERATURE REVIEW **28**

Introduction 28

Team Leadership 28
Organizational Structure 36
Growth of Pentecostal Churches 43
Empirical Literature Review 48
Table Synthesis 60
Theoretical Framework 64
Conceptual Framework 72
Chapter Summary 74
CHAPTER THREE: RESEARCH METHODOLOGY 74
Introduction 75
Research Philosophy 75
Research Design 78
Target Population 79
Sample Size 80
Sampling Method 83
Types of Data 84
Data Collection Methods and Procedures 85
Validity and Reliability of Research Instrument 85
Instrument Pre-testing 89
Data Analysis 90
Ethical Considerations 97
Chapter Summary 98
CHAPTER FOUR: RESULTS AND DISCUSSIONS 98
Introduction 99
Response Rate and Demographic Profile 99

Effect of Shared Values on Church Growth....106
Effect of Team Competence on Church Growth....111
Effect of Integrity on Church Growth....116
Effect of Humility on Church Growth....122
Effect of Collaborative Climate on Church Growth....127
Team Leadership, Organizational Structure, and Church Growth....134
Summary of Quantitative and Qualitative Results....161
Chapter Summary....163

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSIONS....163

Introduction....164
Summary of Findings....165
Implications....168
Conclusions....171
Contribution of the Study to Knowledge....174
Recommendations....176
Areas for Further Research....178

REFERENCES....179
APPENDICES....245
APPENDIX I: QUESTIONNAIRES....246
APPENDIX II: INTERVIEW QUESTIONNAIRE GUIDE....258
APPENDIX III: DIAGNOSTIC TESTING....259
APPENDIX IV: PAC UNVIVERSITY INTRODUCTION LETTER……259
NACOSTI RESEARCH PERMIT AND PHOTO....27260
APPENDIX V: INFORMED CONSENT FORM....2731

APPENDIX VI: CERTIFICATE OF EDITING 2753

DEDICATION

This research dissertation is dedicated to my beloved family, as well as to my church organization: The East Africa Pentecostal Church (EAPC), for their continued unconditional encouragement, moral, spiritual and financial support during my studies.

ACKNOWLEDGEMENT

First and foremost, I thank The Almighty God who has always supplied me with what was needed to complete this great program. To get this far, my first supervisor; Dr. Nguchie Gathogo and my second supervisor; Dr. Solomon Munyao tirelessly guided me to come up with quality work. I sincerely appreciate their collective effort, great mind, punctuality, encouragement, corrections, and supportive ideas that provided me with additional knowledge and skills that were needed for the successful completion of this dissertation.

My heartfelt appreciation also goes to my beloved wife Cecilia Kaari Muguna for encouraging me and offering me a conducive environment and supportive ideas that increased my morale to work successfully. My sons and daughters always encouraged me to do my best in this study, thanks a lot.

Fellow learners in this program, particularly our president; Gilbert Atuto Angana played critical roles in exchanging great ideas through discussion questions (DQs) and weekly compendiums (WCs), as well as group interactions in an effort to motivate each other. I sincerely thank them all.

Special thanks are extended to my fellow colleagues Bishop John Jembe, Bishop Malachi Njagi, Purity Mutegi, and the National Governing Council of EAPC who always accorded me the time I needed to be outside my normal office routine duty as I worked on this study.

It is not possible to mention every person who has made some contribution to my work but may God the Almighty extend his unfailing love and blessings upon all these dear ones.

ABSTRACT

Although from a global perspective Pentecostalism appeared to be growing, there are some parts of the globe, regionally, and locally where growth is not taking place. The church is encouraged to apply a leadership style that can enable growth in all dimensions. This study assessed the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. Three theories informed this research: the Hill Model for Team Leadership Theory, Classical Organizational Theory and Mead's Theory of Church Growth. The study employed a pragmatism research philosophy. The research design was a convergent parallel mixed method, while the target population was the selected Pentecostal churches in the 47 counties of Kenya, where the number of bishops, reverends, and pastors totaled 42,209. Through purposive sampling, the study targeted five counties from the 47 counties of Kenya, where the number of bishops, reverends, and pastors totaled 7,626. The sample size was 380 respondents. Data collection was done through open- and closed-ended questionnaires, and interviews. The analysis of the data was done using SPSS version 20.0 and NVIVO 12 Pro software. Quantitative data was analysed using correlation and regression techniques while qualitative data was analysed using thematic analysis method. The study revealed that shared values had a small but significant positive effect on church growth, accounting for 4.7% of the variance, with mutuality emerging as a key theme. Team competence showed a moderate positive effect, explaining 7.8% of the variance, supported by the theme of team capability. Similarly, integrity accounted for 7.3% of the variance in church growth, with accountability highlighted as an essential theme. Humility had a notable positive effect, explaining 13.4% of the variance, with a willingness to learn identified as a critical sub-theme. Collaborative climate had the strongest effect, accounting for 16.8% of the variance, with inter-denominational partnerships and workgroup support underscored as vital qualitative insights. While organizational structure strongly predicted church growth ($p<.01$), it did not moderate the relationship between team leadership and growth; however, qualitative data highlighted its operational role through themes such as unified commitment and departmentalization. The study concluded that team leadership played a positive role in church growth but it was not a panacea for church growth. Further, while organization structure directly contributed to church growth, it did not moderate the effect of team leadership. It was recommended that church leaders should develop and implement policies that promote a culture of teamwork and collaboration. The research should be replicated in other church denominations for comparison.

LIST OF TABLES

Table 2.1 Literature Review Matrix 61

Table 2.2 Summary of Theories and Their Link with Main Constructs of this Study 71

Table 3.1 Population Matrix 76

Table 3.2 Sampling Matrix 82

Table 3.3 Minimum Value of CVR, p = .05 86

Table 3.4 Reliability Statistics 89

Table 3.5 Objectives, Hypotheses and Data Analysis Models 94

Table 4.1 Response Rate 99

Table 4.2 Distribution of Respondents by Gender 100

Table 4.3 Distribution of Respondents by Marital Status 101

Table 4.4 Distribution of Respondents by Age 102

Table 4.5 Distribution of Respondents by Level of Education 103

Table 4.6 Years Served in Church 104

Table 4.7 Distribution of Respondents by Designation 105

Table 4.8 Descriptive Statistics 106

Table 4.9 Correlation Analysis between Shared Values and Growth of selected Pentecostal Churches 108

Table 4.10 Regression of Church Growth on Shared Values 108

Table 4.11 Shared Values Theme 110

Table 4.12 Descriptive Statistics for Team Competence 111

Table 4.13 Correlation between Team Competence and Church Growth 113

Table 4.14 Regression of church growth on team competence 114

Table 4.15 Team Competence Theme 115

Table 4.16 Descriptive Statistics for Integrity Items 116

Table 4.17 Correlation between Integrity and Church Growth 118

Table 4.18 Regression of Church Growth on Integrity 119

Table 4.19 Integrity Theme 120

Table 4.20 Descriptive Statistics for Humility Items 122

Table 4.21 Correlation between Humility and Church Growth 124

Table 4.22 Regression of Church Growth on Humility 125

Table 4.23 Humility Theme 126

Table 4.24 Descriptive Statistics for Collaborative Climate Items 127

Table 4.25 Correlation between Collaborative Climate and Church Growth 129

Table 4.26 Regression of Church Growth on Collaborative Climate 130

Table 4.27 Collaborative Climate Theme 131

Table 4.28 Descriptive Statistics for Organizational Structure Items 135

Table 4.29 Organization Structure Theme 139

Table 4.30 Descriptive Statistics of Numerical Growth Items 142

Table 4.31 Numerical Church Growth Theme 144

Table 4.32 Descriptive Statistics for Spiritual Growth Items 147

Table 4.33 Descriptive Statistics for Physical Growth Items 148

Table 4.34 Physical Growth Theme 150

Table 4.35 Descriptive Statistics for Church Finances Item 152

Table 4.36 Financial Growth Theme 153

Table 4.37 Financial Constraints 155

Table 4.38 Intercorrelation between Team Leadership, Organizational Structure, and Church Growth 157

Table 4.39 Hindrances to Church Growth Theme 158

Table 4.40 Testing the Moderating Effect of Organizational Structure 159

Table 4.41 Summary of Quantitative and Qualitative Results 161

LIST OF FIGURES

Figure 2.1 The Hill Model for Team Leadership 61

Figure 2.2 Conceptual Framework 69

Figure 5.1 Hierarchy of Team Leadership Model 166

ABBREVIATIONS AND ACRONYMS

ACGSC	Analysis of Church Growth Strategies in the 21st Century
CCC	Corporate Cultural Characteristics
COT	Classical Organizational Theory
CSR	Corporate Social Responsibility
CTLI	Collaborative Team Leadership Survey
CVR	Content Validity Ratio
DLOQ	Dimensions of Learning Organization Questionnaire
EAPC	East Africa Pentecostal Churches
ELT	Ethical Leadership Theory
H	Hypothesis
IB	Innovative Behavior
KRA	Kenya Revenue Authority
MTCG	Mead's Theory of Church Growth
NACOSTI	National Commission for Science, Technology & Innovation
OS	Organizational Structure
PLIS	Perceived Leader Integrity Scale
SPSS	Statistical Package for the Social Sciences
TES	Team Excellence Survey
TL	Team Leadership
CTLI	Collaborative Team Leader Instrument

OPERATIONAL DEFINITION OF TERMS

Pentecostalism: This term includes Christian movements which emphasize baptism in the Holy Spirit after salvation, evidenced by speaking in tongues, healing, prophecy, and exorcism (Robins, 2024). In this study, Pentecostalism was used to mean classical Pentecostalism, not neo-Pentecostalism or Charismatic movement (David, 2023).

Church Growth: Church growth entails the process of growing, increasing or developing the congregation of the called-out ones (Snyder, 2021). Apostle Paul shows that the main work of the gifted men (apostles, prophets, evangelists, pastors, and teachers) is to enable the saints to mature in their understanding of Christ and to reach unity of faith (NIV Study Bible, 1995, Eph. 4:12-13). This study used the term to refer to increase in membership numerically, members' maturity spiritually, Church physical and financial growth.

Team Leadership Theory: This is a recent leadership theory that does not discriminate between the leader and the other team members (Henry et al., 2025; Raithel, 2023). The current study used the term 'team leadership' to mean the coordinated activities of cohesive Pentecostal denominations who contribute diverse skills and resources to accomplish a compelling common goal of growing the church numerically, spiritually, physically, and financially.

Organizational Structure: Organizational structure is the framework of various elements or components showing relations on jobs, systems, operating process, people and groups in an organization. Through organizational structure, tasks are divided for the purpose of determining duties, how they are coordinated and how actions of members are controlled with the aim of achieving goals (Wang et al., 2024). It spells out the matter of delegation of responsibilities, duties of every individual or group in

every department, relationships and models of communication thus creating efficiency in the functions of the organization. This ensures there is job satisfaction among employees in the organization (Organizational Structure – ProjectProGH, 2020). The current study used the term organizational structure to refer to duties, communication procedures, layout of how work or ministry flows, interconnectivity and interdependence between departments and how administration and leadership in the church is shared (Worren & Pope, 2024).

Collaboration: Collaboration refers to conscious or deliberate and orderly coming together of individuals, groups or organizations to work together as partners to achieve jointly determined goals (Castaner & Oliveira, 2020). This research used this terminology in reference to cooperation and coalitions between various Pentecostal denominations for the purpose of growth of Pentecostal churches in Kenya.

Competent Members: This conveys the idea of members with the required reasoning ability, attitudes, knowledge and skills that combine together to provide progress of a team as each member performs his or job tasks adequately (Kalli, et al., 2023). To produce the desired results, competent members are needed (Shin & Kim, 2021). For the current study, the term competent members was used to mean required skills and knowledge to enable the functioning of team.

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This study sought to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. This chapter presents a general overview of the various sections of what is covered and points out the basic form and shape. The chapter provides a detailed background of the study, presenting the three variables and viewing them from global, regional, and local perspectives in relation to the topic under investigation. Further, the paper presents the problem statement, objectives, hypotheses, assumptions of the study, justification or rationale of the study, significance of the study, scope of the study, and the limitations and delimitations of the study. The section also discusses the problem of the growth of Pentecostal churches using the funnel approach. The chapter closes with a brief summary. Overall, chapter one lays the foundation for the entire research work. What follows is a discussion of the background of the study, focusing on the main sections of team leadership, organizational structure, and the growth of selected Pentecostal churches in Kenya.

Background to the Study

For any organization to run effectively, leadership is one element that is critical both in profit and nonprofit contexts (Dicke & Ott, 2023; Țiclău et al., 2021). The leadership challenges that various organizations face does not leave the church out. As the world's population increases, the church needs to apply the right leadership style so as to keep up with that rate of the increase (Inglehart, 2021). Due to the current leadership challenges from the global level down to the local levels

where all forms of organizations are affected, team leadership style provides a more stable performance for both profit and none profit organizations (Cai, 2023).

The current study has three variables: team leadership as an independent variable, the organizational structure as the moderating variable and the growth of Pentecostal churches in Kenya as the dependent variable. A team is understood to mean an organizational group that is made up of individuals who depend on one another and who have similar ideas and goals working together to accomplish those goals (Chatterjee et al., 2022). Working together with others is more productive than working alone (Ji & Yan, 2020). Team leadership is a vacation from the old pyramidal kind of leadership. In the current century, to be tied to the old way of leadership, the traditional hierarchical, whether in secular or private sectors, it is to invite failure (Whitelaw et al., 2020). No wonder many organizations today who wish to remain for long in favorable business positions are considering and adapting to the team leadership form (Quansah & Hartz, 2021).

In this study, team leadership refers to the collaborative integration of diverse activities and roles within Pentecostal denominations, where leaders unite with the purpose of combining varied skills, gifts, and resources to pursue a shared mission. This mission is aimed at fostering holistic church growth, numerical, spiritual, physical, and financial. Further, it will involve creating acceptable and favorable conditions to enable the unity of many Pentecostal churches as they work together for the same course. Borrowing from a definition of partnering and teaming in the field of flight departments by Hamalainen (2020), this study holds the view that such teaming and partnering that will bring Pentecostal denominations and groups together is needed to help achieve more in terms of church growth or fulfilling the Great Commission.

There are various reasons why team leadership was chosen for this study. Mokgwane and Omobonike (2021) point out, team leadership is necessary due to increasingly difficult and challenging tasks that may be very large to be done by one individual or a single organization. In addition, team leadership style is necessary to enable and provide the best way of using available resources and giving quality services in terms of resolving and dealing with problems together with coming up with new ideas and thinking in a new way (Huang et al., 2022). Again, it is not possible for one individual or single organization to have all the needed understanding, effective application of acquired knowledge and inventiveness (Bakker et al., 2023). Moreover, as noted by Nanjundeswaraswamy et al. (2023) team leadership style can work well with all other leadership theories or styles.

For the current study, the chosen dimensions or elements of team leadership included: shared values, competence of team members, integrity, humility and collaborative climate (Lei et al., 2022). Team leadership values are distilled in leadership theory, which involves guiding team members toward improved performance and taking necessary actions to maintain focus on organizational goals (Brown et al., 2021; Do, 2025). This concept is central to the Hill Model of Team Leadership, which emphasizes both team performance and team development (Ejoh & Omoile, 2024; Saidoun, 2023; Siangchokyoo & Klinger, 2022). A study conducted by Lee et al. (2021) found out that team leadership intensifies the possibility of achieving the expected results because of its support of shared values.

Shared values refer to the foundational beliefs – truth, respect, responsibility, and compassion – that show the direction of the behaviors of a group to enhance and maintain a high-performing team (Satell & Windschitl, 2021). Another essential element in team leadership is team competence (Doblinger, 2021; Lotrecchiano et al.,

2020). Studies have shown that team competence is a vital component of effective organizational leadership, as it fosters both individual and collective self-esteem (Ahmad et al., 2024; De Prada et al., 2024). When team competence is nurtured, individuals are more confident that their efforts will be recognized and meaningfully incorporated into the team's performance, thereby enhancing motivation, collaboration, and goal attainment (Kuknor et al., 2025; Oh & Choi, 2020). Integrity is also an important and necessary element under team leadership (Saleem et al., 2024). A study by Choi et al. (2020) shows a positive relationship between integrity and role performance. Integrity is especially vital in a church context, as the Christian faith assumes that leadership is fundamentally rooted in moral and ethical uprightness (Robinson, 2024; Zatu, 2022). Humility is another element under team leadership (Lei et al., 2022; Savage, 2021). A study carried out by Yang et al. (2022) found that both humility and integrity of leaders contribute to workers' carrying out of their duties. In team leadership, collaborative climate is another necessary element that defines team leadership (Ang'ana & Kilika, 2022; Elyousfi et al., 2021). Team competence is reflected in the degree of collaboration among individuals working toward common organizational goals (Klatt et al., 2021). Hamalainen (2020) and Paredes-Saavedra et al. (2024) show that for a team to fulfill the great commission, working together is necessary.

This study is cognizant of other elements of team leadership like commitment, shared goal and vision, shared leadership, communication, respect, accountability, trust, leadership, diversity, empathy and delegation (Adham & Sukkar, 2024; Chin, 2024) - this study zeroed in on only five elements of team leadership as discussed above: shared values, competent members, humility, integrity and collaborative climate. The selection of these elements is logical, taking into account that it is not

practical to study all the elements of team leadership theory and yield meaningful results in one single study. Further, these selected elements abide more directly with church leadership. In addition, this combination enabled the researcher to arrive at the findings in relation to growth of selected Pentecostal churches in Kenya. The selected elements were tested to find out their effect on growth of Pentecostal churches.

Organizations, whether profit or nonprofit, religious or secular, require proper structures that can allow quality operations, interrelationship among various dimensions, and execution of organization's strategies (Ahmad et al., 2022; Wagner, 2021). On this matter of organizational structure, it is evident from studies that many organizations today are deserting the traditional hierarchical forms of leadership to embrace forms of leadership where workers take part to enable the handling of increasingly difficult tasks, more international influence, and to sustain a favorable position in the business world (Saha et al., 2023; Zhao et al., 2023). Organizations that have team-based mindset, correctly using technology, and have agreement between structure and coordination are operating faster in the accomplishment of set goals (Reitzig, 2022; Mokgwane et al., 2020).

As it applies to church set up, organizational structure refers to a layout of how work or ministry flows, how departments connect and depend on each other, and sharing of administration and leadership in the church (Worren & Pope, 2024). Studies show that church organizational structures directly affect the churches' growth and development (Dunaetz et al. 2025; Vermeer & Scheepers, 2021). Different churches have structured their leadership based on their interpretation of biblical principles and organizational needs. Most Pentecostal churches tend to adopt a relatively loose leadership structure, typically with a central figure providing leadership at the apex (Ngutu, 2021). However, the day-to-day operations of local

congregations are often overseen by local leadership under the direction of senior pastors (Nyanni, 2021). These local leaders are responsible for the management and spiritual oversight of their churches, while the top leadership primarily safeguards the overall doctrinal integrity and vision of the church.

There are varied reasons that prompted the researcher to settle for organizational structure as a moderating variable in this study. Firstly, past studies conducted had positively linked organizational structure and church growth (Jenssen, 2020). Secondly, other past research shows ambiguity and uncertainty in respect to corporate governance principles that should be followed by churches due to the fact that churches do not use the same organizational structure or corporate governance (Makinde & Ekundayo, 2021). It is therefore in order for one to conclude that organizational structure even in non-profit organizations has the potential to accelerate or slow down growth rate of churches. The study is necessary to prove or disapprove these assertions by earlier scholars and especially with regard to growth of Pentecostal churches.

There are five dimensions of organizational structure in this study: departmentalization, chain of command, span of control, work specialization and unified organizational commitment (Barnhill et al., 2021). These dimensions are grounded in the principles of classical organization theory, which emphasize formal structure, clear hierarchy, and efficient division of labor (Dosi et al., 2021). Departmentalization is arranging and putting activities and people into different governable departments based on activities that resemble (Ugoani, 2021). A study by Ugoani (2021) found out that there was a positive relationship between departmentalization and management performance in the bank sector. Also, Elrod and Fortenberry (2024) and Wyss and Preston (2022) point out that order, correctness and

achievable outcomes can be achieved in any organization through applying the principle of departmentalization.

Another key element of organizational structure is the chain of command (Van der Hoek et al., 2024). This involves assigning responsibility and authority across various levels of the organizational hierarchy to ensure order, accountability, and efficient decision-making (Malgorzata and Magdalena (2020; Zerfass, & Link, 2024). Span of control is also a fundamental aspect of organizational structure that delineates the scope of authority across different staff levels, both horizontally and vertically (Bhattacharyya, 2024; Farrar, 2023). This clarity not only streamlines workflow but also strengthens accountability, as each individual understands their role and how it connects with the responsibilities of others (Jacobsen et al., 2022; Lee, 2022; Xinyu, 2023). Work specialization focuses on individual competence, encouraging each person to undertake functions aligned with their training, skills, and natural gifting (Kimani et al., 2020; Rinta-Kahila et al., 2023). Studies conducted by Obias et al. (2025) and Gbenga and Blessing (2024) confirmed that breaking work into smaller components has the effects of bringing satisfaction among workers. Unified organizational commitment denotes the commitment of all members to fulfill the goals of the organization by all being part of the work as they all pursue the team's vision (Labetubun & Dewi, 2022). According to studies, organizational commitment has been found to work well and to bring success in various fields including educational institutions (Bashir & Gani, 2020; Ladelsky & Lee, 2022).

There are varied reasons why the researcher settled on the above dimensions. The researcher anticipated that the chosen elements would be able to demonstrate how organizational activities are divided, organized, and coordinated (Wang et al., 2024; Albert, 2024). Together with providing coordination in various divisions of work, the

chosen dimensions were critical in determining the manner in which information flows between various levels within an organization (Calhau et al., 2024). Also, the dimensions chosen will provide various positions of people as working in groups in units in the entire organization (Obias et al., 2025). Further, the combination of the dimensions chosen may form a formal structure for Pentecostal churches. Again, it was important to test how these dimensions can apply in a church leadership set up with a view to accelerating growth of Pentecostal churches. The researcher now turns to the third variable in this study.

The growth of selected Pentecostal churches is the dependent variable. This variable comprises four key elements: numerical growth, spiritual growth, physical growth, and financial growth. These dimensions are well articulated in Mead's Theory of Church Growth, which offers a holistic understanding of church development (Conrad, 2023). The theory addresses both objective indicators, such as attendance and infrastructure, and subjective aspects like spiritual vitality and congregational engagement, providing a comprehensive framework for evaluating church growth (Lawton, 2022).

Numerical church growth is a major output of a church's disciple-making process and the work of the Holy Spirit (Estes, 2022). Where the church is growing numerically, there ought to be corresponding spiritual growth (Dorceus, 2024). Spiritual growth of the church refers to church members' advancement in becoming like Christ as shown in Acts 2:42 and 16:5 with the final aim found in Ephesians 4:15-16 (Johnson, 2020; Luke, 2024). Spiritual growth describes the central Christian call to align one's life with the teachings of Jesus Christ and the work of the Holy Spirit (Orthner, 2021; Norwood, 2023).). All other dimensions proposed by Mead, numerical, physical, and financial growth, are sustained and enriched by this spiritual

foundation. Therefore, it was essential to assess the spiritual growth of individuals within the church (Norwood, 2023).

A healthy church does not only grow numerically and spiritually, but also physically (Shaasha et al., 2024). Physical growth of the church refers to progress of the church in applying technology, structures to serve as offices, Sunday School rooms for learning, organizing public activities for the community, plans for feeding people who are less fortunate in society and accumulating valuables for the church (Francis & Village, 2021; Magezi & Nanthambwe, 2022). The church should also grow in the manner in which it manages its finances (Crumroy et al., 2023; Tetteh et al., 2021). Through faithful giving, the church is able to meet its operational costs, invest in outreach programs, and address various infrastructural needs (Segal, 2023; Muskanan et al., 2020). This financial support enables the church to function effectively and extend its impact within and beyond the congregation (Deniswara et al., 2023; Pau et al., 2021).

There are varied reasons why the above dimensions or elements for growth of Pentecostal churches are chosen for this study. Although there are other elements of growth of Pentecostal churches, this study zeroed in on only four elements as discussed above: numerical growth, spiritual growth, physical growth, and financial growth. The selection of these elements is proper for it takes into account that it is not practical to study all the elements of growth of Pentecostal churches and yield meaningful results in one single study.

In unpacking this study, the concept of Pentecostal churches and who they are is important to understand. This study used the term Pentecostal to refer to classical Pentecostalism, not neo-Pentecostalism or Charismatic movement which take a different meaning. Classical Pentecostalism has some beliefs and practices that

set them apart from Neo-Pentecostalism and Charismatic: personal experience of God, baptism in Spirit with initial evidence of speaking in tongues as in the Day of Pentecost (NIV, 1995, Acts 2:4), and belief in the gifts of the Holy Spirit (Benyah, 2021; Garrand & Doran, 2020). They also emphasize expressing of joyful bodily worship, dancing and praises to God, conversion, holding a set of moral principles, and taking the Bible words literally (Hackett, 2021). The term Classical Pentecostalism is inclusive of various Pentecostal denominations who hold similar beliefs and practices. Contrary to Classical Pentecostalism, Neo-Pentecostalism does not lay much emphasis on the baptism of the Holy Spirit and speaking in tongues and holiness (Simbeck, 2025). Charismatics, like classical Pentecostals, put emphasis on the gifts of the Holy Spirit, but unlike the Pentecostals, they don't separate from the mainline denomination; they continue observing some practices and beliefs of the mainline denominations where they belong whilst at the same time holding and practicing Pentecostal beliefs (Gathogo, 2022).

The growth of Pentecostal churches is facing challenges in the 21st century. Previous research studies conducted at the global, regional and local contexts had confirmed that, indeed, Pentecostalism is not growing at the same rate in various parts of the world. For instance, such places as Latin America, India, Norway, and Mexico have experienced growth of Pentecostalism at a great rate (Jenssen, 2020). However, Pentecostalism has suffered a decline in various places (Ferreira & Chipenyu, 2021; Thiga et al., 2021). The decline has been witnessed in Germany and US (Wilkinson & Haustein, 2023). A study by Kim (2022) reports that the South Korean churches recorded continuous church growth up to early 1990s; unfortunately, majority of the churches in some areas in South Korea are sluggish and slowly becoming smaller in number year by year (Yoo & Agadjanian, 2021). Another study by Jung (2022) points

out that South Korerans who are in their twenties and thirties are moving away from religion. The numeric decline in South Korean churches especially post-Covid is also reported by Lee and Oh (2021). This points to a problem that requires attention and a solution. In addition, a decline of Christianity in Middle East from 13.6% of approximately 37 million population in 1900 to less than 4% of approximately 500 million people in 2024 has been reported (Johnson & Crossing, 2021; Zurlo et al.,2024).

According to a study carried out by Kaba (2020), Africa's population has moved from 228.7 million in 1950 to 1,340,598,147 billion in 2020. The increase is over one billion and making Africa number two continent of the world in terms of population. According to studies, Africa has 18.2% of the world population of 7,794,798,739 in 2020 (Denise et al., 2022). The increase is always on an upward trend and is roughly calculated that 2.8 billion people will be in African region by 2060 (Tinseth, 2025). From Africa's population of about 1.340 billion in 2020, the current Pentecostal adherents are about 107 million (Majawa, 2020). As it relates to Pentecostal growth, various African countries show different figures. For example, according to Vaughan (2025) and Uroko (2024) Nigerian Pentecostalism growth has been witnessed in a big way. A study by Ilesanmi (2023) on the rising paradigm of Pentecostapreneurship in Nigeria found out that Nigeria comes second after Brazil which is leading in the world in respect to the number of Christians. The study confirms that Pentecostalism growth in Nigeria has moved from 3.9 million Pentecostals in 2007 to 63% currently (Adelakun, 2023; Ovbiebo, 2021). A later study by Ajim and Akwaki (2023) confirm the influence of Pentecostalism in Nigeria where the Christian-Muslim negative relationship continue to escalate.

However, studies confirm that although the church in North Africa existed and flourished for about five hundred years before Islam was born and before white missionaries came with the gospel to Africa (Ilarious, 2023), North Africa is now dominated by Muslims and Pentecostalism is not growing (Kaba, 2022). This includes countries of Algeria, Libya, Tunisia, Egypt and Morocco. Studies show that in Algeria and Tunisia where Islam is the state religion the percentage of Christianity and other religions is less than 1% (Idrissi, 2021). The situation is not different in Libya where the percentage of all Christians make up 2.7% of Libya's population of 6.2 million (Adesina, 2021; Attia et al., 2022). In Morocco, Christians is a minority group, less than 1% of the country's population of 36.7 million as per midyear 2022 record (James, 2023; Zhour, 2020). Additionally, the percentage of Christianity is very small in Mayotte (5.7%), Mauritania (5.9%), and Somalia (less than 0.1%) (Adewoyin & Odimegwun, 2022).

The growth of Pentecostalism recorded good growth rate between 1970s and 1990s in Kenya (Mwangi & Mugambi, 2024). In 1990s the Assemblies of God was one of the fastest growing denominations in Nairobi. Gitonga (2021) noted that between 1972 and 1986 the number of Pentecostal churches was twice as many. This revival gave birth to Pentecostal Deliverance Church of Kenya, a denomination whose origin is associated to Apostle Joe Kayo. As studies confirm, between 1990s and 2010, there were several evangelistic gospel crusades in Nairobi and elsewhere in Kenya (Gathogo, 2022). However, growth of Pentecostal churches is declining today various areas in Kenya. This decline has been witnessed in various Pentecostal churches including Jubilee Christian Church, The Mavuno Church, Kenya Assembly of God and Calvary Worship Center (Thiga et al., 2021). Can team leadership save the current situation?

There are various and varied reasons why growth of Pentecostal churches was chosen as the dependent variable in this study. Studies indicate that although Pentecostalism phenomenon has witnessed growth in many parts of the world, growth has not been witnessed in some other parts (Wilkinson & Haustein, 2023) and therefore the need for this study to be conducted. This study is also needed to shed light and to add knowledge on the matter of growth of selected Pentecostal churches and to provide practical solutions to the problem of slow growth in the areas of study (Thiga et al., 2021). Slow growth of the church will have adverse effects of being a change agent, not only on the church but also on the society at large (Iliya, 2021).

Statement of the Problem

The purpose of this study was to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. The Bible reveals the ideal situation of the church. Based on the book of the Acts of the Apostles (NIV Study Bible, 1995, Acts 1:15; 2:41, 47; 4:4; 5:14; 6:1, 7; 8:4-13; 9:42;11:21; 12:24; 13:48) (Droz & Gez, 2021) and the command of Jesus Christ (NIV Study Bible, 1995, Matt.28:19-20, Mk. 16:15-20; Ac. 1:8), the church ought to grow (Alawode, 2023). According to studies, growth of the church is dependent on leadership style employed (Irawati, 2021; Jenssen, 2019). As believers engage in the Great Commission in obedience to Christ, the church is expected to grow in quantity and quality (Tedjo et al., 2022). Is this what is happening currently? How does the actual situation of the church look like? What is the problem of the church? The next paragraph addresses these concerns.

Although the church is expected to grow, a look into the current affairs in the context of this study shows a problem with respect to leadership employed. Some Pentecostal churches are in competition against one another. Others are still in the old

hierarchical traditional practices, dictatorial and bureaucratic style of leadership where leaders on top give unquestionable orders to those below. An empirical case study of EAPC by Nkonge (2020) revealed a challenge of spiritual growth of the church linked to a hostile pastoral work environment characterized by a family-unfriendly church culture and organizational structure where political wrangles are entrenched in the leadership hierarchy. Decline of the church through church split occasioned by leadership wrangles have similarly been documented among FGCK, GRC, and PEFA (Thiga et al., 2021). Also, the risk of experiencing spiritual burnout is particularly elevated in the context of pastoral ministry growth within PAG, with empirical evidence indicating that 95% of pastors struggled in this area of church growth (Omugaq & Njoroge, 2023). Similar challenges were reported by Matshobane and Masango (2020) among AIPCA churches. In some churches like the Word of Faith Church, high turnover of volunteers undermine church growth programs (Ndambuki et al., 2025). Matisi (2020) found that the youths were uncomfortable with the dictatorial leadership style commonly applied in PEFA churches. Also, Thiga et al. (2021) and Tagwirei (2024) observed that constant conflicts are notable features among Pentecostal churches, thus, compromising growth of the church. In addition, Nyakundi and Ayako (2020) noted that poor leadership styles negatively affected PAG church Kianungu in Nyamira leading to a downward trend in her membership. Clearly, the leadership style a leader chooses, affects the outcome of one's leadership (Bwalya, 2023).

Consequences as a result of lack of growth of Pentecostal churches due to poor leadership styles churches can be witnessed in different forms: inability to adequately carry out the biblical mandate of the Great Commission, poor discipleship, financial crises leading to death of projects, and unending conflicts (Tagwirei, 2024).

The church is a change agent – it has the ability to stop evil practices in the society – but only when growth is taking place in all dimensions (Iliya, 2021).

Something needs to be done urgently. An alternative form of leadership is therefore necessary; thus, the need for team leadership (Fernandopulle, 2021; Whitelaw et al., 2020). Team leadership has worked well in many organizations for it provides an atmosphere where all team members come with opinions, talents, skills, experiences, and gifts (Roberson & Perry, 2022). It is a form of leadership style that embraces the idea of shared leadership and has gained popularity among many both in the secular and private sectors as a better alternative than the hierarchical traditional forms of leadership (Ogada, 2020; Siangchokyoo & Klinger, 2022). The researcher hopes that through team leadership and organizational structure, growth of Pentecostal churches can take place even in areas where growth is slow or stagnant. This study sought to assess the effect of team leadership and organizational structure on the growth of Pentecostal churches. Using a funnel approach, the paragraphs that follow shed light on this matter and identify gaps that this study sought to bridge.

Rahmelia, et al. (2022) conducted research that utilized both qualitative and quantitative approaches in Cebu City in Philippines on a Socio-historical study with regard to the rise and growth of Pentecostal churches. The study used a Historical approach with pastors, retired pastors, and other key informants as respondents. The outcome showed a steady growth of Pentecostalism since the birth of the church. However, the study was conducted in Philippines whereas, the current study was conducted in Kenya. In addition, the study used a historical method, but the current study used convergent parallel mixed method.

Whereas a study Rahmelia, et al. (2022) shows steady growth of Pentecostal churches, there are other studies showing a contrast. For example, a study was

conducted by Dandridge (2020) in Virginia to address the decline of church membership and attendance in several rural communities. The research was an exploratory, mixed -methods design, using survey and interview methods to collect data. The participants were five pastors aged thirty-five years and above with a minimum five years of service. Also, church members aged eighteen years and above participated. The findings indicated poor or irregular attendance of church. It was also found that churches are not collaborating to do ministry work, thus, weakening the work of winning souls. In the analysis of this article by Dandridge (2020), there are gaps identified. The study by Dandridge (2020) did not combine the concepts of team leadership, organizational structure, and growth of selected Pentecostal churches. In addition, study by Dandridge (2020) was conducted in Virginia, while the current study was conducted in Kenya. Dandridge (2020) employed exploratory mixed methods design. The current study employed a convergent parallel mixed method to bridge this said gap. The current study also sought to confirm whether or not there is steady growth or decline of Pentecostal churches.

Peter (2023) conducted research in Akwa Ibon State University in Nigeria to examine the issue of Christian leadership and its implications on the development of Pentecostalism in Nigeria. A participant observation method was used. The findings confirmed poor Christian leadership manifested in corruption and weak values is the main cause of slow growth and development of Pentecostalism in Nigeria. There are gaps identified. The study by Peter (2023) was conducted outside Kenya, while the current research was conducted in Kenya. Again, in contrast to the current study that combined the three concepts (team leadership, organizational structure, and growth of selected Pentecostal churches), research by Peter (2023) dealt with concepts of

Christian leadership and its implications on the development of Pentecostalism in Nigeria.

Thiga et al. (2021) conducted qualitative research in Nairobi Kenya with the purpose of determining the effects of church conflicts on the growth of Pentecostal churches. Four churches in Nairobi were singled out for this study: Full Gospel Churches of Kenya, Kenya Assemblies of God, Pentecostal Evangelistic Fellowship of Africa, and Worldwide Gospel Church of Kenya. The research by Thiga et al. (2021) targeted church leaders with at least two years' experience who were selected through purposive sampling methods. Data was collected using face-to-face individual interviews and data was analyzed using thematic content analysis method. The findings established that there were leadership disputes at both national and local levels and this negatively affected the growth of the church by members running to other churches. There are gaps identified. The study by Thiga et al. (2021) did not combine the three concepts (team leadership, organizational structure, and growth of Pentecostal churches) as the current study has done. Research by Thiga et al. (2021) was qualitative in nature but the current study employed convergent parallel mixed method.

The current study assessed the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. The study sought to confirm whether or not team leadership and organizational structure can contribute to the growth of the church numerically, spiritually, physically, and financially. This problem needed to be addressed to awaken congregations that are declining in growth to engage in activities that help the church to move forward and fulfill its mandate. Addressing this problem also serves as an eye opener to church leadership in the

matter of great commission and discipleship. Unless this problem is solved, the seeming contradiction in literature will remain unresolved.

Some literatures reviewed emphasize the growth of Pentecostalism, while other literatures point to the decline of the same. The assumption that Pentecostalism is growing worldwide will blind church leaders to the fact that the growth of Pentecostalism is dwindling and unless this is given proper attention, it will affect every other part of the globe. According to Ferreira and Chipenyu (2021), lack of growth of the church in all dimensions, especially quantitative and qualitative, renders the church a failure in carrying out her mandate of the Great Commission and has the danger of making the church irrelevant in the community. Lack of church growth reduces the church to a non-transformative agent and a dead institution deficient of influence in the world (Ferreira & Chipenyu, 2021). The current research sought to answer the following question: To what extent does team leadership style and organizational structure affect the numerical, spiritual, physical, and financial growth of the church and how would they bring a steady growth on the Pentecostal churches in Kenya?

Objectives of the Study

The general objective of this study was to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya.

Specific Objectives

1. To assess the effect of shared values on the growth of selected Pentecostal churches in Kenya.
2. To determine the effect of team competence on the growth of selected Pentecostal churches in Kenya.

3. To explore the effect of integrity on the growth of selected Pentecostal churches in Kenya.
4. To investigate the effect of humility on the growth of selected Pentecostal churches in Kenya.
5. To ascertain the effect of collaborative climate on the growth of selected Pentecostal churches in Kenya.
6. To find out whether organizational structure moderates the relationship between team leadership and the growth of selected Pentecostal churches in Kenya.

Hypothesis of the Study

H_{01}: There is no significant effect of shared values on the growth of selected Pentecostal churches in Kenya.

H_{02}: There is no significant effect of team competence on the growth of selected Pentecostal churches in Kenya.

H_{03}: There is no significant effect of integrity on the growth of selected Pentecostal churches in Kenya.

H_{04}: There is no significant effect of humility on the growth of selected Pentecostal churches in Kenya.

H_{05}: There is no significant effect of collaborative climate on the growth of selected Pentecostal churches in Kenya.

H_{06}: There is no significant moderating effect of organizational structure on the relationship between team leadership and the growth of selected Pentecostal churches in Kenya.

Assumptions of the Study

There are various assumptions that this research made. The study assumed that shared values, team competence, integrity, humility, and collaborative climate affect church growth and that organizational structure moderated the relationship between team leadership and growth of selected Pentecostal churches. The study also assumed that the participants accurately and genuinely understood and answered all the questions they were asked. Additionally, the study assumed that as much as possible, the participant's characteristics within this study were similar and without a bias in responding to questions. Further, the study assumed that the participants or respondents expressed their knowledge and emotions in an honest manner. Again, it was assumed that the study ran uninterrupted or unhindered by factors like sickness or lack of finances to mention but a few. Finally, the study assumed that it created new knowledge in the area of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya, and contributed to the existing body of knowledge on team leadership.

Justification/Rationale of the Study

There are varied reasons for undertaking this research. The study was intended to highlight on the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. The study was required because empirical evidence reveal that the selected Pentecostal churches were either experiencing challenges of stunted growth or decline (Njiru, 2021; Wilkinson& Haustein, 2023). The quote made by Burroughs (2023) makes a lot of sense: "When you stop growing you start dying." This is true even as it applies to church growth. If the church is not growing or has plateaued, there is a great danger of church dying or simply going to survival mode. Dunaetz (2023) has observed that the majority of

churches are in decline or flat lining. This is true in some parts of the globe like America, Canada, South Korea (Bauman, 2022; Njiru, 2021). Also, some sections of Africa, church growth is very slow due to various reasons including Islamic factor, issue of discipleship and internal conflicts (Besha, 2025)). In some parts of the country in Kenya, church growth among Pentecostal churches is not taking place as it ought to. A study by Njiru (2021) confirmed that church structure is one of the elements affecting numerical growth of Pentecostal churches in Embu West Sub-County. Pastors' theological training is another challenge on the growth of Pentecostal churches in Nairobi, Kenya (Thiga et al., 2021). This study sought to provide a solution to this matter.

Again, the study was necessitated by the importance attached to the growth of organizations, both profit and non-profit. Every organization goes through a life cycle that includes various stages: founding, growth, maturity, revival and decline (Angeles et al., 2022). Every stage marks the development of the organization. Failure to move appropriately from one stage to another can bring decline or death of an organization (Schwarz et al., 2021). This is true for both profit and non-profit organizations. In a study by Patzelt et al. (2020) church being a living entity is expected to grow and develop both in numbers and spirituality. This means that church should have its major focus on growth as was established in another study that was conducted to investigate the effect of internal team environment on church growth in Pentecostal churches in Kenya (Nzeng'e et al., 2021).

In addition, the previous studies explored reveal conflicting results in relation to the growth of Pentecostalism. For example, in Kenya, major Pentecostal churches such as Pentecostal Assemblies of God (PAG), Full Gospel Church of Kenya (PAG) and Pentecostal Fellowship of Africa (PEFA) among others have recorded significant

conflict which has led to church conflict (Ngutu, 2021; Nkansah-Obrempong & Pam, 2021; Thiga et al. 2021). In some cases, internal conflicts have resulted in church splits. Paradoxically, some of the splintered groups have gone on to become notable and thriving congregations (Bowman, 2022; Kim, 2025). This, however, raises a critical question: how much more effective and impactful might these churches have been had they remained united? While growth can emerge from division, it often comes at the expense of unity, relationships, and the overall testimony of the Church. The current study sought to bridge this gap and thus contribute to knowledge.

There are conceptual, contextual and methodological gaps identified which is another reason why this study is needed to bridge the knowledge gaps. A good number of previous studies had used some aspects of team leadership such as internal team leadership and external environment (Nzeng'e et al., 2021) towards effective team building in the church (Martin, 2024). Also, another study by Wu and Cormican (2018) made a research study on shared leadership and team effectiveness in church. In addition, a study by Ayoko (2020) combined only two variables: team leadership and gender in organizations. Further, Zaim et al. (2021) combined team leadership and the driving factors. Clearly, various studies have been conducted on the three variables but separately (Wu & Cormican, 2021). The study combined the three variables to enable the researcher to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya.

Previous studies were conducted in different geographical locations. For example, a study by Kapusuz et al. (2021) was conducted in Turkey which focused on investigating the outcome of collaborative climate and its sub-domains on psychological empowerment. Also, a study by Hassan Rakha et al. (2024) was conducted in Cairo, Egypt whose aim was to examine both the cognitive-creativity

relationship in work group and the extent to which collaborative climate could reinforce this relationship. In addition, a study by Jatmiko et al. (2021) was conducted in West Nusa Tengara in Indonesia. The current study was conducted in Kenya.

Past studies on team leadership used mostly qualitative methods. This is confirmed by studies conducted at various times. For example, Sweeney (2022) conducted a qualitative study on team leadership across contexts. In addition, a study by Lyndon and Pandey (2020) used qualitative method in the study of shared leadership in entrepreneurial teams. The current study used convergent parallel design mixed methods for the purpose of providing a comprehensive analysis of the research problem (Dawadi et al., 2021). The current study bridged the gap by employing convergent parallel mixed methods.

Significance of the Study

The essence of this study was to discover why church growth is declining, slow, and uneven among the selected Pentecostal churches in Kenya. The findings would benefit various groups: church leaders and members, researchers, communities and the government. To start with, Pentecostal leaders and members would benefit because it would enable them to remove barriers so that growth of the church can take place through team leadership style and enabling organizational structures. The study would rekindle fire in the hearts of church leaders and provide long lasting solutions regarding the growth of Pentecostal churches in Kenya. The findings would be generalized so that they can apply to Pentecostalism movement in Kenya and elsewhere.

In career and in life, there is always more to learn because nobody knows everything there is to know, thus, a need for this research. As researchers investigate issues from manifold outlooks, knowledge is added. The current research is expected

to expand knowledge base, provide the latest information, bring in new ideas and help solve the identified research problem.

The growth of the church includes transformation of individuals and also physical development in every community of people. Bad individuals can be changed to become good, reliable, and accountable; and the community can benefit from the contributions from such transformed people. Every community needs physical infrastructures like schools, dispensaries/hospitals, roads, farming, and modern technology. The growth of the church can enhance the said community development.

Governments seek to have responsible citizens who can help bring development in the country. Responsible citizens are as a result of conversion and transformation of individuals which work to reduce rates of crimes and can help sustain aspects of individual behavior that enhance productivity. This in turn encourages economic growth. By church waking up to its call and mandate, it can bring conversion and transformation of individuals, create jobs, fight to reduce ignorance and poverty, and encourage individuals faithfully pay tax, thus, raising income tax of the country.

Scope of the Study

Shah and Murthi (2021) points out the importance of scope of a research study. The scope of this study included geographical, theoretical, and philosophical scopes. On the geographical scope, the setting was selected Pentecostal churches in Kenya spread across five counties: Meru County, Tharaka Nithi County, Laikipia County, Embu County and Nyeri County. On the theoretical scope, this study was pegged into three theories: Team Leadership Theory, Classical Organizational Theory, and Mead's Theory of church growth. These theories were selected for various reasons: to help answer the research questions, to help develop a theoretical

approach to this study, to guide the selection of relevant data, and to enable the researcher to interpret the data (van den Scott, 2023; Ormerod, 2024). The three theories were discussed in chapter two of this study.

Philosophical scope was another item to consider. According to previous studies, research philosophies matter so much because they provide theories about the nature of reality that the researcher is investigating in a research project (Mauthner, 2020). There are various philosophies that can be used to provide assumptions or line of thinking a researcher is adopting: postpositivist/positivism, constructivism/interpretivism, transformative, pragmatic, realism and interpretivism. Each research philosophy deals with the specific way of developing knowledge (Habib, 2021; Mohajan, & Mohajan, 2022). The current study, being a convergent parallel mixed method, relied on pragmatic philosophy which is a very useful worldview for a mixed method study (McCrudden & Rapp, 2023; Wick, 2024; Younas et al. 2023). Pragmatism paradigm is very useful in mixed methods because it combines the thinking of other philosophies with an emphasis that knowledge is essentially related to human practice (Oliveira, 2023). The philosophy came into use in the late 19th century and early 20th century in United States through philosophers: William James, John Dewey, and C. S. Peirce (Oliveira, 2023). It gives priority to action and experience and treats ideas as essential instruments and plans that enable actions (De Waal, 2021; Morgan, 2023). It also enables a researcher to employ different ways of conducting his or her research study (Dube et al., 2024).

Limitations and Delimitations of the Study

There were several potential limitations or challenges the researcher faced and each was mitigated on its own merits: This study encountered the limitation of accessing and interviewing the church bishops, reverends and pastors of various

Pentecostal denominations due to their busy schedules. This limitation was mitigated by booking appointments early enough and meeting them in places and time of their convenience. The study faced the limitation of traveling long distances to various parts of Kenya. This limitation was mitigated by having private means of traveling for convenience and finances were budgeted for that purpose. Another limitation was the honesty of the participants. Since they were church leaders of their particular congregations, there was the likelihood of some trying to hide the truth about the growth trends of growth of their churches or respond in their own subjective manner. To mitigate this limitation, the researcher pretested the data collection instrument to ascertain that the respondents had a clear understanding of the content thereof and made clear observations and checked any written documentation about any reported growth. In addition, some of the respondents failed to respond to questions presented to them on time. On this limitation, the researcher made sure that a proper follow up was done through research assistants and clear communication.

The delimitations of this study entailed excluding non-Pentecostal denominations. The study also did not include Charismatic and Neo-Pentecostal churches. Also, the study did not utilize all mixed methods, but only convergent parallel mixed method because the researcher was convinced that it would provide enough information for this study. Further, the study did not touch on secular institutions.

Chapter Summary

This research sought to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. The research had three main variables: team leadership, the independent variable; organizational structure, the moderating variable; and the growth of selected Pentecostal churches in

Kenya, the dependent variable. Team leadership included five elements that were measured: shared values, competence of members, integrity, humility, and collaborative climate. Organizational structure had five measurable elements: departmentalization, chain of command and span of control, work specialization, and unified organizational commitment. Growth of selected Pentecostal churches had four measurable elements: numerical growth, spiritual growth, physical growth and financial growth.

Chapter one has provided a general overview of the various sections of this research. As revealed in the background and the problem statement, there is a decline in the growth of Pentecostalism at the global, regional, and local levels. Other sections of coverage include the objectives of the study, the hypothesis, and assumptions of the study, justification or rationale of the study, the significance of the study, the scope of the study, the limitation and delimitation of the study. The chapter has laid a foundation where the entire research work was set. The next chapter presents the literature review and the theoretical framework.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter provides a detailed review of the literature related to the problem under investigation. Further, the chapter presents an empirical literature review related to the study variables, where a detailed critical assessment of the existing body of knowledge on team leadership and how it relates to the growth of selected Pentecostal churches is provided. In addition, a theoretical literature review is given, under which the theories underpinning this study are discussed. Also, a conceptual framework is presented. Thereafter, the chapter includes the existing research gaps in the present body of literature in a funnel approach, providing a springboard and basis for this study. Finally, a chapter summary is presented.

Team Leadership

In the current increasing globalization and going away from long-established form of leadership arranged in order of rank, team leadership is needed (Hayles Jr, 2021). Team leadership is significant and necessary for studies due to the increasing difficult tasks; the connections and interdependence in matters of trade, economic, social changes in the world; and the forms of organizational structures that offer the same power and authority to all members or employees (Kozioł-Nadolna & Beyer, 2021; Mokgwane & Omobonike, 2021).

Team leadership has been given various definitions by scholars. For example, Longley (2022) defines it as leaders' and team members' building conditions that allow team members to develop well. A study by Sessa et al. (2023) defines team leadership as, "The enactment of the effective, cognitive and behavioral processes needed to facilitate performance and management (i.e. adaptive, coordinated, integrated action) and team development" (p. 338). Team leadership is leading jointly

with other team members whereby all members develop together, and every team member contributes towards the set goals for collective success (Cooper, 2022; Eslahchi, 2023).

The origin of team leadership goes back to the time of an ancient Chinese general/military strategist Sun Tzu over 2,500 years ago who wrote a book, 'The Art of War,' and laid out the moral high standards of great team leadership foundation as a strategy for success (De Spiegeleire et al., 2022). Further, studies show that the idea of people uniting and collaborating for a common achievement is an old concept dating back to the time of ancient ancestors grouped for hunting games, raise families, defend their communities and socializing (Wolf, 2024). Team leadership theory was brought into existence by Douglas McGregor in the 1950s who held that leading is determined by beliefs leaders hold about their teams (Koceva & Projkov, 2023). Looking at its nature is important as the next paragraph points out.

Looking at the nature of team leadership, it is a style of leadership that treats leaders and team members equally, and all team members are valued and all work towards the same purpose or target (Raithel et al., 2021). The contribution of each team member and team leadership is necessary for the effectiveness of both team and individual levels (Zajac et al., 2021). Team leadership brings together a variety of strengths that include self-confidence building, instructions that offer some skills, logistics, strategic thinking, creativity, innovation, flexibility, project planning, and strong communication skills (Stephenson, 2025). Team leadership is a detachment from the past mentality of the traditional hierarchy which gave one-person great authority and saw him as the only one with the most relevant knowledge and experience (Chen & Zhang, 2023). Truly, it is a leadership style for today in order to provide collective decisions on issues affecting society not only locally and

regionally, but also globally. Leadership based on a team is safer and faster in giving organizations a better position in the business market and responding to frequent changes (Behie et al., 2023).

Scholars are not in agreement about the dimensions of team leadership. For example, according to Gyory et al. (2023), a team has three dimensions: the team as a whole; the individuals in the team; and the sub-teams within the overall team. Another study presents six dimensions of teamwork: adaptability, coordination, decision making, leadership, communication and interpersonal skills (Hartanto et al., 2024). Further, a study by Caviglia-Harris et al. (2021) discusses six dimensions of collective leadership that advance sustainability objectives: inquire, connect, engage, strategize, empower, and reflect. The study confirms that each of the six dimensions is necessary in creating positive and lasting change for people and their environments (Caviglia-Harris et al., 2021). From this discussion on the dimensions of team leadership, it is in order to state that there is a need for more research that will come out with a unified set of dimensions of team leadership.

Studies consider team leadership as comprising of concepts: team effectiveness, team performance, leadership decisions, shared leadership, and leadership actions (Lorinkova & Bartol, 2021). They relate to the overall concept which is team leadership, and they are interrelated as various studies can confirm (Lam et al., 2021; Wu & Cormican, 2021). Team effectiveness and performance are brought about by what the teams feel, do, think, team members' relationships, shared motivational characteristics and affective reactions and it must incorporate both performance and development (Klonek & Parker, 2021; Liu et al., 2023). In addition, team leadership success requires team leadership decisions that are characterized by unity among team members, common interests and consideration of the ideas of

others (Arregi et al., 2022; Fausett et al., 2024). The concept of shared team leadership entail the aspect of empowering and equipping team members by a leadership that is passionate, inspirational, persuasive, and change-oriented is in view (Eslahchi, 2023). This is closely linked to team leadership actions whereby leadership engages in both task and relational actions that may be both internal and external for the reason of accomplishment of goals for the organization (Lam et al., 2021; Liu et al., 2021).

The study of team leadership has resulted in several components that determine what team leadership entails. According to studies, components of team leadership include several aspects: the shared values, team competence, integrity, humility, collaborative climate, communication, commitment, accountability, shared leadership, team performance, team effectiveness, trust, diversity, empathy, leadership action and delegation (Daos, 2025; Omotola, 2024). This study conceptualized team leadership in terms of shared values; team competence; integrity, humility and collaborative climate (Satell &Windschitl, 2021). The focus of this research on the above five elements of team leadership was due to the fact that it was not possible to study all the aspects and achieve reliable results in a single study. Discussion of each of the five key elements for this study is important at this point.

Shared Values

In relation to team leadership, shared values can be explained as moral and operational compasses or core beliefs that serve as a guide to the team in making decisions and relating to one another (Basalla, 2022). They are foundational beliefs, concepts and principles that tell what an organization's culture is all about (Robinson et al., 2022). Shared values are also defined as policies and practices that enhance the competitiveness of companies while improving social and environmental conditions

in the regions where they operate (Menghwar & Daood, 2021). In Harvard Business Review, a paper by Satell and Windschitl (2021) point out that for teams to perform highly, organization's leadership must cultivate a culture of shared values that give a team common ground of operations and relationships among team members.

The origin of shared values is associated with Michael E. Porter and Mark R. Kramer in reference to the creation of economic value and creation of value for society by addressing its needs (Lemańczyk & Szymkowiak, 2023; Rhee & Rhee, 2022). Shared values as a virtue has a long history of influence in political mind, social movements, and organizational culture (Schroeder et al., 2019). In the historical usage of the shared values, the root go back to ancient Greece where philosophers Socrates, Plato, and Aristotle taught on virtues of wisdom, justice, courage, and temperance as necessities for progress both at individual and society levels (Lee, 2025). In the modern times, shared values is emphasized in creating a sense of community, fostering cooperation, and supporting ethical behavior in organizations (Schroeder et al., 2025). The virtue is necessary in building a positive and productive work environment including enabling coming together of partners for common goals achievement (Gentry & Fleshman, 2020).

The concept 'shared value' carries the idea of creating economic value in a business firm to benefit all stakeholders and also creating value in the society by living and practicing values that are correct and acceptable, honesty, compassion, trust, adaptability, calmness, creativity, empathy, love, responsibility and peace (Rhee & Rhee, 2022). Making business profits without any guiding values or vision can lead to ethical and moral violations (Wettstein, 2021).

Team Competence

Team Competence has been defined in different ways by scholars. For example, Orynbekova et al. (2024) defines competence as "the ability to meet individual or social demands successfully or to carry out an activity or task in accordance with expected standards" (p. 1947). Another definition presents competence of team members as a combination of knowledge, skills, strategic planning, behaviors and abilities that enable one to perform effectively (Doblinger, 2022). These observable qualities are measurable and critical to successful job performance (Lotrecchiano et al., 2020). Another definition by Škrinjarić (2022) states that competence is reference to skills or knowledge from a narrow perspective, but also includes personality features, attitudes, experience, values or behaviors from a wide perspective

The concept of competence has a long history. It can be traced as far back as 3,000 years ago among the Chinese in relation to selection of employees based on individual abilities and can also be traced from India's fourth-century BC written record (Salman et al., 2020). In addition, according to a study by Singhal and Singhal (2022), the concept is traced back in the times of Romans in relation to jurisprudence. Later, that is six decades ago, the concept was used in relation to psychology and linguistics where a USA-based psychologist White used the term competence for the first time defining it as that "personality attributes imperative or critical for superior performance and high motivation" (Salman et al., 2020). Today this concept is used in various disciplines including science, educational policy and pedagogical practice, communication, business administration, psychology and linguistics (O'Sullivan & Cheng, 2022). Organizations perform highly depending on the competencies of their employees (Škrinjarić, 2022).

Team Competence is categorized into 3 categories: individual, team and organizational competencies (Lotrecchiano et al., 2020; Škrinjarić, 2022). This study utilized both individual and team competencies. Whether at individual or team levels, competencies such as trustworthiness, ability, benevolence and integrity cannot be compromised without hindering progress of a team (Lotrecchiano et al., 2020). These qualities create strong and lasting ties between leaders and members.

Integrity

For development that subsequently led to building trust of any leader, integrity is key (Lansing et al., 2023). Integrity is one of the important components of a strong character necessary in a leader (Edwards-Groves & Grootenboer, 2021). It dates back to the 15th century where it meant soundness of moral principle and character with regard to truth and fair dealing (Albrow, 2024). In the modern days, scholars have given integrity various definitions. For example, "Integrity is wholeness, completeness, consistency or coherence of principles and values" (Zahari et al., 2021, p. 20). Alzola (2024) and Fuerst (2021) and Monga define integrity as a state or quality of being complete and whole in management and business ethics. Further, in another study, organizational integrity is defined as: "the integral ability of a company to practice self-fidelity in the sense that its activities are based upon an internally consistent framework of principles and reflects to which extent self-legislated norms and legal standards in force are implemented into organizational actions" (Fuerst & Luetge, 2021, p. 6). By this definition, integrity calls for morally sound commitments and consistency between commitments and actions (Fuerst & Luetge, 2021). Integrity is required in various sectors as studies show it is required in organizations (Fuerst & Lutege, 2022); in scientific research that offer accurate claims

unlike the Covid-19 conflicting claims (Mody et al., 2020; Smith et al., 2023); and in leadership (Lansing et al., 2023; Mayer & Aubert, 2021).

Humility

According to Jukanovich (2023) and George (2024) humility entails the idea of a quality that enables one to guard against excess focus on oneself and a quality that acknowledges others' contributions and admits one's limitations alongside strengths. The role of humility on organizations has caught the attention of many scholars since the year 2000 (George, 2024). Humility enables interdependence operations among workers in flatter organizations and bottom-up communities by fostering a broad understanding of the role each individual has to play (Wu, 2022). It is a necessary virtue for collaboration among diverse parties both within and across organizational boundaries (Wang et al., 2022). In addition, a study by Klepec and Škerlavaj (2025) also found out that humility enables experts to be more flexible as their expertise increases. Research has found out that honesty and humility are a unique predictor of job performance and they have impact on team's effectiveness as well as promoting followers' emotions and ethical behaviors (Darren et al., 2021; Liu et al. 2024; Naseer et al., 2020).

Collaborative Climate

An old definition of collaborative climate by Peng and Jia (2023) saw it as essential ingredients or observable behaviors and willingness to share knowledge, information and ideas. This definition agrees with a later study that sees collaborative climate as putting or welding together individuals and groups and enabling them to exchange ideas, experiences and skills flexibly and collaboratively in the face of changing demands in order to achieve mutual goals (Kohn, 2024).

Collaboration leads to cooperative partnership that goes beyond denominational boundaries to enable accomplishment of the Great Commission (Justice Jr, 2022). The coming together of various Pentecostal denominations (collaboration) must require some critical virtues necessary for success as revealed in a study by Henry et al. (2025). The said characteristics have been used by emperors, religious leaders, architects and merchants for the purpose of unifying stakeholders across geographical borders and cultures (Orogun, & Pillay, 2021). In addition, a study by Barker Scott and Manning (2024) reveals that those virtues also apply in the business sector where trust, personal connections, mutuality and enabling environment were found to play a great role in practicing effective collaboration. Also, in a study conducted by Ntale and Ssempebwa (2022), a finding was arrived at that what matters most to collaboration is not just personalities, attitudes or behavioral styles of team members but rather providing certain enabling conditions, and a shared mindset – a compelling direction, a strong structure and a supportive context. These four requirements are more critical to team success today than ever before. Now, the next paragraphs discuss the second main construct of this study which is organizational structure.

Organizational Structure

Organizational structure was the moderate variable in this study. Scholars have defined this variable in various ways. One definition looks at it as the method by which workflows through an organization for the purpose of enabling division, organization, and coordination of organizational activities and control of members' performance (Viriyasitavat et al., 2021; Wang et al., 2024; Xinyu, 2023). It entails such activities as rules, roles and responsibilities which must be carefully explained to

enable an organization to achieve its goals and to determine how information flows between levels within an organization (Kulkov, et al., 2024).

Studies show that organizational structure has its roots in organizational behavior (Rezaei et al., 2021) and has evolved since 1800s during the Industrial Revolution, even to the 20th century during General Motors (Soelton, 2023). The idea of people organizing themselves and working together is as old as cultures and societies before scholars undertook the responsibility of studying and writing about the same (Fu et al., 2022). Aligning organizational structure with the organization's goals requires elements such as leadership, organization, jobs and people.

Studies reveal different types of organizational structures. For example, Wang et al. (2024) divides organizational structures into two categories which are physical and social structures. Physical structures include elements like buildings and geographical places where work is done; while social structures are made up of elements like people, positions, departments and sectors (Chen et al., 2024). The way these elements relate to each other is critical in every organization. Another study considers four types of structures: functional structure, divisional structure, flatarchy structure and matrix structure (Kholmurodov & Yunusova, 2024). Functional structures are also called bureaucratic organizational structures whereby specialized groups are assigned specific roles and duties (Kereto, 2021). Divisional structure is also called multi-divisional structure where various teams or divisions, each led by its executive work on tasks alongside each other as found in most big companies like car companies (Tabor, 2023). Flatarchy structure is a hybrid between hierarchy and a flat organization which is used mostly by small companies although any company could use it as well (Chen et al., 2024). Matrix structure divides its employees into two teams, each led by a manager: a project manager and a functional manager. Matrix

structure can combine with various organizational structures (Kereto, 2021). Organizational leaders have the duty to consider which organizational structure can work best for them (Rohman et al., 2022). The roles played by organizational structures, both in profit and none profit organizations, are worth discussing at this point as the next paragraph shows.

No company or organization, whether profit or nonprofit organization, will remain efficient and focused for a long time without having in place a well-defined organizational structure (Aveling et al., 2023). Studies show that positive response from organizational leaders call for creation of learning environment, setting proper organizational structures, and building of members' capabilities (Ariyani & Zuhaery, 2021; Leithwood et al., 2021). Also in business, proper organizational structures that lay bare aspects of communication, hierarchy and supply chain must be in place to enable a company or business organization to achieve efficiency (Mutunga et al., 2024). A study by Ugango (2023) that sought to establish the role of organizational structure in firm growth among Pentecostal churches, treated church as a firm, "A church is considered as a firm within the market for religion" (Ugango, 2023, p. 6). In addition, a study was carried out by Awuku-Gyampoh and Asare (2021) in relation to good governance, church management and structure on the growth and development of the church. The studies found out that there must be correct church structures for churches to grow and develop. Also, another study found out that the control of the running of church activities depends on proper and workable structures (Caciora et al., 2021). Church organizational structures should be formulated in ways that will allow church strategies for growth (Resane, 2022).

Organizational structure has been conceptualized in terms of manifestation of systematic thoughts comprising of elements, relations between elements and structure,

and structure composed of both soft and hard elements (Wang et al., 2024). This study is going to conceptualize organizational structure in terms of departmentalization; chain of command; span of control; work specialization (Karşılı, 2024; Susiawati et al., 2025) and unified organizational commitment (Bibi et al., 2022). In other words, those will be the elements under the construct of organizational structure. The paragraphs that follow provide a discussion of each of these elements under organizational structure.

Departmentalization

Departmentalization carries the idea of dividing an organization into various departments both of persons and activities for the reason of carrying out tasks within each department: functional departmentalization, geographic departmentalization, product departmentalization, planning departmentalization, and customer/market departmentalization (Baporikar, 2025). A similar definition and types of departmentalization is echoed by Ugoani (2021) in relation to today's banking environment. For performance, every department must have a clear mind about what it is expected to achieve.

Chain of Command

The Chain of command has to do with the reporting relationships between different workers or a system where instructions are passed from one person to another like in military and other organizations (Sáiz-Pardo et al., 2021). Chain of command can be looked at as the distribution of power and responsibilities such that every person in a given set up is answerable to a more senior person and receives instructions, supervision, and assessment from that higher person. This arrangement makes easier flow for communication information and holds every person responsible in the organization (van den Hout, & Davis, 2022). Studies show that delegation of

authority to those on the lower level is healthy for an organization to operate more freely (Triest & Williams, 2022) and for coordination of different individuals and groups in an organization involved in different activities that are aimed at accomplishing organizational goals (Mariani et al., 2022). This delegation of authority is dependent on or determined by the knowledge of the subordinates and monitoring possibilities for the manager (Williams & Sander, 2022).

Various studies confirm the importance of a chain of commands. For example, a study by Huang et al. (2023) found out that chain of command is necessary for providing both direction and guidance whilst at the same time enabling leadership to troubleshoot and advocate for resources and other needs related to accomplishment of goals. Another study by Singh (2024) echoes these same sentiments with emphasis on the smooth running of organizations as a result of a clear chain of commands. Also, Matyja and Rajchelt-Zublewicz (2020) conducted a research study whose findings confirmed the impact of chain of command on initiatives, decision taking and employees' wages in organizations.

Span of Control

Span of control has been defined as the number of people/employees who report to a manager or supervisor (Oorschot et al., 2021). Span of control and span of management mean the same thing (Dixon et al., 2021). Span of control has a great role to play for the efficiency of organization's functional performance as noted by (Jankelová & Joniaková, 2021). Studies do not show conclusively how many subordinates must correspond to one manager or supervisory ratio (Oorschot et al., 2021; Zoller & Muldoon, 2020). Studies indicate that in determining span of control, team size, organizational structure, management level, and the functional areas of control must be put into consideration (Stawiarska et al., 2021). In an organizational

structure, span of control is useful and necessary in minimizing the amount of micromanagement, determining the width and efficiency, plus creating more autonomy, faster decision making, and sure growth of team members (Dixon et al., 2021).

Work Specialization

Work specialization, a key element of organizational structure, is also called division of labor and has been defined as organization's dividing tasks into separate jobs (Paramonova, 2024). In this case, complex tasks are broken down into more specific tasks and assigned individuals with particular skills to handle that part of activity with the end result that work is completed more quickly, efficiently and conveniently. In a study conducted by Agubosim et al. (2023) in a Nigerian University, it was found out that division of labor makes work easier and faster and enhances job performance. In another study by Rinta-Kahila et al. (2023), it was confirmed that as each individual employee works on particular task repetitively, more knowledge, accumulation of task experience, and skills are gained; thus, improving the overall organizational performance.

Unified Organizational Commitment

Unified organizational commitment is another element under organizational structure. Scholars have given it a unified definition, meaning and explanation. For example, Kasımoğlu (2021) and Awer (2023), define organizational commitment as a view of an organization's member's psychology toward his/her attachment to the organization that he/she is working for. It speaks of the bond that employees have with the employer or the organization. It is this attachment that enables employees to remain with the organization fully, giving the necessary service and support to the organization (Paparisabet et al., 2024). The unified term has the idea of wholeness,

merging and being together. It brings the sense of people or groups being on the same page who have unity as they work for the same goals (Waldman & Sparr, 2023).

Organizational commitment carries with it three important components: affective commitment, continuance commitment, and normative commitment (Dwiyanti et al., 2022). Affective commitment has to do with the employee's emotional attachment or active participation in the organization. Continuance commitment is where an employee is prepared to stick to an organization due to the fact that it might be costly and a loss to leave the organization. Normative commitment is where the employee feels that he or she is tied to the organization and is obligated to stay with the organization (Davidson et al., 2022). In a study carried out by Kasımoğlu (2021) in Malaysia with the aim of identifying the Malaysian private organization's employees' perception of their jobs and how to improve their work commitment towards their organizations, it was confirmed that job satisfaction, job involvement and perceived organizational support influencing organizational commitment of employees' affective, continuance and normative commitments are significantly positive and accepted. Also, it was found that normative and affective types of commitments have a high influence in getting the employee's job involvement, job satisfaction and perceived organizations support.

According to studies, organizational commitment has great benefits to the organization: employees have high productivity due to their devotion to tasks and motivation (Herrera & Heras-Rosas, 2021; Nam et al., 2020), employees are present at work with reduced absenteeism (Herrera & Heras-Rosas, 2021), and employees become excellent team players and this enhances organizational effectiveness (Shin et al., 2023). Organizational commitment is positively connected with career growth which in turn can encourage retention and bring down the rate of intention to leave

(Balushi et al., 2022). Finally, employees become strong advocates for the organization (Urick, 2022). From the above discussion, this research defined unified organizational commitment as the idea of unity in diversity whereby, members of a team or teams, guided by a shared vision or organizational goals, relentlessly work in unity in order to realize in practical terms, the common goals for the organization or team. The third variable under consideration is the growth of selected Pentecostal churches in Kenya as presented in the paragraphs that follow.

Growth of Selected Pentecostal Churches

The growth of selected Pentecostal churches was the dependent variable in this study. Studies show that Pentecostalism began among the poor and the disadvantaged people in the USA at the start of 20th century. It has its roots going back to 18th century Wesleyan Holiness tradition and also 19th century Holiness movement, and Victorian Keswick Higher Life movement with a strong emphasis on speaking in tongues as the initial mark of baptism in the Holy Spirit and faith healings (Robins, 2024). Since it began, studies confirm that Pentecostalism constitutes 25% of the global Christian population (Bauman, 2022). Some distinguishing features of Pentecostalism include Spirit-centered faith which upholds belief in supernatural miracles, speaking in tongues which is regarded as the initial sign of baptism in the Holy Spirit, Spirit-conscious, Spirit-filled, and Spirit-empowered believers (Kgatle, 2020). For this movement, the big distinguishing feature is the strong emphasis on Spirit. The roots of Pentecostal theology can be traced as an offshoot of American revivalism. Revivalism emphasized the need for an individual to enter into a relationship with God right away and the importance of turning away from sin to God. Immediate response to the Gospel was the key. Pentecostal faith rests on this

Revivalism from America (Apata, 2021). The holiness movement of the 19th century provided Pentecostal theology and the basic Christian teachings (Philip, 2021).

Although Pentecostalism has become a global phenomenon in terms of growth, some parts of the globe are at standstill or growth is very slow (Muñoz, 2024; Wariboko & Oliverio, 2020). This means that as scholars pay great attention to global growth of Pentecostalism, there is a need also to pay attention to local conditions in respect to Pentecostal growth (Wariboko & Oliverio, 2020). It is also crucial to look at the growth and development of Pentecostal churches in different dimensions (Golo & Novieto, 2022). The elements of church growth in this study included numerical growth, spiritual growth, physical growth and financial growth turnover rate. The paragraphs that follow discuss these elements.

Numerical Church Growth

Numerical church growth is defined as an increase of the church membership in number and size (Ferreira, & Chipenyu, 2021). It refers to the increase of the church numerically through evangelism and also the development of the church spiritually as recorded in Acts of the Apostles. Luke reports that 120 disciples gathered in the upper room waiting for the promise of the Holy Spirit (NIV, 1995, Acts 1:15). On the day of Pentecost, the disciples increased by 3000 new converts (NIV, 1995, Acts 2:41). The number continued to increase into multitude (NIV, 1995, 4:32; 5:14; 6:7). Numerical church growth is the process of growing, increasing or becoming greater in size (Ferreira & Chipenyu, 2021). Ways that can enable the church to grow numerically include evangelism, small group discipleship (Adewoyin & Odimegwun, 2022), church leadership (Estes, 2022), effective departments, mission and follow-up, good administration, committed membership, good church activities and church planting (Burke, 2020).

Although church growth is reported in many places, there is a decline witnessed among the Pentecostal churches globally, regionally and locally. The said decline is characterized by members hoping from one denomination to another, leading to some churches losing their members while others fill their churches with followers from other congregations (Branson & Martinez, 2023). A study by Njiru (2021) noted that numerical growth of Pentecostal church is not as it was at the time of her birth. Further, the study observes that the factors contributing to this failure include leadership style, organizational culture and organizational structure (Njiru, 2021). Other reasons for the decline include theological training and church conflicts (Thiga et al., 2021). A study by Paul (2020) which was conducted in Uganda, confirmed the bad outcome of religious conflict among Pentecostal churches. According to Nzenge et al. (2021) not every leadership style and model will produce results that generate creativity and growth (Nzenge et al., 2021). Numerical growth and spiritual growth of the church must move together. The next paragraph discusses spiritual church growth.

Spiritual Church Growth

It can be dangerous if the church increases in number and size and there is no corresponding spiritual growth. Quantity and quality must move hand in hand (Irawati, 2021). Where churches have increased in size without spiritual transformation, it has caused the church actually to be weaker than before. It experienced such growth (Ferreira & Chipenyu, 2021). Spiritual church growth speaks of growth not only in loving and following Jesus, but also growth in unity as a people in Christ (Ferreira & Chipenyu, 2021). Stott makes a powerful observation that the church as a multi-racial, multi-cultural community is like a beautiful tapestry (Ayokunle, 2025). Church spiritual growth must be marked by such features as: unity

in diversity, life of separation for God and a manner of living, giving as worship, congregation representing different levels of people as per the society, accepting and sharing the gospel and practically reproducing the gospel by living it out in the community life characterized by mutual love (Nanthambwe, 2023).

A study conducted by Jeserich et al. (2023) on measuring spirituality highlighted the difficulty and controversy that exists concerning instruments for measuring spirituality. However, a study conducted by Braghetta et al. (2021) to validate an instrument to measure Christian beliefs and action concluded that Christian Spirituality Scale, a scale with 34 items, is valid, reliable and useful for Christian individuals, churches and organizations seeking to monitor a biblically based understanding of spirituality that includes both beliefs and actions. Similarly, Orthner (2021) showed that spirituality, though a complex and theologically challenging concept, can be measured. This is further supported by a study conducted by Cosgrove (2023) which concluded that the Attitude Related to Spirituality Scale (ARES) is a reliable, valid and stable one-dimension instrument that is appropriate for use in the Portuguese-speaking population. The researcher is of the view that spirituality can be measured as discussed by those various scholars. This is because the growth of the church cannot be defined only by numbers (Irawati, 2021). In the case of the growth of Pentecostal churches in the five counties, it was important to measure both numerical and spiritual growth

Physical Church Growth

In addition to numerical and spiritual growth of the church, physical growth cannot be ignored. Physical growth of the church has to do with growth of infrastructures that include building worship centers, use of technology, building stronger children and youth programs, partnering with neighboring churches for

events and programs, using social media to promote church growth, engaging in community events for the public that foster various social and economic actions to improve the well-being of the community (Nanthambwe, 2022) and communicating with society (Ugboh, 2023). A study by Snyder (2021) shows that church growth must include the physical aspect. Also, a study by Magezi and Nanthambwe (2022) shows that there is need for the church to engage in activities that bring about public pastoral care and congregational ministry designs which are focused on giving positive response on the issues of poverty and community-social challenges.

Financial Church Growth

Financial church growth refers to the idea of church stabilizing itself in financial matters in order for it to be able to fulfill its mandate of propagating the gospel, supporting its ministers and other employees and maintaining its programs even in times of crisis like Covid-19 (Tebitendwa & Ssendege, 2020). A study conducted by Getui (2023) on the subject of strategies church financial leaders use for financial sustainability during economic crises found out that church leaders have a duty of increasing church revenue to help the church sustain itself financially even at odd times. According to a study by Rita (2023), there is need for adequate managerial oversight, accountability and internal control to lessen the incidences of church finance mismanagement and fraud that are being witnessed in church denominations from time to time. This fact of accountability and transparency in church finances is echoed by Ayensu et al. (2023) with the emphasis of church adapting accounting systems on the church financial management. How is the management of finances in Pentecostal churches in Kenya? Is the proper accountability and management of finances? The elements were tested to find out answers to those questions.

Empirical Literature Review

This section is guided by six objectives of the current research study. The specific objectives of this study were as follows: to assess the effect of shared values on growth of Pentecostal churches in Kenya; to determine the effect of competence of team members on growth of Pentecostal churches in Kenya; to explore the effect of integrity on growth of Pentecostal churches in Kenya; to investigate the effect of humility on the growth of Pentecostal churches; to ascertain the effect of collaborative climate on growth of Pentecostal churches in Kenya; and to discover the moderating effect of organizational structure on the relationship between team leadership and growth of Pentecostal churches in Kenya. Each of these objectives are discussed in a funnel approach. The section also seeks to identify research gaps where little or nothing has been said and can be potential areas of future research. The paragraphs that follow are empirical studies on each of the six objectives.

Effect of Shared Values on Church Growth

Shared values are core values or guidelines that are developed by leading organizations and these core values are upheld by all within the organization so that they can provide behavioral direction in relation to how people ought to behave and make decisions touching the organization. For the purpose of success at work, individuals and teams should have some common working attitude and principles (Guillemin & Nicholas, 2022). Growth and development of both individuals and organizations can only be realized where there is a set of shared values because these can guide people in formulating a desired future and having quality decisions in respect to various issues in life. In the following section, literature is reviewed on shared values using a funnel approach.

Rubio-Andrés et al. (2022) investigated the impact of innovation on organizational shared values. The study targeted the Spanish SME sector, and conclusions were drawn through empirical analysis. The study found that innovative practices enhanced organizational culture, thus enhancing organizational performance. Again, the study findings showed that organizational shared values helped organizations overcome obstacles, ensuring organizational sustainability. The study also noted that the SMEs that emphasized social values often gained positive social reviews, thus benefiting from enhanced brand image and a bigger market. Despite the findings, the study focused on the role of innovation in organizational culture in the SME sector, which signals a conceptual gap and contextual gap.

Ogunjobi and Olulowo (2024) investigated the factors that fuel the growth of Pentecostal churches in Nigeria. The study was conducted in Nigeria, and conclusions were drawn through documentary evidence. The study found the Pentecostal movement was strong in Nigeria because of the communal nature of the worship that style resonates with Nigerian culture. Church activities were communal in nature, fostering a sense of unity that resonates with the traditional communal lifestyle of Nigerians. The study also found that the growth was fueled by the messages preached by Nigerian Pentecostal pastors, which addressed the everyday realities and challenges faced by ordinary Nigerians. The study noted urban Pentecostal worship was often flexible, reflecting the modern social and technological dynamics, including the use of contemporary musicians backed by modern musical instruments. Despite the findings, the study explored the impact of the surrounding dynamics on church growth through documentary evidence. The present study compensated for the gap by investigating the effect of team leadership and organizational structure on the growth of selected Pentecostal churches, using primary data.

Effect of Team Competence on Church Growth

Every field of operation requires certain qualities and qualifications in order for one to carry out his responsibilities free from unnecessary inadequacies. A study by Adero and Odiyo (2020) focused the attention on the need for leadership skills and behaviors that can enable one to render superior performance in this 21st century that is coupled with unforeseen complicated difficulties that characterize the modern times: world resources and how long they will last for our use, widespread of infectious diseases, acts of terrorism beyond national boundaries, spoiling and poisoning the environment through careless disposal of wastes, speed of communication that is in continuous change, exchange of information through interactions to enable run organizations, and an increase in trade volumes. The following paragraphs discuss this matter.

Oh and Choi (2020) conducted a study in Korea that investigated the relationship between emotional, managerial, and intellectual competence of team members and impact on project success. The study used a questionnaire survey method that involved 164 project management professionals in different industries from Korea. The nature of the study by Oh and Choi (2020) was in a dynamic business environment. The outcomes confirmed that where team members have the required competencies, success of projects is inevitable. In addition, for the purpose of development and survival of a company, there is need for capabilities of all participants in terms of administrative skills, communication skills, mindset, and knowledge necessary to undertake tasks. For effective team performance, according to Oh and Choi (2020), it is critical that competence of members be in place. The study by Oh and Choi (2020) differ from the current study contextually because it was conducted in Korea, while the current study was conducted in Kenya. Study by Oh

and Choi (2020) was conducted in reference to business environments, whereas the current study was conducted in respect to church growth among the Pentecostal churches.

Ogunsakin (2024) investigated the impact of team competence on organizations' performance in Nigeria. The correlational design study method, which was conducted in public universities, drew conclusions by interviewing 200 university employees. The findings showed that team competence enhanced organizational competence to the extent that the managers showed good leadership by nurturing and encouraging their followers to realize their full potential. The study also found that individual contribution to the overall organizational competence depended on human resource policies with clear accountability structures and performance reward systems. Despite these findings, this was a correlational design study that focused on the role of leadership on the performance of Nigerian public universities. The present study, guided by convergent study design, investigated the effect of team leadership on the growth of Pentecostal churches.

Maina and Mang'ana (2022) conducted a study in Nairobi City County whose purpose was to assess the impact of organizational skills on the performance of institutions under the Ministry of Labor and Social Protection. Descriptive research design was employed. A survey method was used where 953 management workers from 11 institutions in the ministry of Labor and Social Protection in Nairobi were surveyed. Through a stratified sampling, 274 people were selected for the study. The findings of the study by Maina and Mang'ana (2022) revealed that an increase in organizational competencies resulted in a significant increase in the performance of institutions under the Ministry of Labor and Social Protection. The study made recommendations on the need to identify and improve employees' competencies in

order to stir organizational performance. The study by Maina and Mang'ana (2022) differs from the current study in that it used qualitative method whereas, the current study used convergent parallel mixed method. Secondly, the study by Maina and Mang'ana (2022) assessed the impact of organizational competencies, while the current study made assessments on members of the team in relation to church growth. Thirdly, the study was conducted in public institutions in the Ministry of Labor and Social Protection, but the current study revolved around private institution/religious bodies.

Effect of Integrity on Church Growth

The presence of integrity in government, governance, academic community, public and private sectors intensify working together on collective problems and interests where all in the society are treated with dignity, important values are upheld, and compliance with acceptable moral standards is given room (Alzola, 2024). The concern of this study was to explore the effect of integrity on the growth of Pentecostal churches in Kenya. In pursuit of that, a number of literatures were consulted as the following paragraphs reveal.

Yazdanshenas and Mirzaei (2022) undertook a study in Iran that focused on investigating the outcome of leadership integrity on employees' success. Ethical leadership was the mediating variable in the study while psychological capital moderated the study. A quantitative approach was applied. The research relied on applied research and a descriptive-correlation survey to collect data randomly and the respondents were 302 employees of a large factory in Iran. The findings of the study by Yazdanshenas and Mirzaei (2022) indicated that if employees are going to succeed, leader integrity and ethical leadership are necessary. The study by Yazdanshenas and Mirzaei (2022) differs from the current study in that it was

conducted in Iran, but the latter was conducted in Kenya. Yazdanshenas and Mirzaei (2022) used a quantitative approach, while the current study used convergent parallel mixed method. Also, the study by Yazdanshenas and Mirzaei (2022) was conducted in a public sector, but the current study was conducted in the religious sector.

Haynes (2024) explored the impact of church values on Ghanaian social values. The qualitative study derived its findings by synthesizing extant literature. The study noted that with the continued erosion of African cultures, which informed moral values, the role of Christianity and Islam in informing societal values has generally been accepted. The study noted that influential leaders on a typical Sunday attended church, meaning the messages that come from the public should, just as they should, inform the behaviors of people within the church and their different spheres included. The phenomenological study noted that the falling social values, as shown by the increasing corruption, show integrity in church does not necessarily inform moral values. In spite of the study findings, the approach of the study was to understand the role of the church in informing integrity. The present study focused on the effect of integrity in the growth of Pentecostal churches.

Kibor et al. (2022) investigated the impact of integrity on organizational performance. The study was conducted in Kenya in the telecommunications sector. The explanatory and descriptive research design was conducted in Kenya, and conclusions were drawn by interviewing 299 participants. The study, which was anchored on the Unified Theory of Acceptance, showed that organizational integrity impacts the sustainability of telecommunication industry players in Kenya. The study sought to understand the role of integrity in the sustainability of telecommunication companies, which opens a contextual gap and a conceptual gap. Again, the study wholly relied on quantitative data, thus opening a methodological gap. The present

study sought to understand the effect of integrity on the growth of Pentecostal churches using both qualitative and quantitative data.

Effect of Humility on Church Growth

For the productiveness of any team, leaders' low view of their importance is a critical phenomenon due to the fact that leaders' humility impacts on the effectiveness of a team (Liu et al., 2024). Humility denotes a particular characteristic that takes into account traits understanding one-self and ability to exercise self-control and flourishes in a life or behavior free from pride, arrogance, and narcissism (George, 2024). This study sought to explore the effect of humility on the growth of Pentecostal churches in Kenya. The following paragraphs show how humility has worked at global, regional, and local levels.

Luu (2021) conducted a study in Vietnam-based hotel organizations with an intent to examine how and when leader humility triggers collection and knowledge donation. The study used a quantitative approach. For data collection, snowball sampling method was employed with 674 members of workforce and 87 direct managers working in the Vietnam-based hotel organizations. Results of this study by Luu (2021) confirm that a strong relationship exists between leader humility and knowledge collection and donation behaviors among hospitality employees. This study by Luu (2021) differs from the current study in that the former utilized quantitative methodology, while the latter utilized convergent parallel methods. Again, the study by Luu (2021) focused on employees and managers of a public sector for the collection of data, whereas the current study drew data from church leaders.

Babalola (2022) conducted a study in Redeemer's University, Ede, Osun State, Nigeria to deal with the problem of disagreement and conflict in the church

brought about by the fight for leadership, boasting and selfishness. Exegetical analysis of Philippians 2:5-11was employed. The findings show that by believers putting on Christ-like humility, the problem of disunity can be resolved. The researcher recommends that the church ought to engage in teaching, preaching, and encouraging believers to take after Christ's humble character. The research by Babalola (2022) differs from the current study in context, focus, and method. It was conducted in Nigeria, but the current study was conducted in Kenya. Again, the research by Babalola (2022) focused on the division of the church due to leadership wrangles, while the current study assessed the effect of humility on the growth of Pentecostal churches. Further, the said research adopted exegetical analysis, while the current study used convergent parallel mixed method.

Shaasha et al. (2024) the role of humility on church growth in Kenya. The descriptive cross-sectional survey design was conducted in PEFA church, KAG church, and FGCK, and the findings were anchored on the servant leadership model and empowerment leadership theory. The study used purposive sampling techniques to select 333 church leaders. The study found that humility, which was treated as a dimension of servant leadership, positively and significantly impacted church growth. The study also found that leaders' empowerment, through programs such as mentorship and training, directly and significantly positively predicted the spiritual growth of members. Despite the findings, the study focused on empowerment of the servant leadership model as the cause of spiritual growth of members guided by the descriptive cross-sectional survey method. Guided by guided by a convergent parallel mixed method, the present study assessed the effect of team leadership and organizational structure on the growth of selected Pentecostal churches.

Effect of Collaborative Climate on Church Growth

Collaborative climate as it relates to team leadership refers to operations that take place in the spirit of relationships that embrace trustworthiness, openness, harmony between actions and words, and team members holding regard for one another (van den Hout & Davis, 2022). In a thriving collaborative climate, teams have a clear understanding of their purpose, with members who are committed and united (Paredes-Saavedra et al., 2024). Their actions are prioritized based on a shared goal, with personal interests that cause conflict being set aside. Communication is open and clear, roles are well defined, and the team remains focused. Members understand and make effective use of each other's diverse skills and strengths (Gerull, 2025). For any team to be performing at a high note, collaborative climate is essential (Kohn, 2024). The researcher was able to examine previous studies on collaborative climate at global, regional and local levels.

Kapusuz et al. (2021) conducted a study in Turkey to explore the effects of collaborative climate and its sub-dimensions on psychological empowerment. The study consisted of both private and public sector employees from different cities in Turkey who belonged to various job groups. The method used in that study was convenience sampling and online surveys in the collection of data. According to the findings, there exists a strong relationship between collaborative climate and all its sub-dimensions, and psychological empowerment. The study by Kapusuz et al. (2021) differs from the current study in context because it was carried out in Turkey while the current one was carried out in Kenya. Secondly, the said study used convenience sampling method, while the current study used convergence parallel mixed method. Thirdly, a study by Kapusuz et al. (2021) combined private and public sector employees while the current study consisted only of private (religious) respondents.

Fourthly, the study handled collaborative climate and psychological empowerment, whereas the current research study handled collaborative climate and growth of Pentecostal churches.

Adedibu (2023) investigated the link between collaboration and the growth of Pentecostal churches in Nigeria. The descriptive study design used Redeemed Christian Church of God (RCCG) as a case study, and conclusions were drawn by synthesizing extant literature. The study, which was anchored on social capital theory and pneuma-diaconal mission theory, found the church has largely thrived because of the smooth working relationship between various cadres of leadership, sharing responsibilities even as they hold each other accountable. The historical reviews also found that RCCG also collaborated with Nigerian authorities and various external stakeholders and financiers in instituting social amenities like schools and hospitals to meet the needs of the community around them. These initiatives placed the church in good stead with society, leading to growth. The study, however, was anchored on descriptive study design and conclusions drawn by historical analysis, thus opening a methodological gap. Again, the study focused on tracing the developmental milestones of RCCG and the role people and institutions played in the process. The present study focused on the role of collaborative leadership in the growth of Pentecostal churches, guided by convergent parallel mixed methods.

Henry et al. (2025) studied the role of collaborative leadership in church growth. The phenomenological study design was conducted in Kenya and conclusions drawn by using 20 participants. The study found that collaboration was a driver of church growth, encouraging a climate of ethical performance. The study also found that interdenominational collaboration fostered, especially in the area of outreach activities, increased economies of scale, as each church with limited resources

contributes to the same pot, resulting in enhanced performance. The study also revealed that having clear goals fostered unity and enhanced participants' sense of commitment. Though this has a similar context to the present study, there is a methodological deviation, as it is anchored on phenomenological study design.

Moderating Effect of Organizational Structure on the Relationship between Team Leadership and Church Growth

No literature is available which combines these three variables to establish whether or not they influence one another. The majority of literature reviewed treats these variables separately or combine only two. For example, Ji and Yan (2020) conducted a study in China to find out how team structure can enhance performance. The study used team longevity as the moderating variable and team coordination as the mediating variable. The findings showed that team structure positively affects team performance. The study by Ji and Yan (2020) differs from the current study contextually in that the former was conducted in China while the current study was conducted in Kenya. Also, methodologically, study by Ji and Yan (2020) used a qualitative approach, while the current study used convergent parallel mixed method. In addition, the study did not combine the three variables (team leadership, organizational structure, and growth of selected Pentecostal churches in Kenya) but the current study did combine them.

Gonzales (2025) explored leadership development in Pentecostal churches in the USA. This was an inductive investigation, and conclusions were drawn by interviewing 30 young leaders. The study noted that leadership development equipped people with the right knowledge and attitude, making it easy for them to collaborate and work with the existing experienced leadership team. The synthesis also revealed that the young leaders were taken through church doctrines and guided through the

Pentecostal experiences, thus becoming acquainted with the church traditions. However, the study showed there was subtle resistance to church traditions, as some of these traditions were inconsistent with modern worldviews. The study also found that leadership development was frustrated by diverse social and cultural contexts, which were inconsistent with what they found in the church teachings. However, the study wholly relied on qualitative data to draw conclusions, a gap that the current study filled by using quantitative and qualitative data.

Gbule and Odili (2023) explored the role of organizational structure and leadership approach on the growth of the Assembly of Redeemed Church of God in Nigeria. The convergent mixed methods recruited 100 participants. The study findings showed that organizational structure directly impacted church growth; in this context, the higher leadership hierarchy was dominated by elderly church leaders, an attribute that disconnected them from the relatively youthful followers. The study also found that the leadership hierarchy was dominated by one ethnic community, hindering evangelistic campaigns in geographical areas and making it hard for the church to attract members of other ethnic communities in areas where the church is stationed. This study is similar to the present study in that both are anchored on convergent parallel mixed methods designs. However, the study was conceptualized to explore the challenges that made the church stagnate. The present study offered a different perspective by assessing the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya.

Ugango (2023) investigated the impact of organizational structure on church growth. The study was conducted in Kenyan Protestant churches that were members of the National Council of Churches (NCCK). The survey mixed study design involved 37 churches. The study found that most of the churches had good

organizational structures and had appointed competent people to manage various levels of the bureaucracy. The study also observed that the churches were implementing strategies and that leaders were directing the direction the church was taking, thus enhancing the churches' ability to achieve their goals. However, Ugango's (2023) study targeted Protestant churches in general, as opposed to Pentecostal churches, which was the focus of the present study. Again, this was a survey-mixed study design, which opens a methodological gap, which the present study filled by employing a convergent study design.

Table Synthesis

Table 1 below shows the samples of studies used in the empirical literature review section. The table shows the summary of the findings, the literature gaps and how the gaps have been filled.

Table 2.1 *Literature Review Matrix*

Author	Title	Findings	Literature gaps	How gaps have been filled
Ogunjobi and Olulowo (2024)	The phenomenon of Pentecostal church growth in Nigeria: an exploration of sociocultural factors and their implications	Pentecostal movement appealed to Nigerians because of the communal worship and the group activities which resonated with the Nigerian culture	The study was focused on investigating the dynamics which caused the growth of the church by analyzing extant literature.	The present study investigated the effect of team leadership and organizational structure on the growth of selected Pentecostal churches using primary data.
Babalola (2022)	Humility of Christ in Philippians 2:5-11 and its implications for Christian leaders	-By believers putting on Christ-like humility, the problem of disunity can be resolved	-The study was conducted in Nigeria. - The study was on divisions of the church due to leadership wrangles -The study adopted exegetical analysis	-The study was conducted in Kenya. -The study assessed the effect of humility on the growth of Pentecostal churches. -The study used convergent parallel mixed method
Shaasha et al. (2024)	Moderating effect of empowerment on servant leadership and church spiritual growth	The study found that humility, treated dimension of servant leadership positively predicted church growth.	The study sought to explain the role empowerment would do in enhancing servant leadership.	The current study assessed the effect of team leadership and organizational structure on the growth of selected Pentecostal churches.
Adedibu (2023)	Nigerian Pentecostal megachurches and development: A Diaconal analysis	Internal and external collaboration helped the church to come up with community initiatives which made it attractive	The study focused on reviewing the milestones informing the growth of	The present study relied on primary data to draw conclusions.

	of the Redeemed Christian Church of God	to people, hence the growth.	Redeemed Christian Church of God (RCCG	
Gbule & Odili (2023)	Leadership approach and its Pentecostal progeny: a case of assembly of Redeemed Church of God, Nigeria, 1976-2018	Church growth was hindered by weak leadership structure and one ethnic community occupying key positions in the church. The church leadership was also dominated by old people hindering its ability to appeal to younger people.	The study explored the changes which made the church stagnate.	The current study assessed the effect of team leadership and organizational structure on the growth of selected Pentecostal churches.
Ugango (2023)	Influence of Strategy on Organizational Structure of Protestant Confession Churches in Kenya	The study found that the investigated Pentecostal churches had good organizational structures which encouraged sustainable church growth.	The mixed survey study design focused on Protestant churches, thus had a wider context.	The convergent mixed study design focused on selected Pentecostal churches.

Theoretical Framework

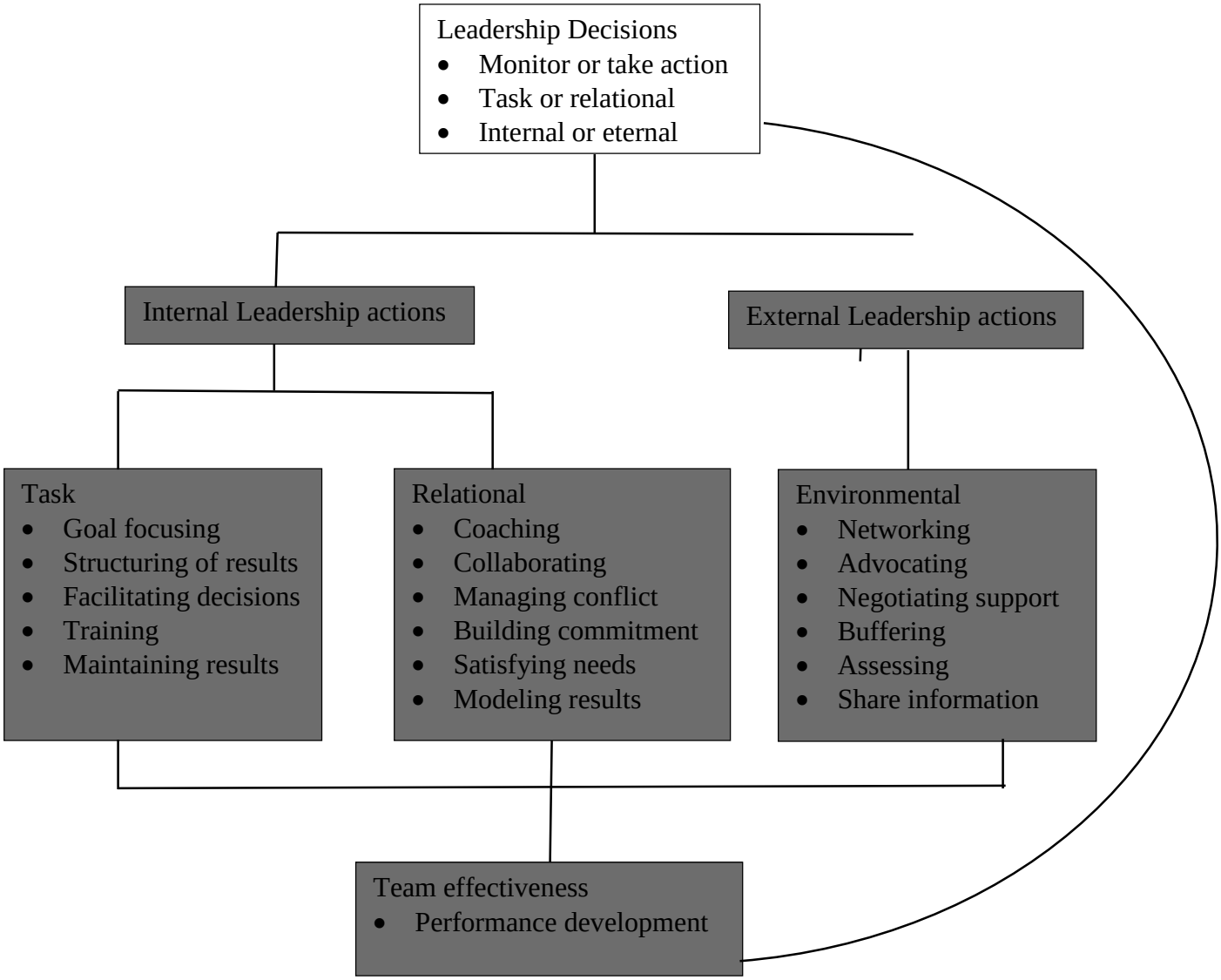
Scholars have developed various theories in an effort to define leadership and all that it entails. According to Munyao (2021), there are over sixty-six (66) theories related to leadership which were developed between 2000 and 2014. He defines a theory as a "methodological framework for understanding a phenomenon under study" (Munyao, 2021, p. 95). Another definition of a research theory states that it is a proposed structure that gives a framework that can help a scholar to understand the relationships between different variables in a research work (Öztürk et al., 2024). A set of theories make a theoretical framework. Mensah et al. (2020) posits that a theoretical framework comprises the theories that have been expressed by experts in the field into which a scholar plans to research so that it serves as theoretical data analysis and interpretation of results. Three theories supporting the current study were discussed: The Hill Model for Team Leadership Theory; Classical Organizational Theory; and Mead's Theory of church growth. In the discussion of each theory that underpins this study, the researcher is going to show when and who discovered or formulated the theory, how they are measured, how they have been used in previous studies, critiques by scholars, and how they were used to support the current study.

The Hill Model for Team Leadership Theory

The Hill model for Team Leadership was developed by Susan Kogler Hill in the early 2000s (Sandberg, 2021). The theory presents the team leader as an important person with the role of offering oversight over the team and taking the necessary timely action that will lead the team into effectiveness (Henry et al., 2025; Justice Jr, 2022). The model is crucial because it enables a leader to carefully survey the situation and to take

appropriate and timely external or internal action for the purpose of helping both the team and the organization (Henry et al., 2025; Mason & Kuttal, 2025). The whole purpose of such intervention is to have a cohesive team which is able to engage in operations of high qual

Figure 2.1: *The Hill Model for Team Leadership*



Source: Sandberg (2021).

As shown in Figure 2.1 above, church leaders make decisions that influence both internal and external organizational dynamics. Internally, church leaders guide team members toward achieving specific tasks while initiating programs to enhance their effectiveness. Externally, they are responsible for monitoring the environment and making informed decisions to manage or mitigate potential threats. Ultimately, the leader's decisions are aimed at ensuring the team effectively delivers on the church's goals.

The study has been used theory to explain the role of leaders in guiding teams towards achieving organizational goals. Coleman et al. (2021) found the Hill Model for Team Leadership useful in enabling students' application of team leadership skills in an undergraduate agricultural leadership course. Additionally, Mukua-Maru et al. (2022) employed Hill's Model for Team Leadership to study how the empowerment of team leadership affects the effectiveness of collaborative partnerships in international research organizations in Kenya. Within the church setup, Henry et al. (2025) used the model to explain the role of team leadership in growing Pentecostal churches in Kenya.

Hills Model for Team Leadership has been criticized for some weaknesses. It has a likelihood of making a leader the only one in the picture of the operation (Henry et al., 2025). When people look only unto one man to give every direction and initiate every step of operation, it makes members of the team not exercise their thinking faculties to the maximum level. Also, the model has been criticized as not appreciating the role of coaching and training, timing and preplanning play in enhancing performance and enhancing organizational growth (Coleman et al., 2021). The assumption that a leader always has on-the-spot answers every problem overlooks the reality that leaders, like all

human beings, have limitations (Mukua-Maru et al., 2022). This underscores the importance of organizations employing individuals with diverse skills to contribute toward achieving organizational goals (Bankins et al., 2024). In practice, everyone makes small decisions that collectively shape and inform the leader's final decisions.

For the current research, Hill's Model of Team Leadership was used to assess the effect of team leadership on the growth of Pentecostal churches. Specifically, the model supported the second and fifth objectives in the study: 'to determine the effect of team competence on the growth of Pentecostal churches in Kenya, and 'to ascertain the effect of collaborative climate on the growth of Pentecostal churches' respectively. The model was deemed suitable for this study as it recognizes that the church is not an ordinary organization (Henry et al., 2025). Church leaders oversee both full-time employees and a significant number of volunteers. In some cases, pastors may lack the support of competent personnel to assist with the day-to-day management of church affairs, further highlighting the complexity and uniqueness of church leadership dynamics. Consequently, the theory is of great assistance with church-based leadership in making valuable decisions. It can assist in aligning team members' activities and performance with organizational objectives.

Classical Organizational Theory

Classical organizational theory was developed in the late 19th and early 20th centuries with scholars such as Fredrick W. Taylor, Henry Fayol and Max Webber (Bueno & Salapa, 2021). The theory is a sociological study of the structures and operations of social organizations, including companies and bureaucratic institutions (Fligstein, 2021). The theory also includes Analysis of the productivity, performance of

organizations, and the actions of employees and groups within the organizations are inclusive in this definition (Turbanti, 2023; Biloa, 2023). This study picks one of the organizational theories relevant to this study, The Classical Theory. The Classical Theory is about dividing tasks in a manageable and effective way. It pays great attention to relationships within an organization and the impact of such relationships on the company's function and production (Biloa, 2023). The Classical Organizational Theory has four major principles: division of labor, scalar and functional processes, structure, and span of control (Turbanti, 2023).

In the past research, classical organizational theory has been used by various scholars to inform on different areas. For example, Aslam (2022) conducted a research study where he provided an overview of the Classical Organizational Theory for academic librarians to inform the discussion of change. The study found that leadership effectiveness was demonstrated by the way senior librarians supported their junior colleagues in becoming more effective in serving readers. In addition, Delaney (2024) conducted a research study on organization theories from a classical perspective where he analyzed the historical development course of classical organizational theory. The study reviewed numerous sources and concluded that the theory effectively explains the leader's role in organizing and motivating team members to achieve a common goal.

Criticisms or scholarly critiques on the Classical Organizational Theory include the following. According to Biloa (2023), Classical Organizational Theory does not address matters of creativity and innovation because of its tough, rigid structure; it focuses on individual performance than team performance. The theory places much interest in production, reducing the human component to machines and giving not much

attention to individual needs and potential. It does not pay much attention to changes in environments and allows capital intensive economies (Biloa, 2023; Malekzadeh & Rajaei, 2023). In the current study, the Classical Organizational Theory linked up with the sixth objective: that is, 'to find out whether organizational structure moderates the relationship between team leadership and the growth of selected Pentecostal churches in Kenya.' Organizational structure was the moderate variable.

Mead's Theory of Church Growth

Mead's Theory of Church Growth came into use in 1993 through Lorey. Mead's Theory of Church Growth looks at the numerical growth as consisting of observable elements that include Sunday attendance, budget size, numbers and increase of active members in the church (Lawton, 2022). The theory is built on the fact that for an organization (church) to survive, there must be an effective strategy to recruit new members (Matshobane, 2020; Schroeder, 2022). This theory also stresses the need for the church to grow in other ways in addition to growth in numbers. This means that church growth must include maturation growth, organic growth and incarnational growth (Schroeder, 2022).

This theory was used in a research work conducted by Nzeng'e et al. (2021) whose research had the aim of evaluating the effect of internal team environment on church growth in Pentecostal churches in Kenya. The theory was used to emphasize the need to not ignore the numbers of members of the church. Nzeng'e et al. (2021) correctly observed, "Although numbers are not all that there is in church growth, they foretell the direction the church is going" (Nzeng'e et al., 2021, p. 161). Another research study

conducted by Onaga (2022) in relation to cell-based strategy as a viable method for church growth confirmed that unless a church increases in number, it will obviously die.

In the current research, Mead's Theory of Church Growth was linked to the dependent variable: growth of selected Pentecostal churches in which there were four categories of growth of selected Pentecostal churches: numerical growth, spiritual growth, physical growth, and financial growth. Numerical growth tells or shows the number of people attending a church, and attending other churches planted by the original church. (Nzeng'e, 2021). A research study by Thumma (2021) confirms that congregational size signals that the church is either growing or declining. The church must also experience physical growth which has to do with the development of the church in all physical infrastructure (Johnsen, 2021). Also, the church must grow in financial matters to be able to support its own projects and pay its workers. The command of Jesus Christ to take the gospel to all creatures requires both the power of the Holy Spirit and also material resources (money).

Table 2.2 *Summary of Theories and Their Link with Main Constructs of this Study*

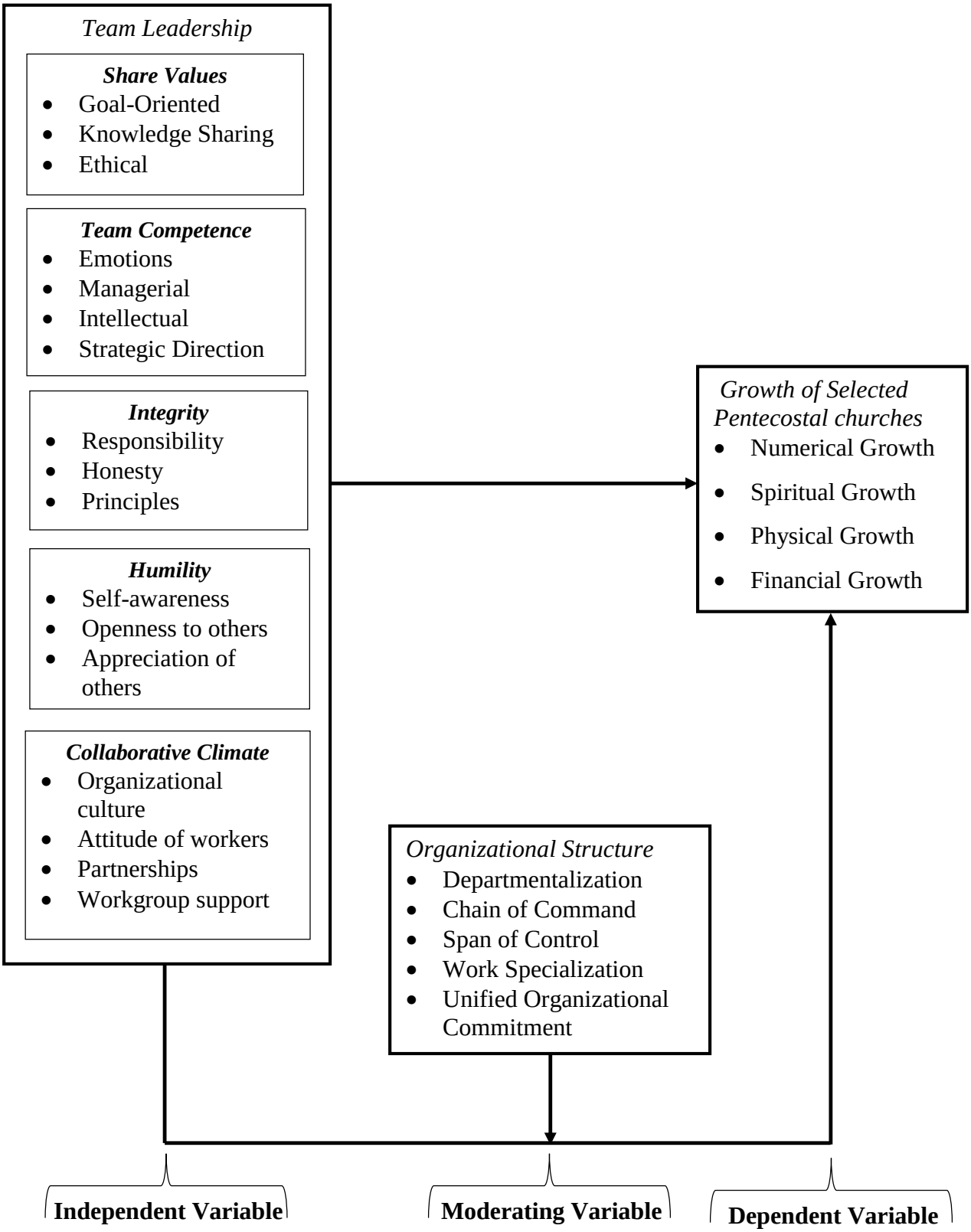
	Theory	Developer & year	Measurable elements	The Objectives the theory links with	References
1	The Hill Model for Team Leadership	Susan Kogler Hill (Tina, 2018)	• Team leadership skills • Team Competence • Collaborative climate • Effectiveness of collaborative partnerships	-To determine the effect of team competence on the growth of Pentecostal churches. -To ascertain the effect of collaborative climate on the growth of Pentecostal churches	Sandberg (2021) Henry et al. (2025).
2	Classical Organizational Theory	Fredrick Winslow Taylor between 1856 and 1915	• Departmentalization. • Chain of command. • Span of control • Work specialization. • Unified organizational commitment	-To find out whether organizational structure moderates the relationship between team leadership and the growth of Pentecostal churches in Kenya	Aslam (2022), Delaney, (2024), Biloa (2023); Russ (2019).
3	Mead's Theory of Church Growth	Lorey Mead in 1993	• Numerical growth, • Spiritual growth, • Physical growth • Financial turnover rate	-The effect of team leadership on the growth of Pentecostal churches	Nzeng'e et al. (2021), Lawton (2022), Onaga, (2022).

Conceptual Framework

A conceptual framework is a diagrammatical representation of relationship between various variables in a study (Yao, 2024). In other words, a conceptual framework is a summary of the study, giving an opportunity for researchers to understand a study before indulging into the details of the study (Salawu et al., 2023). As illustrated in Figure 2 below, at the left side of the framework is team leadership, which is the independent variable. The elements of team leadership are shared values, competent members, integrity, humility, and collaborative climate. The study proposed that team leadership has a direct relationship with church growth.

As Figure 2.2 below points out, team leadership, the independent variable, has a direct relationship to church growth (at the right side) which in this study was the dependent variable. The four elements of growth of selected Pentecostal churches are numerical, spiritual, physical and financial growth. Organizational structure, below team leadership and church growth variables, is the moderating variable. The five elements of organizational structure are departmentalization, chain of command, span of control, work specialization, and unified organizational commitment. It was assumed organizational structure would moderate the relationship between independent variable and dependent variable. This relationship can be illustrated as Figure 2.2 shows.

Figure 2.2 *Conceptual Framework*



Chapter Summary

This chapter has presented information that has been written by scholars about three main study variables: team leadership, organizational structure, and growth of selected Pentecostal churches in Kenya. What previous researchers had written about various components under each variable has been examined and research gaps established. Also, key concepts have been discovered through the literature review and the chapter has shown how those concepts relate to each other. Three theories underpinning this study have been reviewed and a conceptual framework presented. The next chapter focuses on research methodology.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

The main objective of this study was to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. To achieve this objective, this chapter presents research methods that the current study employed to arrive at credible and reliable results. Aspects of research methodology that was discussed included: research philosophy, research design, population studied, sample(s) selected, sampling method(s), types of data, data collection method and procedures, instrument

pre-testing, data analysis, ethical considerations and chapter summary. The section that follows discusses research philosophy.

Research Philosophy

Research philosophy is a set of ideas or understandings that serve as guiding values that guide research work and define the researcher's thinking about the world (Allemang et al., 2021; Mbanaso et al., 2023). Research philosophy is related with presuppositions, the process of growth in understanding and the essence of study (Obiageli & Auwalu, 2024). Studies show various worldviews: the postpositivist, the constructivist, the transformative, and the pragmatic worldviews (McCrudden & Rapp, 2023). Postpositivist Worldview works well with quantitative research with a focus on the aspects of being exact, applying results in a broader way, consistency, and getting the same results if the experiment is repeated (Maksimovic & Evtimov, 2023). By using this paradigm, it is possible to determine or measure what lies behind what is happening or not happening with individuals, groups or teams in relation to behaviour.

Secondly, the Constructivist Worldview is a useful paradigm in getting to the participants' view of what is being examined and develops inner personal meanings of the phenomenon (Mbanaso et al., 2023; Omodan, 2022). It works well with qualitative parts of the research and positions the researcher has within the context of gathering necessary information in respect to how the participants understand things based on the fact that all knowledge is built from human contacts and observations (Burns et al., 2022; Mohajan & Mohajan, 2022). The third paradigm is Transformative Worldview. According to De Witt et al. (2024) this worldview revolves around change. Change has to do with realigning and doing things in a manner that was not there before. The change is a political one with the agenda of coming face to face with oppressive negative treatment of individuals or groups at various levels within a social set up (Stetsenko, 2021).

The last major paradigm used by researchers is called the Pragmatic Worldview. Its center of interest arises out of operations, conditions and ramifications (Oliveira, 2023). The paradigm is useful in the mixed methods of research approach for it is able to draw from both quantitative and qualitative methods in research (Islam, 2022). Pragmatism emerged in the US near the end of the 19th century (Mbanaso et al., 2023). Later different scholars – William James, Charles Sanders Pierce, and Richard Rorty – developed it to put right the basic assumptions concerning the nature of the real world, understanding, and inquest (Maksimovic & Evtimov, 2023). The word pragmatism is initially taken from the Greek word 'pragma' whose meaning is action, and whereby in pragmatism, action is the central thought (Allemang et al., 2022).

The current study employed Pragmatic philosophy. There were various reasons for choosing this philosophy. Pragmatic philosophy enables researchers to comprehend

the problem by giving them enough chance to lay stress on the research problem and combine different approaches, thus, providing a broader understanding of the matter under investigation (McBeath, 2023). By employing this philosophy, researchers are offered freedom to choose which plans, manner of conducting research, and procedures of research that best suit their needs and aims (Allemang et al., 2021). Further, pragmatic philosophy gives researchers the ability to provide answers to the questions of the 'what' and 'how' based on the intended outcomes (Leshkevich & Motozhanets, 2021). Clearly, this philosophy fitted the current study and provided opportunity to several methods, divergent viewpoints about the world, and distinct basic beliefs, as well as various forms of data collection and analysis.

Studies confirm that pragmatic philosophy has been used in the past with mixed methods approach. For example, Gobo (2023) used it in a research study that was conducted for the purpose of demonstrating the usage of pragmatism in particular areas of professional practice. On another occasion, pragmatic paradigm was used in a research study conducted by Dube et al. (2024) with the aim of affirming an argument that a non-rigid way should be taken in the usage of mixed methods research in behavioral accounting research by carrying it out within the pragmatic paradigm. Again, Allemang (2021) did a study that merged pragmatism as a research paradigm and patient-oriented research as an emerging healthcare engagement strategy. In the present study, pragmatic philosophy allowed for tool validation, triangulation, and alignment of data analysis with hypotheses.

Research Design

A research design can be defined as an organized way to be used by a researcher before undertaking the work of collecting and analyzing data with a focus to validly arriving at the research objective (Ganesha & Aithal, 2022). There are three major mixed methods designs: convergent, sequential-explanation and sequence mixed methods designs. This study adopted the convergent parallel mixed methods design. According to Greer and Abel (2022), the said design is made up of qualitative and quantitative strands. The two strands approach acquisition of knowledge in different ways with the qualitative taking an inductive approach, and the quantitative strand taking a deductive approach (Younas et al., 2023). In employing convergent parallel mixed method design in this study, the quantitative and qualitative data was collected at the same time, then the data was brought together to give a complete and detailed examination of the research problem (Abdolalipour et al., 2024); Younas et al., 2023). Quantitative data is usually numerical in form and so it requires quantitative techniques in handling it. On the other hand, qualitative data is non-numerical in form which was handled using qualitative approach (Abdolalipour et al., 2024).

There are varied reasons for choosing the convergent parallel mixed methods design. The researcher was able to carry out a thorough investigation into the problem and to adequately test the hypotheses in respect to this study. The design enabled the researcher to assess the effect of team leadership and organizational structure on the growth of Pentecostal churches in Kenya by combining quantitative and qualitative approaches to provide a better understanding of the research problem and complex phenomena than either approach alone could do (Wasti et al., 2022). Bringing together

both quantitative (number) and qualitative (word) facts makes the convergent parallel mixed methods powerful in providing in-depth understanding and intensifying its application (Chang & Chen, 2022). The design gave the researcher a fuller picture that can intensify explanation and know-how of the effect of team leadership and organizational structure on the growth of Pentecostal churches in Kenya.

Target Population

Target population studied refers to groups of single persons or groups of organizations who share resembling features that can be recognized and studied by researchers (Kekeya, 2021). It refers to a group of people in a given area whom the researcher intends to study and then after completing the research, use the study results to make more widespread applications (Taherdoost, 2022; Gathogo, 2022). In this study, the target population was 7626 clergymen from selected Pentecostal churches in the following five counties: Meru County, Tharaka-Nithi County, Laikipia County, Embu County, and Nyeri County. The five counties were selected for this study mainly because together they account for the largest representation (18%) of Pentecostal churches in Kenya (Kameri-Mbote et al., 2021).

The target population was drawn from the following selected Pentecostal churches: East Africa Pentecostal Churches (EAPC), Africa Independent Pentecostal Church (AIPCA), Miracle Revival Fellowship Pentecostal Church, Pentecostal church of East Africa, Word of Faith Church, Kenya Assemblies of God, Full Gospel Churches of Kenya, Pentecostal Assemblies of God, Full Grace Church, Family Worship Church, Jesus House of Prayer, The Burning Bush Church, The Prophetic Prayer Worship Church, Redeemed Gospel Church (RGC) Inc., Deliverance Church, Pentecostal

Evangelistic Fellowship of Africa (PEFA), Revival Christian Center, Outreach Gospel Church, and Free Pentecostal Fellowship in Kenya (FPFK). These churches were representatives of Pentecostal churches in Kenya since majority of them cut across other parts of the country (Full Gospel Churches of Kenya, 2012; National Council of Churches of Kenya (NCCK), 2017). The target population matrix is presented in table 3.1.

Table 3.1 *Population Matrix*

Counties	Bishops	Reverends	Pastors	Total Population	Percent
Meru	108	1125	3375	4608	60.4%
Tharaka-Nithi	19	38	304	361	4.7%
Laikipia	88	166	678	932	12.2%
Embu	69	152	447	668	8.8%
Nyeri	87	312	658	1057	13.9%
Totals	371	1793	5462	7626	100.0%

Source: Gathogo (2022), Kithinji (2023), Onjwang (2023), and Murithi (2023).

Sample Size

Sampling is defined as a series of steps or skillfulness of picking up a subset from a population to take part in the research work (Hossan et al., 2023). In sampling for a convergent design chosen, a random sampling of quantitative data and a purposive sample of qualitative data, all drawn from the same population, applied in selecting the respondents (Younas et al., 2023) To determine the sample size, the researcher resolved in his mind the suitable number that furnished the required statistical power level in both quantitative and qualitative research studies (Younas et al., 2023). There are various methods or formulas for calculating sample size or number of respondents as pointed out by Iddon and Boyd (2023). For example, Yamane's formula is as follows:

n = N/(1+N(e)2

Where:

n = the sample size.

N = the population of the study; and

e = the margin of error in the calculation.

Margin of error in research alludes to the degree of error in the end result gotten from random sampling surveys (Puisa et al., 2023). Margin of error should be small, because if it is high, it can negatively affect the results of the survey by making them unreliable. Usually, high margin of error results to a lower confidence level on the results as far as representing a population is concerned (Adeoye, 2023). Margin of error should be 0.05, and this refers to the 95% confidence interval of a poll (Loftus, 2022).

Althubaiti (2023)) suggest another formula where they recommend a sample size of 10-50% of the target population for descriptive research study. In addition, other scholars recommend a sample size of 10% to 30% (Hiebl, 2023; Rahman, 2023). From the ongoing, different research designs required different formulae of sample calculations (Julious, 2023). From the various formulas recommended by different scholars for sample size calculations, the current study used Yamane sample size formula to calculate the sample size based on the five counties selected for this study (Akosua et al., 2021). The Yamane formula is:

n = N/(1+N(e)2,

Where:

n = the sample size;

N = the population of the study; and

e = the margin error in the calculation

So, sample size for this study was

n=N/(1+N(e)2 that is to say 7626/(1+7626*0.05*0.05) = 7626/20.065 = 380.064 = 380

According to the above formula, the sample size for this study was 380 respondents. With this figure in mind, it is now important to know how the sample size was shared among the three categories in this study: bishops, reverends, and pastors. The proportional allocation was applied by which the sample size was set up and each stratum's proportion was according to the number of sampling units in that stratum (Gupt et al., 2021). Studies point out that if there are H strata with the population size of $N_{h,}$ in stratum h, h = 1, 2 ….H, and sample size is n units, then the proportion allocation sample size for the stratum h is $N_h = n(Nh/N)$ (Munyao, 2021). Using this formula, it was possible to get the sample size for each stratum in this study (Bishops, Reverends, and Pastors) by making computation in the following manner:

Bishops: 380(371/7626) = 18.5 = 19.

Reverends: 380(1793/7626) = 89.3 = 89; and

Pastors: 380(5462/7626) = 272.1 = 272. These numbers can be presented in the table below (Table 3.2).

Table 3.2 *Sampling Matrix*

Counties	Bishops	Reverends	Pastors	Total Population	Sample size	Percent
Meru	108	1125	3375	4608	164	60.4%
Tharaka-Nithi	19	38	304	361	13	4.7%
Laikipia	88	166	678	932	33	12.2%
Embu	69	152	447	668	24	8.8%

Nyeri	87	312	658	1057	38	13.9%
Totals	371	1793	5462	7626	272	100.0%

Source (Researcher, 2024)

Church bishops were selected for this study because they are the leaders of Pentecostal churches with long-term overall aims and the how of achieving them. They are leaders whose decisions cannot be ignored, especially in matters relating to teaming up or collaborating. Through their leadership which includes organizing people, administration, guarding church doctrines and organizing other activities so that they work together harmoniously, providing guidance in spiritual matters, and establishing good working conditions, the church is expected to grow (Sitarz 2024). Reverends were selected for this study because they are the middlemen between bishops and pastors. They receive some important information both from those serving under them and also that above them. They can tell more easily when church organizations are moving in the right direction or otherwise (Nyirenda, 2021). Pastors were selected for this study because they are right at the ground level and in daily interaction with church followers. They receive important information from both bishops and reverends and can connect easily with church members (Peach, 2022).

Sampling Method

Sampling refers to the selection of a small group from within the population of interest in a research study (Turner, 2020). It was not practical to have every single individual in a research population to be engaged or used in providing the required data (Turner, 2020). The procedures of sampling are very critical in any research because the evidence and reasoning gotten from a sample are used to make conclusions regarding the

target population (Althubaiti, 2023). For this research, a simple random sampling of quantitative data and a purposive sample of qualitative was drawn from the same population. Using simple random sampling in choosing who participated in a research study, individuals were selected by chance and each one had a probability of being a participant (Audu et al., 2021; Noor et al., 2022). This sampling method is useful in generalizability of findings (Noor et al., 2022). This study used simple random sampling to select 89 reverends and 272 pastors. On the other hand, a purposive sample is a non-probability sampling technique that relies on the researcher when choosing who to ask to participate (Mulisa, 2022). Purposive sampling is also called judgment, selective, or subjective sampling. The researcher had the power of choice in regard to the representative sample that fitted what he intended to achieve (Ahmed, 2024; Althubaiti, 2023; Campbell et al., 2020). This study used purposive sampling to select 19 bishops who provided the required details of the phenomenon under study.

Types of Data

In this study, both primary and secondary data was collected from respondents. The two sources reinforced each other (Ajayi, 2023; Taherdoost, 2022). For the three variables of this study – team leadership, organizational structure, and growth of selected Pentecostal churches – both quantitative and qualitative primary data was collected from participants. Secondary data was also collected from records (register of church attendance, financial records, and records of church properties) obtained through respondents - Bishops and reverends and few pastors where congregations do not have titles of bishops or reverends.

Data Collection Methods and Procedures

Before data was collected, permission and authorization were sought. Data pre-testing was then done as explained below under subheading “Instrument Pre-testing.” Thereafter, the research had time to train research assistants on the data collection methods and procedures to ascertain accuracy and effectiveness. Afterwards, the researcher and his five assistants visited the five counties on different dates. For the collection of quantitative and qualitative data, interviews and questionnaires were used. The current study involved interviews that were both face-to-face and online, conducted through both unstructured and semi-structured approach.

Also, based on the concepts of the study, theories, and previous studies, open- and closed-ended questionnaires using a five-point Likert Scale were administered to the 380 sampled respondents – bishops, reverends, and pastors. The five-point Likert Scale was developed by Rensis Likert in 1932 and has been widely used in various fields (Alabi & Jelili, 2023). The questionnaire assessed team leadership, organizational structure, and the growth of selected Pentecostal churches sections.

Validity and Reliability of Research Instrument

A research instrument refers to a mechanism or a distinct design that can be used for data gathering, measuring, and examining in detail (Sukmawati, 2023). Fischer et al. (2023) point out the need for validity and reliability of research instruments in order to collect accurate and trustworthy results. Validity means ascertaining that what is supposed to be covered is exhaustibly given consideration (Lankheet et al., 2022; Markus & Borsboom, 2024). Sackett et al. (2022) shows that validity is concerned with making clear the truth of research findings. It has the role of explaining the meaningfulness of

various parts of the research (Takiar, 2023). Research instrument's validity must be tested and measured for the purpose of ascertaining its credibility. Then it means that the instrument should be subjected to a panel of experts and may apply Lawshe's method (Lankheet et al., 2022; Takiar, 2023). Panels of experts comprise of judges or university lecturers that rate the suitability of each item and make an independent assessment in respect to its fitness in accordance with the definition of the construct under investigation (Iyer et al., 2024). Content Validity Ratio (CVR) Lawshe's method formula is explained by Lankheet et al. (2022) as follows:

$CVR = n_e - (N/_2) / N/_2$

Where:

CVR is the content validity ratio,

n_e = the number of panel members indicating "essential," and

N = the total number of panel members. Table 3.3 below shows the guideline for valid value of CVR for the valuated item to be retained.

Table 3.3 *Minimum Value of CVR, p = .05*

No. of Panelists	Minimum Value

5	.99
6	.99
7	.99
8	.75
9	.78
10	.62
11	.59
12	.56
13	.54
14	.51
15	.49
20	.42
25	.37
30	.33
35	.31
40	.29

Source: (Romero et al., 2023)

Instrument to Measure the CVR

The scale, Content Validation Ratio (CVR), is designed to measure the soundness of items that are contained in the questionnaire (Aithal & Aithal, 2020). Only essential items in the questionnaire are retained. In any case where more than half of the panelists consider an item to be essential, the item is regarded as having content validity (Almanasreh et al., 2022). The CVR was negative in instances where less than half said 'essential.' It was zero in case half said 'essential' and another half did not say the same, (Romero et al., 2023). Borrowing from Lawshe, the question to be addressed is, "Is the

skill (for knowledge) measured by this item?" The assessment of each item in the study questionnaires was administered using a three-point scale as follows: 1 – Not necessary; 2 – Useful but not essential; 3 – Essential. The final instrument only bore items (questions) that met the CVR set standard of 0.78. When CVR is done for each item, content validity index (CVI) which checks the content validity of the whole instrument may be calculated. CVI is the mean of CVR values of all items measuring 0.78 (Madadizadeh & Bahariniya, 2023).

Reliability denotes that any time other scholars measure a phenomenon under the same conditions, the results did not have any contradictions (Lankheet et al., 2022; Markus & Borsboom, 2024). Takiar (2023) defines reliability to mean that the measurements can be redone in different conditions. A scale is seen as having high internal consistency where the items of a scale hang together and measure the same construct (Lankheet et al., 2022). Internal consistency is measured using the Cronbach Alpha (α) coefficient where Likert scales is used (Kalkbrenner, 2023; Lankheet et al., 2022). A minimum internal consistency of 0.7 or 0.8 is accepted by most scholars (Cheung et al., 2024; Izah et al., 2023). According to studies there are four cut-off points for reliability: 0.90 and above = Excellent Reliability; 0.70-0.90 = High Reliability; 0.50-0.70 = Moderate Reliability; and 0.50 and below = Low Reliability (Lankheet et al., 2022). Both reliability and validity must combine together; one is not sufficient without the other (Fischer et al., 2023; Lankheet et al., 2022; Markus, & Borsboom, 2024). This study adopted 0.50-0.90 as these scores denoted high reliability. Table 3.4 presents the reliability statistics for the study's constructs, as assessed using Cronbach's alpha.

Table 3.4 *Reliability Statistics*

Variable	Cronbach's alpha	N of items
Team competence	.753	5
Integrity	.616	5
Humility	.693	5
Collaborative climate	.766	5
Shared values	.282	5
Organizational culture	.908	20
Church growth	.888	16

The results indicated acceptable reliability for most constructs, with Cronbach's alpha values of .753 for team competence, .616 for integrity, .693 for humility, .766 for collaborative climate, .908 for organizational culture, and .888 for church growth. However, shared values exhibited a low reliability score ($\alpha = .282$), suggesting poor internal consistency. Further analysis revealed that removing the item "Shared values will serve as the basis or foundation for the growth of Pentecostal churches" would increase the Cronbach's alpha for shared values to .741, indicating improved reliability. The item was deleted accordingly.

Instrument Pre-testing

Before undertaking the actual research study, it is necessary to run a pre-test of research instruments because it is not always possible to anticipate all of the problems that were encountered during data collection. Pre-testing research instruments helps the researcher to discover on time if there are some important areas or words or ideas left out (Nagy & Csernoch, 2023) or some portions of questionnaires are unclear or may be understood differently by the respondents (Crick & Crick, 2025; Soori, 2024). It means that the researcher was able to check beforehand the quality of questions and answers and

to ensure the actual data collection can be properly conducted (Hashim et al., 2022). This exercise also checked whether respondents were able and willing to provide the needed information (Cruchinho et al., 2024).

Pre-testing of research instrument (questionnaires) was conducted as the first step in data collection (Buschle et al., 2022). In conducting the pre-testing of research instruments, both the circumstances and the population that was sampled were similar to the ones for actual data collection (Soori, 2024). For the purposes of generalizability, 10% to 30% of the sample size of respondents is recommended for use during the instrument pretesting (Gunawan et al., 2021). Seth et al. (2022) recommends at least 30 respondents for pre-testing. For pre-testing data collection instruments, this study used 38 respondents which was 10% of the sampled population. The 38 respondents were: 2 Bishops, 9 Reverends, and 27 Pastors. The pre-test data was analysed for instrument validity and reliability. The pretest data was not included in the full-scale research to avoid biasness.

Data Analysis

According to Taherdoost (2020) the steps for data preparation include data coding, data entry, missing values, and data transformation. In the current research, data analysis consisted of examining in detail the quantitative data applying quantitative methods. For the sake of calculating and tabulating the collected data, IBM SPSS Version 20.0 software was employed. IBM SPSS version 20.0 is useful for descriptive statistical analysis in various fields of study including social sciences, business, health, environmental science, and geography (Seth et al., 2022). By employing IBM SPSS version 20.0 the researcher was able to examine data, evaluate hypothesis, make logical

predictions, examine movements, and extract correct conclusions (Rahman & Muktadir, 2021; Williams, 2022). The IBM SPSS version 20.0 were useful in helping the researcher analyze data (Kraiwanit et al., 2023).

In order to provide the best explanation and insight into the data analysis, it was necessary to use frequency tables in presenting results. Descriptive statistics were applied in this study to enable the researcher to understand how the respondents rated each item in the study; thus, the need for use of frequency tables plus percentage distribution (Rohwer, 2022). Descriptive statistics can be used with any variable (Ghanad, 2023).). Two classifications of descriptive analysis are: Univariate and Bivariate analyses (Taherdoost, 2021). Univariate deals with one variable using statistical techniques of frequency, central tendency, and dispersion. Bivariate applies where there are more than two variables. It is correlation calculated using the sample mean values and standard deviations (Taherdoost, 2021).

Analysis of descriptive statistics such as mean and standard deviation scores for each item was essential because these metrics provide a clear summary of the respondents' perceptions and the variability of their responses (Fulk, 2023). The mean offers an average score, indicating the central tendency and overall sentiment toward each item, while the standard deviation reveals the degree of consensus or divergence among participants. Together, these statistics help to identify trends, strengths, and potential areas of concern within team leadership, organizational structure, and growth of selected Pentecostal churches in Kenya. They also enable comparisons across items, aiding in the prioritization of focus areas for interventions or further investigation.

In addition, inferential statistics were used in this study to draw conclusions concerning the population based on the results gotten from the samples (Ghanad, 2023). Studies confirm that by way of inferential statistics, the researcher can make conclusions in respect to a population applying the results of a small sample in a particular study (Rohwer, 2022; Taherdoost, 2022). Inferential statistics is of great use in research: it measures the significance between two samples and potential differences between samples or the link between variables under study (Wooditch et al., 2022). The most widely inferential statistical procedures include t-test, analysis of variance (ANOVA), chi-square, regression, and time series (Taherdoost, 2021).

The study also conducted single linear regression analysis which is useful in confirming the outcome of combining variables in a study – if it can predict a given dependent variable. It enables researchers to predict certain variables based on other predictor variables (Rasoolimanesh et al., 2021) and to confirm relationships between variables. Single linear regression and simple linear regression mean the same (Levine et al. 2023; Loftus, 2022). The formula for single (simple) linear regression analysis that this study adopted was:

$\mathbf{Y = B_0 + B_1X + e}$ **(**Loftus, 2022)

Where

- **y** is the predicted value of the dependent variable for any given value of the independent variable (**x**),
- $\mathbf{B_0}$ is the intercept, the predicted value of **y** when the **x** is **0**
- $\mathbf{B_1}$ is the regression coefficient – the change expected to **y** as **x** increases
- **X** is the independent variable, the variable influencing **y**, and

- **e** is the error of the estimate, the variation that is in the estimate of the regression coefficient

Analytical Models

Table 3.5 *Objectives, Hypotheses and Data Analysis Models*

Objective	Hypothesis	Analysis Model	Interpretation
To assess the effect of Shared Values on the growth of Pentecostal churches in Kenya	H_{01}: There is no significant effect of shared values on the growth of selected Pentecostal churches in Kenya.	Simple Regression Analysis: $Y_1 = \alpha + \alpha_1 X_1$ Where Y_1 = Growth of Pentecostal churches; X_1 = Shared Values; α1= coefficient estimate of the effect of X_1 on Y; α= coefficient estimate of the intercept; ϵ= the regression error term.	Mean, t-value, Pearson's correlation, R, R2, F-ratio, P-values, If $p<0.05$, Reject H_0 If $p>0.05$ fails to reject H_0
To assess the effect of competence on the growth of Pentecostal churches in Kenya	H_{02}: There is no significant effect of team competence on the growth of selected Pentecostal churches in Kenya.	Study Regression Analysis Model $Y = \alpha + \alpha_1 X_1 + \alpha 2\ X_2 + \alpha 3\ X_3 + \alpha 4\ Z + \alpha 5\ (X1\text{-}3 * Z)$ (Composite) $Y = \alpha + \alpha X + \alpha_4 Z + \alpha_5\ (X*Z)$ Multiple Linear Regression Analysis $Y = \alpha + \alpha_1 X_1 + \alpha 2\ X_2 + \alpha 3\ X_3 + \alpha 4\ X_4 + \alpha 5\ X_5$ Where Y = Growth of Pentecostal churches; X1-5 = Shared Values, Team Competence, Integrity, Humility and Collaborative Climate; Z= Organizational Structure; α1, α2, α3, α4, α5 = coefficient estimate of the effect of X, Z and X*Z on Y respectively; α = coefficient estimate of the intercept; ϵ= the regression error term.	Mean, t-value, Pearson's correlation, R, R2, F-ratio, P-values, If $p<0.05$, Reject H_0 If $p>0.05$ fails to reject H_0
To explore the effect of Integrity on the growth of Pentecostal	H_{03}: There is no significant effect of integrity on the growth of selected Pentecostal churches in Kenya.	Simple Regression Analysis: $Y3 = \alpha + \alpha_3 X_3$	Mean, t-value, Pearson's correlation, R, R2, F-ratio, P-values, If $p<0.05$, Reject H_0

Objective	Hypothesis	Analysis Model	Interpretation
churches in Kenya		Where Y_3 = Performance; X_3 = Integrity; $\alpha 3$= coefficient estimate of the effect of X_3 on Y; α= coefficient estimate of the intercept; ϵ= the regression error term	If $p>0.05$ fails to reject H_0
To investigate the effect of humility on the growth of Pentecostal churches in Kenya.	H_{04}: There is no significant effect of humility on the growth of selected Pentecostal churches in Kenya.	Simple Regression Analysis: $Y4 = \alpha + \alpha_4 X_4$ Where Y_4 = Growth of Pentecostal churches; X_4 = Humility; $\alpha 4$= coefficient estimate of the effect of X_4 on Y; α= coefficient estimate of the intercept; ϵ= the regression error term	Mean, t-value, Pearson's correlation, R, R2, F-ratio, P-values, If $p<0.05$, Reject H_0 If $p>0.05$ fails to reject H_0
To ascertain the effect of collaborative climate on the growth of Pentecostal churches in Kenya.	H_{05}: There is no significant effect of collaborative climate on the growth of selected Pentecostal churches in Kenya.	Simple Regression Analysis: $Y5 = \alpha + \alpha_5 X_5$ Where Y_5 = Growth of Pentecostal churches; X_5 = Collaborative Climate; $\alpha 5$= coefficient estimate of the effect of X_5 on Y; α= coefficient estimate of the intercept; ϵ= the regression error term	Mean, t-value, Pearson's correlation, R, R2, F-ratio, P-values, If $p<0.05$, Reject H_0 If $p>0.05$ fails to reject H_0
To find out whether organizational structure moderates the relationship between team leadership and the growth of Pentecostal churches in Kenya.	H_{06}: There is no significant moderating effect of organizational structure on the relationship between team leadership and the growth of selected Pentecostal churches in Kenya.	Multiple Regression Analysis: $Y6 = \alpha + \alpha_{1\text{-}5} X_{1\text{-}6} + \alpha_6 Z + \alpha_6 (X1\text{-}6 * Z)$: Where Y6 = Growth of Pentecostal churches; $X_{1\text{-}6}$ = Team Leadership, Shared Values, Team Competence, Integrity, Humility, and Collaborative Climate; Z= Organizational Structure; α_1, α_2, α_3, α_4, α_5, α_6 = coefficient estimate of the effect of X, Z and X*Z on Y respectively; α = coefficient estimate of the intercept.	Mean, t-value, Pearson's correlation, R, R2, F-ratio, P-values, If $p<0.05$, Reject H_0 If $p>0.05$ fails to reject H_0

The thematic analysis process based on Braun and Clarke's (2023) method involved six key steps. First, the researcher got familiar with the data by reading and re-reading it to gain an understanding of the content. Next, initial codes were generated, which were segments of data that seemed meaningful or relevant to the research question. After that, the codes were grouped into potential themes by identifying patterns and relationships within the data. These themes were then reviewed and refined by checking them against the data to ensure they were coherent and accurately represented the dataset. Once the themes were finalized, they were defined and named to encapsulate the essence of each theme. The last step involved writing a detailed report that described the themes and provided evidence from the data, linking the findings to the research question and existing literature. A total of 9 themes and 18 sub-themes were identified.

The qualitative data was analyzed using qualitative methods (NVIVO software) (Allsop et al., 2023). The researcher employed NVIVO 12 Pro software which is useful and highly recommended for its efficiency in management, coding, analyzing, and visualizing qualitative data (Dhakal, 2022). Inductive coding strategy was utilized to identify patterns, categorize the patterns into sub-themes, and ultimately, the sub-themes into themes. The data from the interviews were transcribed by reviewing the transcripts and replaying recorded interviews. The researcher was able to identify themes and phrases representing the experiences of the participants. Afterwards, both sets of data were merged and synthesized.

Merging qualitative data and quantitative data means simultaneous collection of data. The data is then analyzed separately, and results are compared and integrated so as to draw overall conclusions. In merging data, the two types of data are compared

side by side (Ryan et al., 2022). The results from the final analysis enabled the answering of mixed research questions.

Ethical Considerations

There are some important steps considered in an effort to fulfill ethical requirements in a research project. An introduction letter from the Dean of the Graduate School of Pan Africa Christian University was applied for. After receiving the letter which confirmed that the researcher is a bona fide postgraduate student at the University and that the study was meant for academic purposes only, the researcher applied for a research permit from the National Commission for Science, Technology & Innovation (NACOSTI) which is a government body with authority to ensure that all research studies adhere to all ethical issues. With this research permit issued, the researcher sought access to various institutions in respect to his research project.

Drawing from the American Psychological Association (2003) and other scholars (Bitter et al., 2020; Ritchie, 2021), the following ethical principles for research were adhered to. The ethical codes adhered to included: obtaining permission from the institutions included in the study, selecting sites without vested interests, disclosing the purpose of the study at the beginning of this research, and giving freedom to participants so that no one is forced or pressurized into signing consent forms, and so on. Participants were given the necessary information to which they should on voluntary basis agree to and sign a document indicating informed consent. The participants were informed of their anonymity and their rights to privacy. In this way, the participants were protected.

In the collection of data, ethical code; respect for the site, minimal disruption, benefit of participants, speaking the truth with all participants, no exploitation of

participants and avoidance of harmful information were observed. The researcher-maintained confidentiality in regard to any information disclosed to him (Rohwer, 2022). Ethics must apply even in conducting digital data collection (Facca et al., 2020).

In analyzing data, accurate information – positive and negative – based on the findings, was provided. The study avoided going native, avoided disclosing only positive results, and respecting the privacy of participants. Accurate information was provided in relation to reporting, data findings, and drawing conclusions (Hasan, 2021). Selection of subjects was fairly done and strict adherence to the code of ethical practices provided (Favaretto et al., 2020).

Chapter Summary

This chapter discusses the methodology that was adopted in this research. A pragmatic worldview informed the research. A convergent parallel mixed method was used as the research design. The study population consisted of 42209 respondents: bishops, reverends, and pastors. The target population was narrowed down to 7626 bishops, reverends, and pastors. The sample size was 380 respondents. Data collection was done through both quantitative and qualitative methods concurrently. Quantitative data was collected and analyzed using IBM SPSS Version 20.0 software, while qualitative data was analyzed using NVIVO 12 Pro software. The data was then analyzed and synthesized to answer the mixed methods questions and test the study hypothesis. Both the quantitative and qualitative data were merged to present the true findings of the research. Ethical considerations were attended to before, during, and after data collection. The next chapter presents the study's results and findings.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter constitutes the analysis and interpretation of research findings. The chapter is divided into five key sections. In the first section, a quantitative analysis and discussion of the response rate and demographic profile of the respondents is provided. The remainder of the sections were organized according to the specific objectives of the study. Each section comprised descriptive analysis of Likert scale items for each variable, followed by inferential analysis and hypothesis testing. The quantitative results are triangulated with qualitative findings in line with mixed-methods approach. Each finding is discussed in light of theoretical and empirical literature. A summary chapter comes at the end.

Response Rate and Demographic Profile

This section presents and discusses the response rate and demographic characteristics of the respondents such as gender, marital status, age, level of education, years served in church, and designation.

Response Rate

A high response rate is crucial in ensuring the validity, reliability, and generalizability of research findings (Holtom et al., 2022). Table 4.1 below presents the distribution of questionnaires among respondents and non-respondents in the five counties in Kenya.

Table 4.1 *Response Rate*

Respondent category	Frequency	Percent
Responded	321	84%
Non-respondents	59	16%
Total	380	100%

Out of the 380 targeted respondents, 321 participated, yielding a response rate of 84%, while 59 did not respond, accounting for 16%. This means that the majority of the targeted participants provided their input, giving the study a strong foundation for drawing reliable conclusions. This high response rate exceeds the commonly recommended threshold for survey research, enhancing the robustness of the findings. It compares favourably with Sataloff and Vontela (2021) who propose at least 60% response rate as adequate for data analysis.

Gender Distribution

Understanding the gender distribution of respondents is important for contextualizing the findings and ensuring diverse perspectives are represented (Shen & Joseph, 2021). In this study, gender distribution was analysed to assess its balance among participants. Table 4.2 below presents the results of the gender analysis.

Table 4.2 *Distribution of Respondents by Gender*

Gender	Frequency	Percent
Male	216	67.3%
Female	105	32.7%
Total	321	100.0%

Out of the 321 respondents, 67.3% were male, and 32.7% were female. This means that roughly two-thirds of the participants were men, while one-third were women. This finding is explained by the fact that data was collected from the clergy which is a male-dominated profession. This is consistent with the observation by Holleman (2022) that men dominate this occupation. This male predominance may potentially influence how team leadership and organizational structures are implemented and perceived. The underrepresentation of women in the study might

limit diverse perspectives, especially given that empirical research document that the female gender constitutes the majority of the population in most churches (Amaefule, 2022; Muli et al., 2020).

Respondents' Marital Status

Understanding the marital status of respondents is also crucial for contextualizing the findings and exploring how demographic factors may influence the study's outcomes (Eastern, 2022). In this study, marital status was analyzed to provide a clear picture of the participants' social contexts. Table 4.3 below presents the marital status distribution.

Table 4.3 *Distribution of Respondents by Marital Status*

Marital status	Frequency	Percent
Single	34	10.6%
Married	254	79.1%
Divorced	25	7.8%
Widowed	8	2.5%
Total	321	100.0%

The study established that 79.1% were married, 10.6% were single, 7.8% were divorced, and 2.5% were widowed. This means that the majority of the participants were married, while smaller proportions represented other marital statuses, offering a diverse, yet predominantly married respondent group. This marital composition potentially shapes perspectives on leadership and organizational structure, as married clergy might prioritize family-oriented or stability-focused approaches in church growth strategies. Similar to this study, studies Pengpid et al. (2024) who found that

married older adults had the highest scores compared to widowed and divorced confirming that married persons had the highest quality of life in social relationships.

Age Distribution

In this study, age was analyzed to understand the representation of different age groups. Table 4.4 below presents the age distribution, focusing on the valid percent column.

Table 4.4 *Distribution of Respondents by Age*

Age bracket in years	Frequency	Percent
21-30 years	35	10.9%
31-40 years	89	27.7%
41-50 years	110	34.3%
51-60 years	61	19.0%
61 years and above	26	8.1%
Total	321	100.0%

Table 4.4 above shows that 34.3% were aged 41-50, 27.7% were aged 31-40, 19.0% were aged 51-60, 10.9% were aged 21-30, and 8.1% were aged 61 and above. This shows that the majority of participants were between the ages of 31 and 50, with a smaller proportion of older and younger individuals. This age distribution suggests that middle-aged clergy dominate leadership roles in Pentecostal churches in the study, potentially bringing a blend of experience and vitality to leadership practices, with implications on the growth of selected Pentecostal churches in Kenya. A study

by Vaughan-Johnson et al. (2021) also found that the old age of a leader makes great difference.

Respondents' Level of Education

Understanding the educational background of respondents is important for assessing how education may influence the perspectives shared in the study (Eastern, 2022). In this study, the level of education was analyzed to explore the diversity of educational qualifications among participants. Table 4.5 below presents the distribution of education levels, focusing on the valid percent column.

Table 4.5 *Distribution of Respondents by Level of Education*

Education level	Frequency	Percent
High School	80	24.9%
Diploma	160	49.2%
Undergraduate	62	19.3%
Masters	16	5.0%
Doctorate	3	.9%
Total	321	100.0%

Table 4.5 above indicates that 49.7% of the respondents held a diploma, 25.0% had completed high school, 19.4% held an undergraduate degree, 5.0% had a master's degree, and 0.9% held a doctorate degree. This means that the majority of participants had a diploma or high school education, with smaller proportions having higher educational qualifications. This educational distribution suggests that the clergy leading Pentecostal churches in Kenya primarily possess mid-level qualifications, which may influence their approach to leadership. This is in keeping with the argument advanced by Knoetze (2022) that education has implications on

leadership development in Africa. Also, a study by Thiga et al (2021) established that education of ministers of the gospel was necessary in the growth of the church and the overall running of the church.

Years served in church

Understanding the years of service in church provides valuable context regarding the level of experience participants have in the church setting, which may influence their perspectives (Spencer, 2022). In this study, the years of service in church were analyzed to capture the diversity of experience among respondents. Table 4.6 below presents the distribution of years served.

Table 4.6 *Years Served in Church*

Years served in church	Frequency	Percent
0-5 years	28	8.7%
6-10 years	103	32.1%
11-15 years	63	19.6%
16-20 years	38	11.8%
21-25 years	44	13.7%
Above 25 years	45	14.0%
Total	321	100.0%

Table 4.6 above shows that 32.1% of the respondents served in church for 6-10 years, 19.6% for 11-15 years, 14.0% for over 25 years, 13.7% for 21-25 years, 11.8% for 16-20 years, and 8.7% for 0-5 years. This shows that the majority of participants had between 6 and 15 years of service, with smaller proportions having served for longer periods. This distribution suggests that most clergy are in the mid-stages of their ministry, thus, potentially possessing adequate insights into the nexus

between team leadership and growth of Pentecostal churches. This finding contrasts with the finding of Chung et al. (2022) which found that work ability in older employees does not increase due to long experience but through the enhancement of cognitive ability.

Respondents' Designation

Understanding the positions held by respondents within their church designations is important for evaluating how leadership roles may influence their perspectives. In this study, respondents' positions were analysed to assess the variety of roles among participants. Table 4.7 below presents the distribution of respondents by job title.

Table 4.7 *Distribution of Respondents by Designation*

Designation of respondents	Frequency	Percent
Bishop	33	10.3%
Reverend	122	38.0%
Pastor	166	51.7%
Total	321	100.0%

Analysis of respondents' church designations as indicated in table 4.7 above reveals that 51.7% were pastors, 38.0% were reverends, and 10.3% were bishops. This distribution demonstrates that the majority of participants occupied pastoral roles, with fewer serving in higher-ranking positions such as reverends or bishops. The dominance of pastors imply that their role often involved direct congregational engagement and day-to-day ministry responsibilities, hence their perspective may be more reflective of the feelings of the flock. This is in line with the expectation expressed by Abafi (2020) that the role of pastors positions them closer to the sheep.

Effect of Shared Values on Church Growth

The first objective of the study was to assess the effect of shared values on the growth of selected Pentecostal churches in Kenya. This section presents descriptive analysis of shared values and church growth items, followed by hypothesis testing, and finally, corroborate the results with thematic analysis of qualitative data.

Descriptive Analysis of Shared Values Items

This study sought to assess the effect of shared values on the growth of Pentecostal churches in Kenya. Respondents were asked to rate shared values items on a 5-point scale, where 1 represented "Strongly Disagree," 2 represented "Disagree," 3 represented "No Comment," 4 represented "Agree," and 5 represented "Strongly Agree." Table 4.8 below presents the descriptive statistics for the shared values items, including the mean and standard deviation.

Table 4.8 *Descriptive Statistics*

Shared values items	Mean	Std. Deviation
Team leadership with shared values will lead to growth of selected Pentecostal churches in Kenya.	4.53	.632
Shared values have strong effect on the growth of selected Pentecostal churches.	4.52	.712
Team leadership can only enhance quality performance because of shared values.	4.35	.753
Achievement of organizations are anchored in shared values.	4.45	.723
Shared values composite score	4.46	.705

The item "Team leadership with shared values will lead to growth of selected Pentecostal churches in Kenya" had the highest mean score of 4.53 (SD = 0.632),

indicating strong agreement among respondents. The item "Shared values have a strong effect on the growth of selected Pentecostal churches" followed closely with a mean score of 4.52 (SD = 0.712). The item "Team leadership can only enhance quality performance because of shared values" had a mean of 4.35 (SD = 0.753), suggesting moderate agreement. The item "Achievement of organizations are anchored in shared values" had a mean of 4.45 (SD = 0.723), demonstrating strong agreement. The overall shared values composite score was 4.46 (SD = 0.705), indicating general consensus on the importance of shared values for the growth of Pentecostal churches.

The findings of this study align with the provided literature, affirming the significance of shared values in team leadership and organizational success. The highest mean score of 4.53 (SD = 0.632) for the item "Team leadership with shared values will lead to growth of selected Pentecostal churches in Kenya" was an indication of strong agreement among the respondents. The lowest mean score of 4.35 (SD = 0.753) was on the item "Team leadership can only enhance quality performance because of shared values." The statement with the highest mean on team leadership with shared values will lead to growth of selected Pentecostal churches supports the assertion of Satell and Windschitl's (2021) that shared values provide a cultural foundation for high-performing teams. It also resonates with the observation of Basalla (2022) that shared values are essential for team leadership to sustain high performance and solve problems effectively. This study’s findings reinforce the literature’s perspective that shared values are a cornerstone for effective team leadership and organizational growth.

The study tested the following hypothesis:

H_{01}: There is no significant effect of shared values on the growth of selected Pentecostal churches in Kenya

A Pearson correlation was conducted to assess effect of shared values on growth of the church. Table 4.9 below presents the output.

Table 4.9 *Correlation Analysis between Shared Values and Growth of selected Pentecostal Churches*

		Church Growth	Shared Values
Church Growth	Pearson Correlation	1	.216**
	Sig. (2-tailed)		.000
	N	321	321
Shared Values	Pearson Correlation	.216**	1
	Sig. (2-tailed)	.000	
	N	321	321

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

The results showed a small but statistically significant positive correlation between shared values and church growth (r=.216, p<.01). This suggests that as shared values increase, there is a slight increase in church growth in selected Pentecostal churches in Kenya. Based on this result, the null hypothesis (H01), which stated that there is no significant effect of shared values and church growth, was rejected. This agrees with the previous research by Skaalvik and Skaalvik (2023) where shared values was found to be positively associated with psychological indicators.

Table 4.10 *Regression of Church Growth on Shared Values*

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.216[a]	.047	.044	.57142

a. Predictors: (Constant), Shared Values

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	5.065	1	5.065	15.512	.000[b]
	Residual	103.832	318	.327		
	Total	108.897	319			

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Shared Values

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	3.023	.275		10.977	.000
	Shared Values	.273	.069	.216	3.938	.000

a. Dependent Variable: Church Growth

The regression analysis showed that shared values significantly predicted church growth, $F(1,318)=15.51$, $p<.01$, accounting for 4.7% of the variance in church growth ($R^2=.047$). The standardized beta coefficient for shared values was $\beta=.216$, $t(318)=3.94$, $p<.01$, indicating a small positive effect of shared values on church growth. The unstandardized regression equation was:

Church Growth=3.023+0.273(Shared Values)

This suggests that for every one-unit increase in shared values, church growth is expected to increase by 0.273 units, holding all other factors constant. The finding agrees with Davidson et al. (2022) who highlights that shared values provide behavioral direction and facilitate quality decision-making, which aligns with the positive effect observed on church growth. The positive influence of shared values on

the growth of selected Pentecostal churches in Kenya aligns with the Ethical Leadership Theory, which emphasizes the importance of shared values, integrity, and community in fostering growth (Gbule & Odili (2023). Clearly Ethical Leadership Theory is useful and relevant in informing scholars about the necessity of leadership virtues that enable impactful accomplishment of likeminded goals.

Qualitative analysis revealed that the theme of shared values was manifest through mutuality sub-theme as demonstrated in table 4.11.

Table 4.11 *Shared Values Theme*

Interview responses	**Codes**	**Sub-themes**	**Themes**
Respondent #4: "Oneness brings power and growth."	Oneness	Mutuality	Shared values
Respondent #5: "Where there is disunity among leaders, growth stalls."	Disunity		
Respondent #11: "When leaders are united, it inspires the congregation to emulate this unity."	United		
Respondent #20: "Oneness and pulling together toward a common goal motivate everyone."	Pulling together		
Respondent #15: "Shared vision between leadership and members unites efforts."	Shared vision		

Table 4.11 above confirms that respondents reported that shared values are essential for effective team leadership as they provide a foundation for unity and collective purpose thus corroborating the quantitative analysis. When leaders and congregants align their values, it creates a shared sense of mission, unity, cooperation and a collaborative environment that encourage growth of the church. The findings are consistent with Basalla (2022) and Satell and Windschitl (2021) assertions that

shared values serve as a moral compass for teams, guiding decision-making, building relationships and enabling team success.

Effect of Team Competence on Church Growth

The second objective of the study was to assess the effect of team competence on the growth of selected Pentecostal churches in Kenya. The results are presented and discussed in this section.

Descriptive Analysis of Team Competence Items

This study also sought to assess the effect of team competence on the growth of selected Pentecostal churches in Kenya. The respondents rated team competence items on a 5-point scale, where 1 represented "Strongly Disagree," 2 represented "Disagree," 3 represented "No Comment," 4 represented "Agree," and 5 represented "Strongly Agree." Table 4.12 below presents the descriptive statistics for team competence items, including the mean and standard deviation.

Table 4.12 *Descriptive Statistics for Team Competence*

Team competence items	Mean	Std. Deviation
Competence of team members has a positive and significant effect on the growth of selected Pentecostal churches.	4.47	.775
Competence of team members relate strongly to the growth of selected Pentecostal churches.	4.46	.661
Bishops, reverends, and pastors require to have the necessary competencies to enable them lead the church to growth.	4.39	.738
The development and survival of any team work is dependent on the competence of the team members.	4.44	.752
There is need for team members to have the same competencies as the team leaders for achievement of common goals.	4.23	1.001
Team competence composite score	4.40	.785

The item "Competence of team members has a positive and significant effect on the growth of selected Pentecostal churches" had the highest mean score of 4.47 (SD = 0.775), indicating strong agreement among respondents. The item "Competence of team members relates strongly to the growth of the selected Pentecostal churches" followed closely with a mean of 4.46 (SD = 0.661). The item "The development and survival of any teamwork is dependent on the competence of the team members" had a mean of 4.44 (SD = 0.752), demonstrating strong agreement. The item "Bishops, reverends, and pastors require to have the necessary competencies to enable them lead the church to growth" had a mean of 4.39 (SD = 0.738), also showing strong agreement. The item "There is need for team members to have the same competencies as the team leaders for the achievement of common goals" had a mean of 4.23 (SD = 1.001), suggesting moderate agreement. The overall team competence composite score was 4.40 (SD = 0.785), reflecting general agreement on the importance of team competence for the growth of selected Pentecostal churches.

The findings align with past studies (Lotrecchiano et al., 2021; Škrinjarić, 2022), affirming the importance of team member competence in organizational growth. The highest mean score of 4.47 (SD = 0.775) for the item "Competence of team members has a positive and significant effect on the growth of selected Pentecostal churches." The lowest mean score was recorded on the item "There is need for team members to have the same competencies as the team leaders for achievement of common goals" (mean 4.23, SD = 1.001) showing moderate agreement among respondents. The results that team competence has a positive and significant effect on the growth of selected Pentecostal churches strongly supports the

assertion by and Lotrecchiano et al. (2020) and Škrinjarić, (2022) that competence is critical to successful team performance and progress. The results also echo the biblical precedent in Exodus 18:17-23, where competent leaders were chosen to support Moses.

The following hypothesis was tested:

H02: There is no significant effect of team competence on the growth of selected Pentecostal churches in Kenya

A Pearson correlation was conducted to examine the relationship between team competence and growth of Pentecostal churches.

Table 4.13 *Correlation between Team Competence and Church Growth*

		Church Growth	Team Competence
Church Growth	Pearson Correlation	1	.279**
	Sig. (2-tailed)		.000
	N	321	321
Team Competence	Pearson Correlation	.279**	1
	Sig. (2-tailed)	.000	
	N	321	321

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

The results showed a statistically significant positive correlation between team competence and church growth ($r = .279$, $p < .01$). This suggests that higher team competence is associated with greater church growth in the selected Pentecostal churches in Kenya. Based on this result, the null hypothesis (H02), which stated that there is no significant effect of team competence on church growth, was rejected. Similarly, Oh and Choi (2020) conducted a research in which the results showed that competence of project team members had positive significance.

A simple linear regression was conducted to examine the effect of team competence on growth of selected Pentecostal churches**.**

Table 4.14 *Regression of church growth on team competence*

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.279[a]	.078	.075	.56187

a. Predictors: (Constant), Team Competence

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.505	1	8.505	26.941	.000[b]
	Residual	100.392	318	.316		
	Total	108.897	319			

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Team Competence

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	T	Sig.
1	(Constant)	2.826	.248		11.418	.000
	Team Competence	.290	.056	.279	5.190	.000

a. Dependent Variable: Church Growth

The regression analysis revealed that team competence significantly predicts church growth, $F(1, 318) = 26.94$, $p < .01$, explaining approximately 7.8% of the variance ($R^2 = .078$). The standardized beta coefficient for team competence was $\beta = .279$, $t(318) = 5.19$, $p < .01$, indicating a moderate positive effect of team competence on church growth. The unstandardized regression equation was:

Church Growth = 2.826 + 0.290(Team Competence)

This suggests that for every one-unit increase in team competence, church growth is expected to increase by 0.290 units, holding all else constant. Based on this result, the null hypothesis (H02), which stated that there is no significant effect of team competence on church growth, was rejected. The findings agrees with Jatmiko et al. (2021) and Maina and Mang'ana (2022), who demonstrated that enhanced

competencies positively impact organizational performance, suggesting a universal relevance of team competence in achieving growth and effectiveness across contexts. These findings regarding team competence are in agreement with the Hill Model for Team Leadership Theory whose emphasis is on the importance of the leader's ability to guide a team toward effectiveness (Gbule & Odili (2023). The theory suggests that competent teams are cohesive, focused on shared goals, and capable of delivering high-quality outcomes, which mirrors the study's findings on the strong role of team competence in church growth. The theory is also useful in aligning team members' activities and performance with organizational objectives and goals.

The theme of team competence was evident through capability sub-theme as depicted in Table 4.15.

Table 4.15 *Team Competence Theme*

Interview responses	**Codes**	**Sub-themes**	**Themes**
Respondent #3: "The right people in the right roles ensure that things run smoothly."	Right people	Capability	Team competence
Respondent #9: "When you give them responsibilities, they own the church."	Own the church		
Respondent #10: "Delegating tasks to skilled team members increases productivity and reduces stress."	Skilled team		
Respondent #18: "Leaders must be capable and given what they are able to handle."	Capable		
Respondent #19: "Incompetent leaders discourage the congregation."	Competent		

As the results in table 4.15 above show, team competence emerged as a critical theme, reflecting the importance of skilled and capable team members in achieving leadership objectives. Effective delegation allows leaders to share responsibilities and leverage the strengths of each team member, promoting ownership and reducing the risk of burnout. This culture of competence and empowerment not only increases efficiency but also inspires confidence among congregants, ensuring sustainable growth and productivity in church activities. The foregoing findings reveal that respondents emphasized that effective delegation and the presence of skilled team members contribute to increased efficiency and reduced burnout, which aligns with Škrinjarić (2022) definition of competence as a combination of knowledge, skills, and behaviors essential for success.

Effect of Integrity on Church Growth

The third objective of the study was to assess the effect of integrity on the growth of selected Pentecostal churches in Kenya. The findings are interpreted and discussed in this section.

Descriptive Analysis of Integrity Items

This study further examined the effect of integrity on the growth of selected Pentecostal churches in Kenya. The respondents rated integrity items on a 5-point scale, where 1 represented "Strongly Disagree," 2 represented "Disagree," 3 represented "No Comment," 4 represented "Agree," and 5 represented "Strongly Agree." Table 4.16 below presents the descriptive statistics for the integrity items, including the mean and standard deviation.

Table 4.16 *Descriptive Statistics for Integrity Items*

Integrity items	Mean	Std. Deviation

Where leaders embrace integrity to guide their behavior, the organization will succeed in what it does.	4.60	.659
Integrity has strong effect on the growth of selected Pentecostal churches.	4.52	.742
Lack of integrity among leaders in the church has contributed to lack of growth of selected Pentecostal churches in some areas.	4.41	.890
Through integrity selected Pentecostal churches in Kenya have been able to experience growth.	4.23	1.034
Bishops, reverends, and pastors are people of integrity.	4.13	.923
Integrity composite score	4.38	.850

The item "Where leaders embrace integrity to guide their behaviour, the organization will succeed in what it does" had the highest mean score of 4.60 (SD = 0.659), indicating strong agreement among respondents. The item "Integrity has a strong effect on the growth of selected Pentecostal churches" followed closely with a mean of 4.52 (SD = 0.742), showing a high level of agreement. The item "Lack of integrity among leaders in the church has contributed to lack of selected Pentecostal churches in some areas" had a mean of 4.41 (SD = 0.890), suggesting strong agreement. The item "Through integrity Pentecostal churches have been able to experience growth" had a mean of 4.23 (SD = 1.034), reflecting moderate agreement. The item "Bishops, reverends, and pastors are people of integrity" had a mean of 4.13 (SD = 0.923), indicating moderate agreement. The overall composite integrity score was 4.38 (SD = 0.850), suggesting general consensus on the significant role of integrity in the growth of Pentecostal churches.

The findings align with past scholarly work, emphasizing the critical role of integrity in leadership and organizational success where the highest mean score of 4.60 (SD = 0.659) was the item "Where leaders embrace integrity to guide their behavior, the organization will succeed in what it does." The lowest mean score was in the item, "Bishops, reverends, and pastors are people of integrity," with a mean score of 4.13 (SD = 0.923), reflects moderate agreement. The highest mean score strongly supports the assertion by Lansing et al. (2023) and Mayer and Aubert (2021) that integrity fosters trust and contributes to organizational success. The overall composite score of 4.38 (SD = 0.850) reinforces the consensus in the literature that integrity is indispensable for leadership effectiveness and the growth of organizations, including Pentecostal churches.

The following hypothesis was tested:

H_{03}*: *There is no significant effect of integrity on the growth of selected Pentecostal churches in Kenya

A Pearson correlation was conducted to assess the relationship between integrity and church growth.

Table 4.17 *Correlation between Integrity and Church Growth*

		Church Growth	Integrity
Church Growth	Pearson Correlation	1	.270**
	Sig. (2-tailed)		.000
	N	321	320
Integrity	Pearson Correlation	.270**	1
	Sig. (2-tailed)	.000	
	N	321	321

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

The results showed a statistically significant positive correlation between integrity and church growth ($r = .270$, $p < .01$). This suggests that as the level of integrity increases, church growth also increases in selected Pentecostal churches in Kenya. Based on this result, the null hypothesis (H03), which stated that there is no significant relationship between integrity and church growth, was rejected. This result supports the findings of Yazdanshenas and Mirzaei (2022), and Kibor et al. (2022) who identified that leadership integrity positively impacts success, with ethical leadership being crucial for positive outcomes.

A simple linear regression was conducted to determine the relationship between integrity (predictor) and church growth (outcome variable) in selected Pentecostal churches in Kenya.

Table 4.18 *Regression of Church Growth on Integrity*

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.270[a]	.073	.070	.56339

a. Predictors: (Constant), Integrity

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	7.962	1	7.962	25.083	.000[b]
	Residual	100.935	318	.317		
	Total	108.897	319			

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Integrity

Coefficients[a]

	Unstandardized Coefficients		Standardized Coefficients		
Model	B	Std. Error	Beta	t	Sig.

1	(Constant)	2.822	.257		10.971	.000
	Integrity	.292	.058	.270	5.008	.000

a. Dependent Variable: Church Growth

The regression analysis indicated that integrity significantly predicts church growth, $F(1,318)=25.08, p<.01$, accounting for 7.3% of the variance in church growth ($R^2=.073$). The standardized beta coefficient for integrity was $\beta=.270$, $t(318)=5.01, p<.01$, reflecting a moderate positive effect of integrity on church growth. The unstandardized regression equation was:

Church Growth=2.822+0.292(Integrity)

This suggests that for every one-unit increase in integrity, church growth is expected to increase by 0.292 units, holding all other factors constant. Based on this result, the null hypothesis (H03), which posited no relationship between integrity and church growth, was rejected. This finding is consistent with Haynes (2024 who opined that leaders with integrity significantly impact organizational performance, which suggests that integrity also plays a role in fostering growth within religious institutions such as Pentecostal churches in Kenya. The findings on integrity are in agreement with Ethical Leadership Theory, which underscores the importance of leaders demonstrating honesty, fairness, and accountability (Jentile, 2021).

Integrity was also a manifest team leadership theme as represented by accountability shown in table 4.19.

Table 4.19 *Integrity Theme*

Interview responses	**Codes**	**Sub-themes**	**Themes**
Respondent #1: "I don't handle money. If you ask me how much was given last Sunday, I will not know. This is my choice and it has really helped me run this work."	Don't handle money	Accountability	Integrity
	Good record		

Respondent #2: "Money must go to do what it was collected for. If you do vice versa, this will cause trouble. Integrity is important…. We keep a good record of cash in and cash out… There is a record book which they record the giving of every Sunday…I have a board that manages money. Mine is a supervisory role." (Respondent #2)	Faith
Respondent #6: "If a leader lacks integrity, people lose faith in the vision."	Please God
Respondent #8: "The goal is to please God who gave you the work."	Accountability
Respondent #10: "Accountability to God is critical as He is the ultimate judge of one's ministry."	Wholeheartedly
Respondent #11: "Leaders must maintain a 'different spirit' from the world, serving wholeheartedly."	Actions
Respondent #17: "Your actions as a leader speak louder than your words."	

From the results in table 4.19 above it is clear that respondents opined that integrity is a cornerstone of effective leadership, ensuring trust, credibility, and alignment with spiritual principles. Leaders with integrity are accountable to both God and their congregants, serving as role models of faith-driven leadership. This quality fosters trust and loyalty within the church, laying the groundwork for sustained growth and stability. Integrity also guards challenges that arise from moral or ethical failings, ensuring that leaders remain focused on their mission. The findings resonate with Lansing et al. (2023) assertion that integrity is vital for building trust in

leadership. The idea that integrity ensures consistency between actions and values aligns with Kibor et al. (2022), who defines integrity as coherence of principles.

Effect of Humility on Church Growth

The fourth objective of the study was to assess the effect of humility on the growth of selected Pentecostal churches in Kenya. In this section, descriptive analysis of humility items is first presented and discussed, followed by inferential analysis, and finally, integration with qualitative findings.

Descriptive Analysis of Humility Items

The study also explored the role of humility in the growth of selected Pentecostal churches in Kenya. Respondents rated humility items on a 5-point scale, where 1 represented "Strongly Disagree," 2 represented "Disagree," 3 represented "No Comment," 4 represented "Agree," and 5 represented "Strongly Agree." Table 4.20 below presents the descriptive statistics for the humility items, including the mean and standard deviation.

Table 4.20 *Descriptive Statistics for Humility Items*

Humility items	Mean	Std. Deviation
Humility is a virtue required in the religious sector for effective achievement of desired outcomes.	4.54	.702
Humility has strong effect on the growth of selected Pentecostal churches.	4.50	.767
Leaders who embrace the value of humility relate well with others.	4.49	.703
Leader humility impacts on the success and effectiveness of a team.	4.38	.622

Our leaders have always shown themselves to be leaders of humility growth.	3.97	1.161
Humility composite score	4.38	.791

The results shown in table 4.20 above indicate that majority of the responses had a relatively high mean above 3.9 which meant that the majority of the respondents agreed with the statements presented for this variable. The item "Humility is a virtue required in the religious sector for effective achievement of desired outcomes" had the highest mean score of 4.54 (SD = 0.702), indicating strong agreement among respondents. The item "Humility has a strong effect on the growth of selected Pentecostal churches" followed closely with a mean of 4.50 (SD = 0.767), showing strong support. The item "Leaders who embrace the value of humility relate well with others" had a mean of 4.49 (SD = 0.703), reflecting a high level of agreement. The item "Leader humility impacts the success and effectiveness of a team" had a mean of 4.38 (SD = 0.622), indicating strong agreement as well. The item "Our leaders have always shown themselves to be leaders of humility growth" had a mean of 3.97 (SD = 1.161), suggesting moderate agreement. The overall humility composite score was 4.38 (SD = 0.791), indicating general consensus on the importance of humility for church growth.

The findings of this study align with team leadership literature, which emphasizes the significant role of humility in leadership and organizational success with the highest mean score of 4.54 (SD = 0.702) for the item, "Humility is a virtue required in the religious sector for effective achievement of desired outcomes." The lowest mean score was the item, "Our leaders have always shown themselves to be leaders of humility growth," with a mean score of 3.97 (SD = 1.161), suggests a moderate agreement. The significant role of humility strongly supports the assertions

by George (2024) and Liu et al. (2024) and that humility enables leaders to acknowledge others' contributions and admit their own limitations, and that humility positively impacts job performance and team effectiveness respectively.

The research tested the hypothesis thus:

H_{04}: There is no significant effect of humility on the growth of selected Pentecostal churches in Kenya.

A Pearson correlation was conducted to examine the relationship between humility and church growth.

Table 4.21 *Correlation between Humility and Church Growth*

		Church Growth	Humility
Church Growth	Pearson Correlation	1	.367**
	Sig. (2-tailed)		.000
	N	321	321
Humility	Pearson Correlation	.367**	1
	Sig. (2-tailed)	.000	
	N	321	321

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

The results shown in Table 4.21 above indicated a statistically significant positive correlation between humility and church growth ($r=.367$, $p<.01$). This finding suggests that as humility increases, church growth also increases in the selected Pentecostal churches in Kenya. Based on this result, the null hypothesis (H04) that there is no relationship between humility and church growth was rejected. This finding aligns with Liu et al. (2024), who emphasized that humility in leaders positively impacts team effectiveness, suggesting a similar influence on church growth. Additionally, George (2024) highlighted that humility, characterized by self-awareness and self-control, is essential for effective leadership, which may foster growth in church settings.

A simple linear regression was conducted to examine the relationship between humility and church growth in selected Pentecostal churches in Kenya. Table 4.22 below presents the output.

Table 4.22 *Regression of Church Growth on Humility*

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.367[a]	.134	.132	.54446

a. Predictors: (Constant), Humility

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	14.629	1	14.629	49.347	.000[b]
	Residual	94.269	318	.296		
	Total	108.897	319			

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Humility

Coefficients[a]

		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	T	Sig.
1	(Constant)	2.385	.246		9.687	.000
	Humility	.392	.056	.367	7.025	.000

a. Dependent Variable: Church Growth

The regression analysis showed that humility significantly predicts church growth, $F(1,318)=49.35$, $p<.01$, explaining 13.4% of the variance in church growth ($R^2=.134$). The standardized beta coefficient for humility was $\beta=.367$, $t(318)=7.03, p<.01$, indicating a moderate positive effect of humility on church growth. The unstandardized regression equation for predicting church growth is:

Church Growth=2.385+0.392(Humility)

This suggests that for every one-unit increase in humility, church growth is expected to increase by 0.392 units, holding all else constant. Therefore, the null

hypothesis (H04) that there is no significant effect of humility on church growth was rejected. The finding agrees with a previous study by Luu (2021) which also found that leader humility positively affects organizational behavior, which may extend to church environments. The findings regarding humility's significant impact on church growth align with the Ethical Leadership Theory, particularly its virtue-based ethics dimension (Luu, 2021).

Also evident in the qualitative responses was humility theme, mainly characterized by a willingness to learn as depicted in table 4.23.

Table 4.23 *Humility Theme*

Interview responses	**Codes**	**Sub-themes**	**Themes**
Respondent #2: "There are some things I do not know; that is why I go to others to learn."	Learn	Willingness to learn	Humility
Respondent #7: "Supportive family and denominational leaders are crucial to effective leadership."	Supportive		
Respondent #10: "Working alone can even shorten one's life."	Teachable		
Respondent #14: "Humility is about being teachable and willing to listen to others."	Connect		
Respondent #16: "A leader who acts like they know everything will fail to connect with their team."			

Table 4.23 above indicates that respondents reported that humility is fundamental to effective leadership, emphasizing openness, collaboration, and shared responsibilities. Leaders who exhibit humility recognize their limitations and actively seek input from others, fostering mutual respect and growth. Humility strengthens relationships within leadership teams and congregations, enabling better decision-making and greater resilience during challenges. This theme underscores the

importance of shared leadership and learning as essential components of success. This aligns with the definition of humility provided by George (2024) as a quality that enables leaders to acknowledge their limitations and value others' contributions. The idea that humility fosters interdependence and supports shared leadership is reflected in Wu's (2022) claim that humility promotes flexibility and enhances team effectiveness.

Effect of Collaborative Climate on Church Growth

The fifth objective of the study was to assess the effect of collaborative climate on the growth of selected Pentecostal churches in Kenya. The results and findings are presented in this section.

Descriptive Analysis of Collaborative Climate Items

Additionally, this study examined the role of a collaborative climate in the growth of selected Pentecostal churches in Kenya. The respondents rated collaborative climate items on a 5-point scale, where 1 represented "Strongly Disagree," 2 represented "Disagree," 3 represented "No Comment," 4 represented "Agree," and 5 represented "Strongly Agree." Table 4.24 below presents the descriptive statistics for the collaborative climate items, including the mean and standard deviation.

Table 4.24 *Descriptive Statistics for Collaborative Climate Items*

Collaborative climate items	Mean	Std. Deviation
Collaborative climate can greatly enhance team performance.	4.55	.656
For the purpose of working together of various Pentecostal denominations, collaborative climate is needed to reinforce this relationship.	4.49	.712

Collaborative climate has strong effect on the growth of selected Pentecostal churches.	4.32	.803
Our denomination embraces a working relationship with other denominations.	4.08	.930
Our leader shows strong appreciation of diversity.	4.08	.994
Collaborative climate composite score	4.30	.819

The item "collaborative climate can greatly enhance team performance" had the highest mean score of 4.55 (SD = 0.656), indicating strong agreement among respondents. The item "for the purpose of working of various Pentecostal denominations, collaborative climate is needed to reinforce this relationship" followed closely with a mean of 4.49 (SD = 0.712), showing strong support. The item "collaborative climate has strong effect on the growth of selected Pentecostal churches" had a mean of 4.32 (SD = 0.803), reflecting a moderate agreement. The items "our denomination embraces a working relationship with other denominations" had a mean of 4.08 (SD = 0.930), and the item “our leader shows strong appreciation of diversity” had a mean of 4.08 (SD = 0.994) indicating moderate agreement as well. The overall collaborative climate composite score was 4.30 (SD = 0.819), indicating general consensus on the importance of collaborative climate for the growth of Pentecostal churches.

The results are consistent with the research findings of previous study by Kapusuz et al. (2021) which found a significant and positive relationship between collaborative climate and its sub-dimensions and psychological empowerment. It also aligns with a study by Cook and Macaulay (2020), which views a collaborative climate as essential for enabling the exchange of ideas, experiences, and skills to achieve mutual goals.

The following hypothesis was tested:

H_{05}*: **There is no relationship between collaborative climate and the growth of selected Pentecostal churches in Kenya***

A Pearson correlation was conducted to examine the relationship between collaborative climate and church growth. Table 4.25 below presents the finding.

Table 4.25 *Correlation between Collaborative Climate and Church Growth*

		Church Growth	Collaborative Climate
Church Growth	Pearson Correlation	1	.410**
	Sig. (2-tailed)		.000
	N	321	321
Collaborative Climate	Pearson Correlation	.410**	1
	Sig. (2-tailed)	.000	
	N	321	321

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

The results indicate a statistically significant positive correlation between collaborative climate and church growth ($r=.410$, $p < .01$). This finding suggests that as the collaborative climate increases, church growth also increases in the selected Pentecostal churches in Kenya. Based on this result, the null hypothesis (H05) that there is no significant effect of collaborative climate on church growth is rejected. The finding is consistent with the Paredes-Saavedra et al. (2024) broader understanding that a positive, collaborative environment fosters higher team performance and organizational outcomes.

A simple linear regression was conducted to examine the effect size of the relationship between collaborative climate and church growth in selected Pentecostal churches in Kenya. Table 4.26 shows the regression output.

Table 4.26 *Regression of Church Growth on Collaborative Climate*

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.410[a]	.168	.166	.53365

a. Predictors: (Constant), Collaborative Climate

ANOVA[a]

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	18.336	1	18.336	64.385	.000[b]
	Residual	90.561	318	.285		
	Total	108.897	319			

a. Dependent Variable: Church Growth

b. Predictors: (Constant), Collaborative Climate

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
1	(Constant)	2.370	.218		10.882	.000
	Collaborative Climate	.402	.050	.410	8.024	.000

a. Dependent Variable: Church Growth

The regression analysis showed that collaborative climate significantly predicts church growth, $F(1,318)=64.39$, $p<.01$, explaining 16.8% of the variance in church growth ($R^2=.168$). The standardized beta coefficient for collaborative climate was $\beta=.410, t(318)=8.02, p<.01$, indicating a moderate positive effect of collaborative climate on church growth. The unstandardized regression equation for predicting church growth is:

Church Growth=2.370+0.402(Collaborative Climate)

This finding suggests that for every one-unit increase in collaborative climate, church growth is expected to increase by 0.402 units, holding all else constant. Therefore, the null hypothesis (H05) that there is no significant effect of collaborative

climate on church growth was rejected. The finding is in agreement with Kapusuz et al. (2021) who found a strong relationship between collaborative climate and psychological empowerment, which may contribute to organizational success. The findings on collaborative climate align with The Hill Model for Team Leadership**,** which posits that team leadership fosters cohesion, effective decision-making, and collective goal achievement (Adedibu, 2023).

The most recurrent team leadership theme that emerged from the qualitative data was collaborative climate. The sub-themes identified were inter-denominational partnerships, attitudes towards collaboration, workgroup support, and organizational culture as shown in table 4.27.

Table 4.27 *Collaborative Climate Theme*

Interview responses	**Codes**	**Sub-themes**	**Themes**
Respondent #3: "It is in partnership that we fulfil Christ's prayer for unity." Respondent #7: "EAPC cooperates with other denominations in building the body of Christ. We all need each other." Respondent #13: "We are involved in interdenominational collaborations, including seminars under the Kenya National Congress of Pentecostal Churches." Respondent #19: "Just last week…we had a joint crusade." Respondent #15: "Collaboration with other churches helps us extend our reach, especially in community projects."	Partnerships Cooperates Need each other Collaborations Joint crusade Collaborations	Inter-denominational partnerships	Collaborative climate
Respondent #5: "Collaboration is crucial, but some churches are hesitant due to differing theological interpretations." Respondent #8: "It's about mutual respect. When that's there, collaboration is very fruitful." Respondent #10: "You will understand that you require some other measures of faith…you have to get them from different denominations."	Collaboration crucial Very fruitful Not much A lot together	Attitudes towards collaboration	

Interview responses	Codes	Sub-themes	Themes
Respondent #12: "We do but not so much…because of the challenge of doctrine." Respondent #17: "If we are willing to set aside our differences, we can achieve a lot together."			
Respondent #2: "Our work groups are the backbone of our operations; they handle everything from planning to execution." Respondent #9: "I went on leave, left the teams to work…I came back, and everything is intact." Respondent #13: "One will put into flight a thousand, two will put into flight ten thousand." Respondent #18: "I trust my team to keep things moving when I'm not around." Respondent #16: "It's a joint effort that ensures the ministry runs smoothly."	Backbone Intact Trust Joint effort	Workgroup support	
Respondent #4: "The culture here is all about working together for the good of all our congregations." Respondent #6: "This place is ABC Pastors' Network. My pastors and I are part of it. We are united as we work together to ensure the growth of the church." Respondent #9: "In the past, churches were a bit more closed in, but we have become more inclusive over time." Respondent #11: "We value open communication, and it makes partnerships easier to manage." Respondent #14: "It's a culture of unity and support that has developed over years."	Working together United Inclusive Open communication Unity	Organizational culture	

Table 4.27 above shows that the sub-theme "interdenominational partnerships" are integral to fostering a united approach to advancing the church's mission. The findings indicate that collaborations across denominations enhance the sharing of resources, mutual support, and collective spiritual growth. These partnerships often involve joint activities such as crusades, training, and leadership

seminars, enabling the church to reach a broader audience and demonstrate unity within the body of Christ. Challenges to these partnerships occasionally arise due to doctrinal differences, but the overall sentiment highlights their importance in promoting church growth. The findings are consistent with Kohn (2024) assertion that interdenominational partnerships foster unity and enhance collective efforts. The joint activities such as the building of schools and health centers mentioned by respondents reflect Henry et al. (2025) argument that collaboration within teams enhances overall performance and mission fulfilment.

The general attitude toward collaboration is highly positive, reflecting an acknowledgment of its necessity for the church's growth and mission fulfilment. The respondents noted that collaboration symbolizes unity in faith and is a practical acknowledgment of the interdependence among churches and denominations. While most responses emphasized the benefits, a few highlighted doctrinal misalignments as a barrier to deeper collaboration. This demonstrates an overall openness to collaboration tempered by specific challenges. The findings are consistent with the Paredes-Saavedra et al. (2024) and van den Hout & Davis (2022) assertion that collaboration fosters trust and mutual respect, which are key to the success of any team.

As shown in table 4.27 above, work group support plays a pivotal role in sustaining collaborative efforts and enhancing operational efficiency within the church. Respondents frequently noted how teamwork ensures smooth operations and fosters shared spiritual growth. The support provided by teams not only strengthens the church's internal structures but also enhances its capacity for external collaborations, reflecting the critical role of collective effort in achieving organizational goals. The findings are consistent with assertions by Kapusuz et al.

(2021) and Henry et al. (2025) that workgroup support plays a pivotal role in achieving organizational goals, enhancing performance and establishing collaboration. These factors are necessary in sustaining the church's mission and promoting growth of Pentecostal churches.

The results in table 4.27 above indicate that organizational culture within these churches is heavily characterized by an emphasis on unity, inclusivity, and structured collaboration. The findings reveal that churches often operate within networks that encourage shared responsibilities and collective decision-making. This culture enables smooth transitions and alignment of goals, fostering an environment where individual congregations thrive while contributing to the broader mission of the church. The findings are consistent with Kohn (2024) who noted that a strong organizational culture based on unity, inclusiveness and open communication are essential for fostering collaboration and enhancing organizational performance.

Team Leadership, Organizational Structure, and Church Growth

The fifth objective of the study was to investigate the moderating effect of organizational structure on the relationship between collaborative climate and the growth of selected Pentecostal churches in Kenya. This section integrates and discusses the results of quantitative and qualitative analysis.

Descriptive Analysis of Organizational Structure Items

The also explored the role of organizational structure in the growth of selected Pentecostal churches in Kenya, focusing on various elements of departmentalization, reporting structures, delegation, work specialization and unified organizational commitment. The respondents rated their agreement with a series of items using a 5-point scale, where 1 represented "Strongly Disagree" and 5 represented "Strongly Agree." Table 4.28 below presents the mean and standard deviation scores for each

organizational structure item. The findings for each item highlight important dimensions of how organizational structure impacts the growth of selected Pentecostal churches.

Table 4.28 *Descriptive Statistics for Organizational Structure Items*

Organizational Structure Items	Mean	Std. Deviation
My denomination is divided up into various departments both of persons and activities.	4.14	.904
Most departments perform well with clearly set objectives and goals.	4.30	.821
Departmentalization has influence on the relationship between team leadership and growth.	4.47	.711
My church has variety of departments but they all complement each other.	4.35	.871
The workers in my denomination are aware about reporting relationships and they do it efficiently.	4.04	.874
In my denomination, each leader is answerable to a senior person.	4.19	.922
Clear delegation of authority to lower level leaders brings health to an organization.	4.45	.790
Chain of command has a positive effect on the relationship between team leadership and the growth of selected Pentecostal churches.	4.39	.818
In my denomination, each head of department has a number of subordinates reporting directly to him or her.	4.02	.860
The relationship between a leader and his or her subordinates affects the organizational outcome.	4.30	.832
In my organization set up, the amount of micromanagement is highly minimized.	4.05	1.022
Span of control has positive influence on the relationship between team leadership and the growth of selected Pentecostal churches.	4.22	.821
In my denomination, job description is well defined.	4.04	.924

Organizational Structure Items	Mean	Std. Deviation
Tasks should be assigned to individuals depending on their particular skills and knowledge.	4.29	.792
Division of work makes work easier and faster and enhances job performance	4.51	.772
Work specialization has a positive effect on the relationship and the growth of selected Pentecostal churches.	4.48	.784
There is strong bond between my members and the denomination.	3.90	1.029
The leaders of my church have commitment and united as they work together for the same goals.	4.09	.994
Leaders of my denomination are united as they work together relentlessly to achieve common goals for the wellbeing of the church.	4.22	.957
Unified organizational commitment has positive effect on the relationship between team leadership and the growth of selected Pentecostal churches.	4.36	.803

The results shown in table 4.28 above indicate that variations of responses under organizational structure for departmentalization element had a mean score higher than 4.0. Under departmentalization, the highest mean score was on the item, "departmentalization has influence on the relationship between team leadership and growth of selected Pentecostal churches" (4.47 = 0.711). This finding suggests that having well-structured departments is not just an operational necessity but a strategic asset that fosters effective leadership and organizational development. The finding agrees with studies by Wang et al. (2024) which point to the importance of departmentalization for the success of any organization.

On the element of 'chain of command, the mean scores were between 4.04 (SD = 0.874) and 4.47 (SD = 0.790) showing that the chain of command has a

positive role to play in the relationship between team leadership and the growth of selected Pentecostal churches. The item, “clear delegation of authority to lower-level leaders brings health to an organization” had the highest mean score of 4.47 = 0.790). The respondents recognized that empowering lower-tier leaders not only improves efficiency but also builds capacity for future leadership within the church. This is consistent with the findings of Davidson et al. (2022), who assert that a well-defined chain of command enhances communication and organizational performance, contributing to growth.

The concept of’ span of control’, or the number of subordinates directly overseen by a leader, was viewed positively in its influence on team leadership and growth of selected Pentecostal churches. Under the span of control, the responses ranged between mean score of 4.0 (SD = 0.860 and 4.30 (SD = 0.832). The statement, “The relationship between a leader and his or her subordinates affects the organizational outcome” scored the highest mean 4.30 (SD = 0.832). This underscores the importance of fostering positive and collaborative relationships within the hierarchy to improve performance and morale.

Respondents agreed that each departmental head in their denominations has a number of subordinates who report directly to them, as indicated by a mean score of 4.02 (SD = 0.860). The quality of relationships between leaders and their subordinates was viewed as significantly affecting organizational outcomes, with a mean of 4.30 (SD = 0.832). This underscores the importance of fostering positive and collaborative relationships within the hierarchy to improve performance and morale. This is in support of a previous study by Hayat et al. (2022) that found a highly considerable positive association between the type of structure an organization chose to work in and project success.

Under the element of ‘work specialization’, responses ranged between a mean score of 4.04 (SD = 0.924) and 4.51 (SD = 0.772) pointing to a positive significance of work specialization to the relationship between team leadership and growth of selected Pentecostal churches in Kenya. The statement, “Division of work makes work easier and faster and enhances job performance” scored the highest mean score of 4.51 (SD = 0.772). This points to a positive effect on the relationship and the growth of selected Pentecostal churches" and aligns with Agubosim et al. (2023) and Rinta-Kahila et a. (2023), who confirm that work specialization improves efficiency and job performance, ultimately enhancing organizational growth.

The results show that the element ‘unified organizational commitment’ received responses ranging from between mean score of 4.09 (SD = 0.994) and 4.36 (SD = 0.803). This underscores the critical role of shared commitment and unity in fostering growth and resilience within Pentecostal churches. The item, "Unified organizational commitment has a positive effect on the relationship between team leadership and the growth of selected Pentecostal churches" had the highest mean score of 4.36 (SD = 0.803). This means that unified organizational commitment was perceived as having a strong positive effect on the relationship between team leadership and growth of selected Pentecostal churches. The finding supports the literature by Utomo et al. (2025), which highlights the importance of unified organizational commitment in driving productivity, reducing absenteeism, and improving overall organizational effectiveness.

Theme #6: Organizational Structure

The theme of organizational structure was evident through four related sub-themes as shown in table 4.29: unified organizational commitment, work specialization, chain of command, and departmentalization.

Table 4.29 *Organization Structure Theme*

Interview responses	Codes	Sub-themes	Themes
Respondent #2: "When members know that their pastor knows them by their names, it encourages them."	Encourages		
Respondent #11: "The administration is well, so there is also great unity, and by this, the …."	Great unity		
Respondent #14: "As leaders, we should do all that is possible to reach [children] and retain them in the church so that they can grow up in the way they shall be taught in the church."	Retain		
Respondent #13: "We keep checking the rate of entry and the rate of exit to see how they are comparing because if the rate of exit is higher than the rate of joining, then the church is in danger of going down or even closing up." church is increasing."	Keep checking	Unified organizational commitment	
Respondent #15: "We see that everybody is feeling that he or she owns the church."	Own the church		
Respondent #20: "The church is growing through revival and evangelism meetings. We praise God for that."	Revival		Organizational structure
Respondent #1: "We have a structure that has been working in this church. We have a follow-up department. In the follow-up departments, there are data."	Follow-up department		
Respondent #10: "One of the things I have done is evangelism and teaching the church. Growing the church in terms of the word."	Teaching		
Respondent #13: "Those who get saved here in the church collaborate with another department called public relations and visitors' welfare…We also keep record of those who have been baptized. Then after that, we put them into what we call new believers program so that we train them for 13 weeks."	Public relations department	Work specialization	
	Keep a record		

Interview responses	Codes	Sub-themes	Themes
Respondent #20: "We keep a record because of those who are getting saved, and we have seen God's hand working."			
Respondent #2: "If I am not present, I assign an elder to do that responsibility."	Assign an elder		
Respondent #13: "The follow-up department has full leadership—its head, committee, etc., all from the membership of the church."		Chain of command	
Respondent #16: "In my denomination, you are considered a member if you have been with us for a full year. Before that, you cannot be issued with a membership card. He or she must attend some classes. The member will sign that he is there to stay. There are registers to that effect."	Full leadership Registers		
Respondent #1: "We have a follow-up department. In the follow-up department, there are data. This has helped us to know how many people have joined the church."	Follow-up department		
Respondent #11: "We keep records of new converts, records of finances, records of development projects."	Keep records	Departmentalization	
Respondent #13: "We have a system, a departmental system called follow-up and outreach. Its work is evangelism, outreach, and follow-up. It has full leadership – its head, committee, etc., all from the membership of the church. They [departments] receive those who get saved here in the church. They collaborate with another department called public relations and visitors' welfare. So, when people visit our church, whether believers or non-believers, they are received by those in these departments."	Departmental system		

As shown in table 4.29 above, a shared commitment to the mission of the church, underpinned by biblical principles, was a recurring theme. Respondents highlighted the importance of fostering a sense of belonging and ownership among congregants. Unified efforts in evangelism, pastoral care, and leadership will lead to steady growth, while challenges such as socioeconomic barriers should be tackled collectively through innovative strategies. The findings are in accord with Kasımoğlu (2021) and Awer (2023) who highlighted that organizational commitment stems from a deep psychological attachment to the organization.

Work specialization, as shown in table 4.29 above, is evident in the distinct roles and tasks assigned to individuals or groups within the church. Specific responsibilities such as evangelism, teaching, record-keeping, and visitor management were tailored to individuals' skills and calling. This focus on specialized tasks ensured that critical aspects of church operations were handled effectively, fostering growth. The findings align with Agubosim et al. (2023), who advanced the concept of division of labor, where tasks are broken down into manageable units to enhance performance. They also mirror the argument of Rinta-Kahila et al. (2023) that task specialization fosters skill development and improves overall organizational performance.

Table 4.29 above indicates that a well-defined chain of command is crucial for ensuring accountability and effective operation within churches. Leaders delegated tasks to elders and departmental heads, ensuring responsibilities were fulfilled even in their absence. This hierarchical structure enhanced operational efficiency and supported consistent pastoral care, which contributed to member retention and growth. The findings are in accord with Kovaçi et al. (2021) who emphasized the importance of a well-defined chain of command in ensuring smooth organizational functioning.

The results displayed in table 4.29 point out that departmentalization is evident in the establishment of specific units within churches to manage evangelism, outreach, and follow-up. Respondents emphasized structured systems with designated roles for tracking new members, welcoming visitors, and ensuring consistent follow-up. These departments often collaborated with others, such as public relations and visitor welfare, to create a seamless experience for potential and existing members, fostering numerical, spiritual, physical, and financial growth in selected Pentecostal churches. The findings are consistent with the conceptualization of departmentalization by Wang et al. (2024), Indeed Editorial Team (2023) and Ugoani (2021), which stresses the division of an organization into various departments to achieve specific tasks.

Descriptive Analysis of Numerical Growth Items

The current study assessed numerical church growth as an outcome of team leadership and organizational structure in selected Pentecostal churches in Kenya. Respondents rated their agreement with items related to numerical growth using a 5-point Likert scale, where 1 represented "Strongly Disagree" and 5 represented "Strongly Agree." The findings highlight key insights into the perceived drivers of numerical growth in these churches.

Table 4.30 *Descriptive Statistics of Numerical Growth Items*

Numerical church growth items	Mean	Std. Deviation
Team leadership and organizational structure have effect on the increase of the selected Pentecostal churches.	4.46	.738
Leadership style can affect the numerical increase of the congregation.	4.34	.796
My congregation is increasing in number and size.	4.03	.918

My congregation has been running smoothly without any internal conflicts.	3.67	1.230

The results shown in table 4.30 above indicate that the responses varied between a mean score of 3.67 (SD = 1.230) and 4.46 (SD = 0.738). The highest mean score was in the statement, "team leadership and organizational structure significantly influence the numerical growth of selected Pentecostal churches" with a mean score of 4.46 (SD = 0.738) which is a clear indication that respondents strongly agreed that team leadership and organizational structure significantly influence the numerical growth of selected Pentecostal churches. This finding aligns with the literature by Estes (2022) and Njiru (2021) that underscore the critical role of effective leadership and robust organizational structures in fostering church growth.

The statement, “My congregation has been running smoothly without any internal conflicts,” had the lowest mean score of 3.67 (SD = 1.230). This finding could mean that some churches are experiencing internal conflicts which potentially hinder numerical growth. This finding agrees with Paul (2020) and Thiga et al. (2021) who highlight the detrimental impact of religious conflicts on church growth.

Theme #7: Numerical Church Growth

Numerical church growth was a key church growth theme that was evident in the qualitative responses. The sub-themes identified were growth through evangelism and outreach, record keeping and tracking membership, training and discipleship programs, and opening new branches and congregations. Table 4.31 displays the results.

Table 4.31 *Numerical Church Growth Theme*

Interview responses	Codes	Sub-themes	Themes
Respondent #1: "Any time you focus on evangelism growth, increase in number is certain. We have a follow-up department... This has helped us to know how many people have joined the church."	Evangelism growth	Growth through Evangelism and Outreach	Numerical growth
Respondent #10: "One of the things I have done is evangelism and teaching the church. Growing the church in terms of the word."	Evangelism		
Respondent #13: "We have a system, a departmental system called follow-up and outreach. Its work is evangelism, outreach, and follow-up."	Teaching		
Respondent #20: "The church is growing through revival and evangelism meetings. We praise God for that."	Follow-up and outreach		
Respondent #1: "We are able to tell when one has left the church so that we can follow that person... By so doing, we are able to reach those people."	Revival		
Respondent #2: "We keep record. I have a visitor's book... We also welcome them for a brief fellowship after the service."	Evangelism meetings		
Respondent #6: "Every time we receive new members, we have a record."	Follow	Record Keeping and Tracking Membership	
Respondent #13: "We register them and keep record... We keep checking the rate of entry and the rate of exit."	Visitors book		
	Record		

Interview responses	Codes	Sub-themes	Themes
Respondent #20: "We keep a record because of those who are getting saved, and we have seen God's hand working."	Register Record		
Respondent #10: "I so much believe that one of the ways of growing the church is in terms of teaching... I study a lot. I have also a degree in bachelor of theology."	Teaching		
Respondent #13: "We put them into what we call new believers program so that we train them for 13 weeks... After this, they are put into the membership register."	Train them	Training and Discipleship Programs	
Respondent #15: "We are trying to bring people together through Bible teachings, through fellowships, and home fellowship."	Teachings		
Respondent #6: "Recently, I have opened a new church—I saw there was a need because some people (my members) were coming from very far."	Opened new church		
Respondent #13: "In the process of my study, I was able to open 5 branches... Apart from the assemblies that meet here at the headquarters, branches in the outskirts are also growing."	Open 5 branches	Opening New Branches and Congregations	
Respondent #19: "We have congregations in Rongata Rongai, Kitengela, Juja, Nyeri, Narumoro, and Laikipia."	6 congregations		

As indicated in table 4.31 above, evangelism and outreach were highlighted as key drivers of numerical growth, with respondents emphasizing the importance of structured evangelistic campaigns, follow-up systems, and intentional teaching of the word of God. The findings are in accord with and Adewoyin, and Odimegwun (2022), and Ferreira and Chipenyu (2021) which emphasized that evangelism plays a critical role in attracting and increasing church membership.

The results in table 4.31 above show that effective record-keeping practices, including the use of visitor logs, membership registers, and systems to track new and departing members, are critical to monitoring numerical growth. The findings support Hamu et al. (2023) who noted that effective record-keeping is critical for monitoring and sustaining church growth. In addition, respondents' practices of using visitor logs, membership registers, and tracking new and departing members align with emphasis by Hamu et al. (2023) on good administration for growth and progress.

Table 37 above also shows that several respondents emphasized the role of teaching, discipleship, and leadership training in establishing a strong foundation for numerical growth. These programs were tailored to new believers and leadership teams to ensure retention and spiritual maturity. The findings are in line with Hamu et al. (2023) who highlighted both the importance of discipleship and leadership programs in fostering spiritual and numerical growth and supporting retention.

From the qualitative responses as recorded in table 37 above, it was evident that opening new branches and creating smaller congregations closer to members' homes were strategies employed to increase accessibility and increase membership. The findings align with Paas et al. (2022), Burke (2020), and Hamu et al. (2023) who suggested that church planting and opening new branches are effective strategies for numerical growth as it increases accessibility in geographically diverse areas.

Descriptive Analysis of Spiritual Growth Items

Table 4.32 below provides an overview of the descriptive statistics for various spiritual growth items, which collectively measure the impact of team leadership on church growth. The items were rated on a 5-point scale ranging from "not at all" to "always," with higher scores indicating greater agreement or frequency of the described behaviors.

Table 4.32 *Descriptive Statistics for Spiritual Growth Items*

Spiritual growth items	Mean	Std. Deviation
Members of my congregation practically reproduce the gospel by living it out in the community life.	4.05	1.042
Members are committed to prayers, fellowships and Bible study.	4.03	1.009
Members of my congregation show love, unity, and give generously.	4.00	.986
Members of my congregation always engage in interpersonal relationships and service to each other.	3.93	.966
Spiritual growth composite score	4.00	1.000

The first item, “Members of my congregation practically reproduce the gospel by living it out in the community life,” recorded the highest mean score (M = 4.05, SD = 1.042) while the statement, “Members of my congregation always engage in interpersonal relationships and service to each other” registered the lowest mean score of 3.93 (SD = 0.966). The highest mean score indicates that members, on average, agree that they actively demonstrate gospel principles in their daily interactions and community engagements. However, the standard deviation of 1.042 reveals moderate variability, suggesting that while many members excel in living out their faith, others may not be as consistent. The finding aligns with the literature by Nanthambwe

(2023), which emphasize that spiritual growth is evidenced by living out the gospel in daily life through mutual love and community engagement. The moderate variability in responses reflects the challenge noted by Jeserich et al. (2023) regarding the complexities of measuring spirituality consistently, suggesting that while many members actively embody their beliefs, there is room to encourage consistency across the congregation. The composite score (M = 4.00, SD = 1.000) suggests an overall positive trajectory in spiritual growth within the congregation, though individualized approaches may be needed to address varying stages of spiritual maturity and engagement.

Descriptive Analysis of Physical Growth Items

Table 4.33 below presents the descriptive statistics for ‘physical growth’ items, which assess various dimensions of physical development and community engagement within the church. These items were measured on a 5-point scale ranging from "not at all" to "always," with higher scores indicating greater agreement or frequency of the described behaviors. The table includes the mean scores and standard deviations for each item and the composite score for physical growth, offering insights into the congregation’s overall physical development.

Table 4.33 *Descriptive Statistics for Physical Growth Items*

Physical growth items	Mean	Std. Deviation
A growing congregation organizes events and trainings that foster various social and economic actions to improve the well-being of the community.	4.40	.736
A growing congregation exhibits physical infrastructures and activities that include children's classrooms, youth programs, and community events.	4.27	.851
The congregation engages in activities that bring about public pastoral care.	4.12	.839

My congregation uses modern technology of computer and screens during preaching.	3.74	1.132
Physical growth composite score	4.13	0.889

The first item, “A growing congregation organizes events and trainings that foster various social and economic actions to improve the well-being of the community,” recorded the highest mean score (M = 4.40, SD = .736). The lowest mean score was recorded in the item, “My congregation uses modern technology of computer and screens during preaching (M = 3.74, SD = 1.132). The highest score indicates that respondents strongly agree that the congregation actively organizes events and training to enhance community well-being. The relatively low standard deviation of .736 suggests a high level of agreement among respondents, indicating consistency in recognizing the congregation’s role in promoting social and economic improvement. This finding highlights the church’s strength in engaging with its community through meaningful programs. This aligns with Nanthambwe (2022) who emphasize that physical growth involves community-focused activities and initiatives that address social and economic challenges.

The item, “My congregation uses modern technology of computer and screens during preaching,” recorded the lowest mean score (M = 3.74, SD = 1.132). This suggests that while technology is used during preaching, there is less agreement about its consistent application compared to other physical growth aspects. The standard deviation of 1.132, the highest among the items, reflects greater variability in responses, indicating differing perceptions or experiences regarding the use of technology. This finding suggests an opportunity to standardize and enhance the congregation’s use of technology to improve communication and engagement during services. This aligns with Nanthambwe (2022), who underscores the importance of

technology in church growth. Enhancing and standardizing technological use can improve communication and engagement during services, addressing this identified gap.

As revealed in table 4.34 below, thematic analysis indicated that physical church growth was manifest through the expansion and modernization of infrastructure sub-theme.

Table 4.34 *Physical Growth Theme*

Interview responses	**Codes**	**Sub-themes**	**Themes**
Respondent #2: "We are working to make sure that the church is using modern technology. In the old days, churches used drums; the same cannot be used today…. We expand as people come in. Structures must be attractive enough to attract many."	Modern technology	Expansion and modernization of infrastructure	Physical growth
Respondent #7: "We have a modern church hall, Sunday school hall... churches are building permanent places of worship, updating PAS, etc."	Modern church		
Respondent #8: "God has given us good structures, sound system, music system, but we are still trusting God for other areas like the media department."	Sound system		
Respondent #10: "Currently we are using screens in the church, we have Sunday school classes where the children are divided for learning."	Screens		

From table 4.34 above, qualitative analysis revealed that churches are striving to improve physical structures and incorporate modern technology, albeit at varying levels of success. Respondents emphasize the importance of creating attractive,

functional, and well-equipped worship spaces to cater for the needs of their congregations and attract new members. Some have implemented innovative strategies such as community fundraising through group-led services, enabling them to purchase equipment and build structures. Others noted progress in constructing permanent sanctuaries, Sunday school classrooms, and utilizing screens and sound systems, despite facing financial constraints. The findings are in accord with Nanthambwe (2022) and Magezi and Nanthambwe (2022) who emphasized the importance of physical growth through the establishment of well-equipped worship spaces and the integration of modern technology in church infrastructure which plays a role in attracting new church members and sustaining congregational engagement.

The table shows that respondents lamented that physical expansion and infrastructure development are often hindered by financial limitations, especially in rural areas. Despite this, churches were making efforts to acquire land, construct permanent worship spaces, and plan for future projects. Pastors noted that these developments are critical for enhancing credibility and sustaining growth in membership. The findings are consistent with Tebitendwa and Ssendege (2020) who argued that financial constraints can significantly hinder church expansion efforts, particularly in rural areas.

Descriptive Analysis of Church Finances Items

Table 4.35 below presents the descriptive statistics for church finance items, which evaluate financial and managerial practices within the congregation. The items were measured on a 5-point scale ranging from "not at all" to "always," with higher scores indicating greater agreement or frequency of the described practices.

Table 4.35 *Descriptive Statistics for Church Finances Item*

Church turnover items	Mean	Std. Deviation
The congregation is characterized by the facts of accountability, transparency, and reliable accounting systems on the financial management.	4.39	.861
A sustainable financial ability enables a congregation to meet its financial obligations	4.25	.865
There is adequate managerial oversight, accountability, and internal control with church finances.	4.06	1.081
Audited financial reports are presented to members once per year.	3.87	1.099
Church finance score	4.14	0.977

The first item, "The congregation is characterized by the facts of accountability, transparency, and reliable accounting systems on the financial management," recorded the highest mean score (M = 4.39, SD = .861). The lowest mean score was recorded in the item, "Audited financial reports are presented to members once per year" (m = 3.87. SD = 1.099). The highest mean score indicates strong agreement among respondents that the congregation demonstrates robust accountability and transparency in financial management, supported by reliable accounting systems. The standard deviation of .861 suggests consistent responses, reflecting a high level of trust in the financial integrity of the congregation. The finding aligns with Ayensu et al. (2023), who emphasize the importance of reliable accounting systems in promoting financial transparency and accountability within churches.

The item, "Audited financial reports are presented to members once per year," recorded the lowest mean score (M = 3.87, SD = 1.099) that suggests that while there is some agreement that annual financial reports are presented, this practice is not as

consistently recognized compared to other finance practices. The finding signifies a weaker alignment with the transparency and accountability principles emphasized by Ayensu et al. (2023). The significant variability in responses indicates gaps in the standardization or communication of this practice, presenting an opportunity for the church to improve transparency by ensuring annual financial reports are consistently shared with all members.

From qualitative analysis, financial church growth was identified by some of the respondents, with tithes and offerings and fundraising efforts emerging as sub-themes. Table 4.36 below shows the findings.

Table 4.36 *Financial Growth Theme*

Interview responses	Codes	Sub-themes	Themes
Respondent #2: "Tithes and offerings, these are strictly for the minister, pastor. This is scripture. We keep a good record of cash in and cash out."	Tithes and offerings	Tithes and offerings	Financial growth
Respondent #11: "When you give a congregation a substantial word, people will give generously. I am not there to coerce them to give... In my church, one Sunday, we are collecting over 25,000, or 30,000 shillings per Sunday. People tithe, give thanksgiving offering, etc."	Give generously		
Respondent #20: "The church has tried because members are committed in tithing and giving offerings. There is some good progress in giving and I thank God."	Tithe		
	Thanksgiving offering		

Respondent #7: “At times we rely on fundraisers to do some major projects.”		
Respondent #18: “The church is moving on because we are building the church, we are building the Sunday school classes, we are supporting the widows, and the needy in the church are supported. We still move on with fundraising where we call for supporters.”	Fundraisers Fundraising	Fundraising efforts

Tithes and offerings were identified as the primary sources of church income, with respondents underscoring their spiritual significance and the need for proper accountability. Contributions were described as reflective of the congregation's trust in leadership and spiritual fulfilment. Effective teaching and a strong connection to scripture were seen as vital in encouraging giving, which often translated into substantial weekly contributions. The findings are in agreement with Ayensu et al. (2023), Getui (2023, Ssendege (2020) who emphasized that tithes and offerings as essential sources of church income that contribute to the financial sustainability of the church through members’ generosity that result from spiritual fulfillment and proper leadership that includes transparent accounting practices.

Table 4.36 above indicates that fundraising was cited as an essential strategy for addressing large-scale financial needs, such as infrastructure projects. Although not a consistent source of income, it serves as a vital tool during periods of financial strain. Respondents described calling for collective efforts from supporters as an effective way to rally resources for specific goals. The findings are consistent with the

concept of financial church growth as described by Getui (2023) and Rita (2023), who noted that fundraising efforts are vital during financial crises or when large projects are required to enable sustaining of church programs even in periods of financial strains. While fundraising is not a consistent source of income, the literature and the respondents' experiences reflect its crucial role in addressing specific financial needs, further supporting the findings in the context of financial sustainability.

Another financial growth theme identified in the qualitative findings was financial constraints.

Table 4.37 *Financial Constraints*

Interview responses	Codes	Sub-themes	Themes
Respondent #2: "Like now there are a lot of places I want to reach, a lot of things I want to do, but you find there are limitations of finances."	Limitations of finances	Lack of finance	Financial constraints
Respondent #3: "There are challenges with finances. We have challenges here but we are trying our best. Sometimes we have to raise money to buy PAS."	Challenges with finances		
Respondent #4: "The church is not doing very well because we are located in rural areas."	Located in rural areas		
Respondent #5: "Money is never enough... we rely on fundraisers to do some major projects."	Money never enough		
Respondent #9: "You want to do a lot but the resources, the financial resources are limited. Not because you don't have members who can do that, but the way their social life, the way they look at the ministry, it is like by the way."	Financial resources limited		
	Finances very low		

Respondent #14: "Finances are very low... the congregation is not able to meet the needs of the church because of the poverty levels."	Poverty
Respondent #18: "Another thing is the level of poverty among people. Because of poverty many people are busy looking for money even when they are supposed to go to church. The only source of money in the church is the offering." (Respondent #18).	

Table 4.37 above shows that lack of adequate financial resources was a recurring concern, highlighted as a major barrier to achieving ministry objectives. Respondents noted that insufficient funds limited outreach efforts, infrastructure development, and acquisition of essential equipment. Despite congregants' contributions through tithes and offerings, economic hardships and prioritization challenges hindered sustained financial growth. Leaders called for innovative approaches, including self-financing initiatives and increased faith in divine provision. The respondents' experiences resonate with the findings of Tedjo et al. (2022) who emphasized that insufficient financial resources can impede church activities and growth. Additionally, the calls for innovative approaches to self-financing and divine provision echo the ideas proposed by Tedjo et al. (2022) and Ferreira and Chipenyu (2021), who advocated for churches to find sustainable financial models to support their mission.

The research tested the following hypothesis:

H06: Organizational structure does not moderate the relationship between team leadership and the growth of selected Pentecostal churches in Kenya

A Pearson correlation was conducted to examine the relationships between **t**eam leadership**,** organizational structure**,** and church growth in Pentecostal churches in Kenya.

Table 4.38 *Intercorrelation between Team Leadership, Organizational Structure, and Church Growth*

		Church Growth	Team Leadership	Organizational Structure
Church Growth	Pearson Correlation	1	.404**	.691**
	Sig. (2-tailed)		.000	.000
	N	321	321	321
Team Leadership	Pearson Correlation	.404**	1	.569**
	Sig. (2-tailed)	.000		.000
	N	321	321	321
Organizational Structure	Pearson Correlation	.691**	.569**	1
	Sig. (2-tailed)	.000	.000	
	N	321	321	321

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

The results of table 4.38 indicated that there was a moderate positive correlation between team leadership and church growth ($r = .404$, $p < .01$), suggesting that as team leadership improves, church growth also tends to increase. The positive correlation between team leadership and church growth is in line with the findings of Mwenje (2020), who identified the importance of leadership styles in church growth. Furthermore, there was a strong positive correlation between organizational structure and church growth ($r = .691$, $p < .01$), indicating that a positive organizational structure is strongly associated with church growth. Additionally, team leadership and organizational structure were found to be positively correlated with each other ($r = .569$, $p < .01$). These findings suggest that both team leadership and organizational structure play a significant role in church growth. This finding supports the notion

that leadership and organizational environment are interrelated, as noted by Ji and Yang (2020).

Table 4.39 below shows that leadership issues emerged as a dominant theme, encompassing lack of discipline, integrity, humility, and teamwork among church leaders.

Table 4.39 *Hindrances to Church Growth Theme*

Respondent #2: "Mostly what makes the church not to grow can be blamed on the pastor. The pastor needs to be disciplined and to have integrity. Also, the life style of a pastor can cause stagnation of the church especially how he relates with members."	Lifestyle		
Respondent #4: "Leaders working in solitary is a big obstacle to the growth of the church. When they are united, the church grows."	Working solitary	Leadership challenges	Hindrances to Church Growth
Respondent #19: "No humility, pride from leaders are great obstacles." Also, "Not being a team player."	Pride		
Respondent #7: "Sometimes, it is because some may feel like their opinions are neglected, also failing to work with other leaders."	Failing		
Respondent #17: "Pastors fighting over members, transfer of members from the church of Pastor A to the church of Pastor B, this is a hindrance for it brings animosity among pastors."	Fighting		

Respondents emphasized the significant impact of leaders' personal conduct on church growth, highlighting that unresolved conflicts, absenteeism, and working in isolation hinder collective progress. Pastors were seen as role models, with their behavior influencing congregants' trust and engagement. Additionally, conflicts between leaders and among denominations created an atmosphere of mistrust and competition, which impeded the church's mission and growth potential. The findings align with existing literature, particularly the research by Thiga et al. (2021) and

Nyakundi and Ayako (2020), which highlighted that poor leadership and internal conflicts hinder church growth.

A hierarchical multiple regression analysis was conducted to test the moderating effect of organizational structure on the relationship between team leadership and church growth in selected Pentecostal churches in Kenya. The analysis involved four models: Model 1 included team leadership as the predictor; Model 2 added organizational structure; Model 3 examined organizational structure alone; and Model 4 added the interaction term between team leadership and organizational structure. Table 4.40 presents the output.

Table 4.40 *Testing the Moderating Effect of Organizational Structure*

Model Summary

						Change Statistics			
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.404[a]	.163	.160	.53540	.163	61.884	1	318	.000
2	.691[b]	.478	.474	.42365	.315	190.897	1	317	.000
3	.691[c]	.477	.476	.42305	.000	.096	1	317	.757
4	.691[d]	.478	.473	.42429	.000	.072	2	316	.931

a. Predictors: (Constant), Team Leadership
b. Predictors: (Constant), Team Leadership, Organizational Structure
c. Predictors: (Constant), Organizational Structure
d. Predictors: (Constant), Organizational Structure, Team Leadership, Interaction Term

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	17.740	1	17.740	61.884	.000[b]
	Residual	91.157	318	.287		
	Total	108.897	319			
2	Regression	52.002	2	26.001	144.868	.000[c]
	Residual	56.895	317	.179		
	Total	108.897	319			
3	Regression	51.985	1	51.985	290.467	.000[d]
	Residual	56.912	318	.179		
	Total	108.897	319			

4	Regression	52.011	3	17.337	96.305	.000[e]
	Residual	56.886	316	.180		
	Total	108.897	319			

a. Dependent Variable: Church Growth
b. Predictors: (Constant), Team Leadership
c. Predictors: (Constant), Team Leadership, Organizational Structure
d. Predictors: (Constant), Organizational Structure
e. Predictors: (Constant), Organizational Structure, Team Leadership, Interaction Term

Coefficients[a]

		Unstandardized Coefficients		Standardized Coefficients		
Model		B	Std. Error	Beta	t	Sig.
1	(Constant)	1.699	.307		5.537	.000
	Team Leadership	.561	.071	.404	7.867	.000
2	(Constant)	.786	.252		3.122	.002
	Team Leadership	.021	.069	.015	.309	.757
	Organizational Structure	.760	.055	.682	13.817	.000
3	(Constant)	.835	.193		4.327	.000
	Organizational Structure	.770	.045	.691	17.043	.000
4	(Constant)	.543	1.135		.479	.633
	Team Leadership	.080	.277	.058	.289	.773
	Organizational structure	.825	.301	.740	2.740	.006
	Interaction Term	-.016	.071	-.090	-.219	.827

a. Dependent Variable: Church Growth

Hierarchical multiple regression was conducted to examine the moderating effect of organizational structure on the relationship between team leadership and church growth. In Model 1, team leadership was a significant predictor of church growth (β=.404, t(318)=7.87, p<.01, explaining 16.3% of the variance (R^2=0.163). The inclusion of organizational structure in Model 2 significantly increased the explanatory power to 47.8%, and organizational structure was a strong predictor, β=.682, t(317)=13.82, p<.01. However, in Model 3, when organizational structure was tested alone, it continued to explain 47.7% (R^2=0.477) of the variance, and the

addition of the interaction term in Model 4 did not significantly improve the model. The positive correlation agrees with Ugango (2023) who found that organizational structure significantly contributes to church growth. The interaction term had no significant effect, β=−0.090, t(316)=−0.22, p>.05. These results shown in table 46 above suggest that while organizational structure is a key predictor of church growth, organizational structure does not moderate the relationship between team leadership and church growth. This supports Classical Organizational Theory, which emphasizes structured systems such as division of labor, chain of command, and departmentalization (Fayol, 1949).

Church Growth = 1.699 + .561(Team Leadership) + .760(Organizational Structure) --.016(Interaction Term)

Summary of Quantitative and Qualitative Results

The general objective of this study was to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. Table 4.41 presents a summary of the quantitative and qualitative results. All except the last hypothesis were rejected.

Table 4.41 *Summary of Quantitative and Qualitative Results*

Objective	Hypothesis	Explanatory power, Effect size & p-value	Decision	Qualitative theme
To assess the effect of shared values on the growth of Pentecostal churches in Kenya.	***H_{01}:*** There is no significant effect of shared values on the growth of selected Pentecostal churches in Kenya.	*r*=.216, *p*<.01; R^2=.047; F(1,318)=15.51, p<.01; β=.216,t(318)=3.94,p<.01	Null hypothesis was rejected	The theme of shared values was also manifest through mutuality sub-theme
To determine the effect of team	***H_{02}:*** There is no significant effect of team	r = .279, p < .01; R^2 = .078	Null hypothesis	The theme of team competence was evident through

Objective	Hypothesis	Explanatory power, Effect size & p-value	Decision	Qualitative theme
competence on the growth of Pentecostal churches in Kenya.	competence on the growth of selected Pentecostal churches in Kenya.	F(1, 318) = 26.94, p < .01; β = .279, t(318) = 5.19, p < .01	was rejected	capability sub-theme
To explore the effect of integrity on the growth of Pentecostal churches in Kenya.	***H_{03}:*** There is no significant effect of integrity on the growth of selected Pentecostal churches in Kenya.	r = .270, p < .01; R^2=.073 F(1,318)=25.08,p <.01 β=.270, t(318)=5.01,p<.01	Null hypothesis was rejected	Integrity was also a manifest team leadership theme as represented by accountability sub-theme
To investigate the effect of humility on the growth of Pentecostal churches in Kenya.	***H_{04}:*** There is no significant effect of humility on the growth of selected Pentecostal churches in Kenya.	r=.367, p <.01; R^2=.134 F(1,318)=49.35, p<.01 β=.367, t(318)=7.03,p<.01	Null hypothesis was rejected	The theme of humility was evident represented by willingness to learn.
To ascertain the effect of collaborative climate on the growth of Pentecostal churches in Kenya.	***H_{05}:*** There is no significant effect of collaborative climate on the growth of selected Pentecostal churches in Kenya.	r=.410, p < .01; R^2=.168 F(1,318)=64.39, p<.01 β=.410,t(318)=8.02,p<.01	Null hypothesis was rejected	The most recurrent team leadership theme that emerged was collaborative climate represented by sub-themes: Inter-denominational partnerships, attitudes towards collaboration, workgroup support, and organizational culture
To find out whether organizational structure moderates the relationship between team leadership and	***H_{06}:*** There is no significant moderating effect of organizational structure on the relationship between team	r = .569, p < .01; R^2=0.477 β=−0.090, t(316)=−0.22, p>.05	Null hypothesis was supported.	The theme of organizational structure was evident through four related sub-themes: unified organizational commitment, work

Objective	Hypothesis	Explanatory power, Effect size & p-value	Decision	Qualitative theme
the growth of Pentecostal churches in Kenya.	leadership and the growth of selected Pentecostal churches in Kenya.			specialization, chain of command, and departmentalization

Chapter Summary

This chapter presents the analysis and discussion of the research results. Quantitative data were analyzed using Pearson's correlation, regression analysis, and ANOVA to determine the explanatory power, effect size, and statistical significance of the relationships between predictor variables and the dependent variable. Specifically, linear regression assessed the direct effects of shared values, team competence, integrity, humility, and collaborative climate on church growth. Additionally, moderation analysis examined the potential moderating effect of organizational structure on the relationship between team leadership and growth. Qualitative data were analysed thematically to explore underlying themes and sub-themes associated with the quantitative findings. In the next chapter, a summary of the key findings is provided and the implications discussed.

CHAPTER FIVE: SUMMARY OF FINDINGS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH AND CONCLUSIONS

Introduction

The general objective of the study was to assess the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. The specific objectives were to assess the effect of shared values on the growth of selected Pentecostal churches in Kenya, to determine the effect of team competence on the growth of selected Pentecostal churches in Kenya, to explore the effect of integrity on the growth of selected Pentecostal churches in Kenya, to investigate the effect of humility on the growth of selected Pentecostal churches in Kenya, to ascertain the effect of collaborative climate on the growth of selected Pentecostal churches in Kenya, and to find out whether organizational structure moderates the relationship between team leadership and the growth of selected Pentecostal churches in Kenya.

This chapter commences with a summary of findings which provides an overview of the key results obtained from this study. The findings illuminate the relationships and patterns that emerged, offering insights into the research objectives. The implications of the study extend to both theoretical and practical domains. In the conclusions, the study reiterates its significance by summarizing how its objectives were achieved and emphasizing the broader relevance of the results. The recommendations derived from the findings advocate for targeted actions to enhance church growth through team leadership. Finally, the chapter identifies areas for future research.

Summary of Findings

The first objective was to assess the effect of shared values on the growth of selected Pentecostal churches in Kenya. The dimension "Shared Values" had the lowest mean score of 3.95 (SD = 0.461) yet still indicated moderate agreement. Correlation results showed a small but statistically significant positive correlation between shared values and church growth (r=.216, p<.01). Regression analysis showed that shared values significantly predicted church growth, F(1,318)=15.51,p<.01, accounting for 4.7% of the variance in church growth (R^2=.047). The standardized beta coefficient for shared values was β=.216, t(318)=3.94,p<.01, indicating a small positive effect of shared values on church growth. Shared values explained 4.7% of the variance in church growth. The qualitative findings supported this result, identifying mutuality as a key sub-theme associated with shared values. Based on these results, the null hypothesis (H01), which stated that there was no significant effect of shared values on church growth, was rejected.

The second objective was to determine the effect of team competence on the growth of selected Pentecostal churches in Kenya. The dimension "Team Competence" had the highest mean score of 4.40 (SD = 0.563), indicating strong agreement among respondents. Correlation results showed a moderate, statistically significant positive correlation between team competence and church growth (r = .279, p < .01). The regression analysis revealed that team competence significantly predicts church growth, $F(1, 318) = 26.94$, $p < .01$, explaining approximately 7.8% of the variance ($R^2 = .078$). The standardized beta coefficient for team competence was $\beta = .279$, $t(318) = 5.19$, $p < .01$, indicating a moderate positive effect of team competence on church growth. Thematic analysis further highlighted the capability of

team members as a significant qualitative sub-theme, which corroborated the quantitative findings. Based on these results, the null hypothesis (H02), which stated that there was no significant effect of team competence on church growth, was rejected.

The third objective was to explore the effect of integrity on the growth of selected Pentecostal churches in Kenya. The dimensions of "Integrity" had a mean score of 4.38 (SD = 0.540), reflecting strong agreement. Correlation results showed a moderate, statistically significant positive correlation between integrity and church growth ($r = .270$, $p < .01$). Regression analysis indicated that integrity significantly predicts church growth, $F(1,318)=25.08, p<.01$, accounting for 7.3% of the variance in church growth ($R^2=.073$). The standardized beta coefficient for integrity was $\beta=.270$, $t(318)=5.01, p<.01$, reflecting a moderate positive effect of integrity on church growth. Qualitative data underscored the theme of accountability, which aligned with the statistical results and emphasized integrity's role in team leadership. Based on these results, the null hypothesis (H03), which stated that there is no significant effect of integrity on church growth, was rejected.

The fourth objective was to investigate the effect of humility on the growth of selected Pentecostal churches in Kenya. The dimension of "Humility" had a mean score of 4.38 (SD = 0.545), reflecting strong agreement. Correlation results indicated a moderate, statistically significant positive correlation between humility and church growth ($r=.367$, $p <.01$). Regression analysis showed that humility significantly predicts church growth, $F(1,318)=49.35$, $p<.01$, explaining 13.4% of the variance in church growth ($R^2=.134$). Standardized beta coefficient for humility was $\beta=.367$, $t(318)=7.03, p<.01$, indicating a moderate positive effect of humility on church growth. Thematic analysis identified a willingness to learn as a critical sub-theme

related to humility, which supported the quantitative findings. Based on these results, the null hypothesis (H04) that there is no significant effect of humility on church growth was rejected.

The fifth objective of the study was to ascertain the effect of collaborative climate on the growth of selected Pentecostal churches in Kenya. The dimension "Collaborative Climate" had a mean of 4.31 (SD = 0.600), indicating strong support for the collaborative climate's role in team leadership. Correlation analysis indicated a moderate, statistically significant positive correlation between collaborative climate and church growth ($r=.410$, $p < .01$). Regression analysis showed that collaborative climate significantly predicts church growth, $F(1,318)=64.39$, $p<.01$, explaining 16.8% of the variance in church growth ($R^2=.168$). The standardized beta coefficient for collaborative climate was $\beta=.410, t(318)=8.02, p<.01$, indicating a moderate positive effect of collaborative climate on church growth. Qualitative data supported these findings, identifying inter-denominational partnerships, workgroup support, and organizational culture as key sub-themes of a collaborative climate. Based on these results, the null hypothesis (H05) that there is no significant effect of collaborative climate on church growth is rejected.

The sixth objective of the study was to find out whether organizational structure moderated the relationship between team leadership and the growth of selected Pentecostal churches in Kenya. Correlation analysis indicated that there was a moderate positive correlation between team leadership and church growth ($r = .404$, $p < .01$), suggesting that as team leadership improves, church growth also tends to increase. Furthermore, there was a strong positive correlation between organizational structure and church growth ($r = .691$, $p < .01$), indicating that a positive organizational structure is strongly associated with church growth. Additionally, team

leadership and organizational structure were found to be positively correlated with each other ($r = .569$, $p < .01$). Hierarchical regression revealed that team leadership was a significant predictor of church growth ($\beta=.404$, $t(318)=7.87$, $p<.01$, explaining 16.3% of the variance ($R^2=0.163$). Organizational structure had a statistically significant main effect on church growth, $\beta=.682$, $t(317)=13.82$, $p<.01$. However, the interaction term ($\beta=-0.090$, $t(316)=-0.22$, $p>.05$ had no significant effect. These results suggest that while organizational structure is a key predictor of church growth, organizational structure does not moderate the relationship between team leadership and church growth. However, qualitative data revealed themes such as unified organizational commitment, work specialization, chain of command, and departmentalization, which highlighted the role of organizational structure in church operations, even though it did not significantly moderate team leadership's effect on growth. These results suggest that while organizational structure is a key predictor of church growth, organizational structure does not moderate the relationship between team leadership and church growth

Implications

This study has shown that shared values positively influence church growth. This aligns with the Ethical Leadership Theory, which emphasizes the importance of shared values, integrity, and community in fostering growth (Alzola, 2024). Ethical leaders create environments where shared values unify members, promoting mutual goals and sustainable growth (Jentile, 2021). While the effect of shared values is evident, there remains room to enhance their integration into leadership practices. From a theoretical perspective, this finding underscores the centrality of shared ethical principles in leadership. It highlights that shared values are a foundational element in

achieving organizational cohesion and purpose with positive spillovers on church growth.

The findings regarding team competence align with the Hill Model for Team Leadership Theory, which emphasizes the importance of the leader's ability to guide a team toward effectiveness (Alzola, 2024). This theory suggests that competent teams are cohesive, focused on shared goals, and capable of delivering high-quality outcomes, which mirrors the study's findings on the strong role of team competence in church growth. Additionally, the thematic emphasis on the capability of team members aligns with the model's focus on the leader's role in fostering team alignment with organizational objectives. These findings affirm the theoretical implication that team leadership, when exercised effectively, can lead to church growth. However, critiques of the Hill Model caution against over-reliance on a single leader, suggesting that shared leadership could further enhance team capacity (Lazányi, 2025). This insight is valuable for Pentecostal churches, highlighting the need to empower team members while maintaining leadership oversight.

The findings on integrity are consistent with Ethical Leadership Theory, which underscores the importance of leaders demonstrating honesty, fairness, and accountability (Jentile, 2021). The study's emphasis on accountability as a qualitative theme aligns with the theory's principles that leaders should respect and serve others while upholding organizational values. This theoretical perspective suggests that integrity fosters trust and cohesion, which are essential for growth in any organizational context, including churches. Ethical Leadership Theory also highlights the dual responsibility of leaders to address followers' needs and resolve conflicts in line with moral values (Alzola, 2024). However, critiques of the theory, such as its limited empirical substantiation and reliance on subjective interpretations of ethical

behavior, indicate the need for churches to adopt measurable frameworks for evaluating integrity's impact on growth. These findings reinforce the idea that ethical leadership is foundational for fostering trust and driving sustainable church growth.

The findings regarding humility's significant impact on church growth align with the Ethical Leadership Theory, particularly its virtue-based ethics dimension (Alzola, 2024). Ethical leadership underscores the importance of humility as a foundational virtue that shapes moral and relational dynamics within an organization. Humility fosters a willingness to learn and the ability to engage with others authentically, as evidenced in the thematic findings of the study. This theoretical implication emphasizes that leaders who embody humility encourage collaborative engagement, strengthen trust, and promote organizational unity. The study's findings corroborate Burn's emphasis on leaders enabling followers to achieve higher moral standards and Heifetz's notion of ethical leadership addressing conflicts in rapidly changing environments (Alzola, 2024). Consequently, humility as a leadership trait directly supports sustainable growth by fostering a culture of moral integrity and mutual respect, which fosters goodwill, potentially translating into giving through tithes and offerings.

The findings on collaborative climate align with The Hill Model for Team Leadership**,** which posits that team leadership fosters cohesion, effective decision-making, and collective goal achievement (Coleman et al. (2021). The statistically significant relationship between collaborative climate and church growth highlights the importance of inter-denominational partnerships, workgroup support, and organizational culture. These align with the model’s emphasis on team leaders monitoring situations and taking appropriate actions to ensure high standards of excellence (Roberson & Perry, 2022). The study’s qualitative findings validate the

Hill Model which asserts that a collaborative climate enhances team effectiveness, promoting unified commitment and organizational success. The findings also address critiques of the model by emphasizing shared decision-making through collaborative efforts rather than relying solely on the leader. Thus, fostering a collaborative climate within Pentecostal churches aligns with theoretical insights, driving growth through enhanced teamwork and aligned organizational objectives.

The findings revealed that organizational structure strongly predicts church growth and correlates positively with team leadership. However, it did not moderate the relationship between team leadership and growth. This supports Classical Organizational Theory, which emphasizes structured systems such as division of labor, chain of command, and departmentalization (Sáiz-Pardo et al. 2021). The findings affirm that while organizational structures contribute directly to growth, their rigidity may limit synergistic effects with leadership styles. The qualitative themes, such as unified organizational commitment, further validate the importance of structure in operational efficiency. Theoretical implications suggest a need for integrating flexibility into classical models to enhance team dynamics.

Conclusions

The first objective of the study was to assess the effect of shared values on the growth of selected Pentecostal churches in Kenya. Conclusion was drawn that shared values play a small but essential role in church growth as they positively contributed to church growth, indicating their relevance in fostering unity and mutual purpose among members. This was further evident in qualitative findings which emphasized mutuality as a key component, suggesting that shared beliefs and principles among church members can foster a collective sense of purpose. The study highlights that

even a moderate emphasis on shared values within a congregation can positively impact its growth trajectory.

The second objective was to determine the effect of team competence on the growth of selected Pentecostal churches in Kenya. The findings demonstrated that team competence significantly influences church growth. Competent team members contribute to effective decision-making, problem-solving, and the execution of church activities, all of which are critical for church growth. Qualitative data reinforced the importance of team competence, identifying the capability of team members as a key growth driver. This underscores the importance of competence in church leadership and its direct link to the ability to achieve organizational goals and foster growth.

The third objective was to explore the effect of integrity on the growth of selected Pentecostal churches in Kenya. The results showed that integrity is a critical factor in driving the growth of Pentecostal churches, demonstrating a moderate but significant positive effect. Integrity builds trust within the church community, making it essential for effective leadership and long-term growth. Thematic findings from qualitative data emphasized accountability as a core element, aligning with the expectations of congregants for transparency and fairness in church leadership. This demonstrates that churches that maintain integrity foster a strong and trusting relationship with their members, contributing to the church's ability to grow and thrive over time.

The fourth objective was to investigate the effect of humility on the growth of selected Pentecostal churches in Kenya. Humility emerged as a key driver of church growth, significantly contributing to positive growth outcomes. Leaders who exhibit humility create an environment where team members and congregants feel heard, valued, and empowered to contribute. This leadership style fosters openness,

adaptability, and collaboration, which are essential for addressing challenges and driving innovation within the church. The findings underscore the importance of humility as a leadership trait that enhances engagement, adaptability, and the long-term growth of the church.

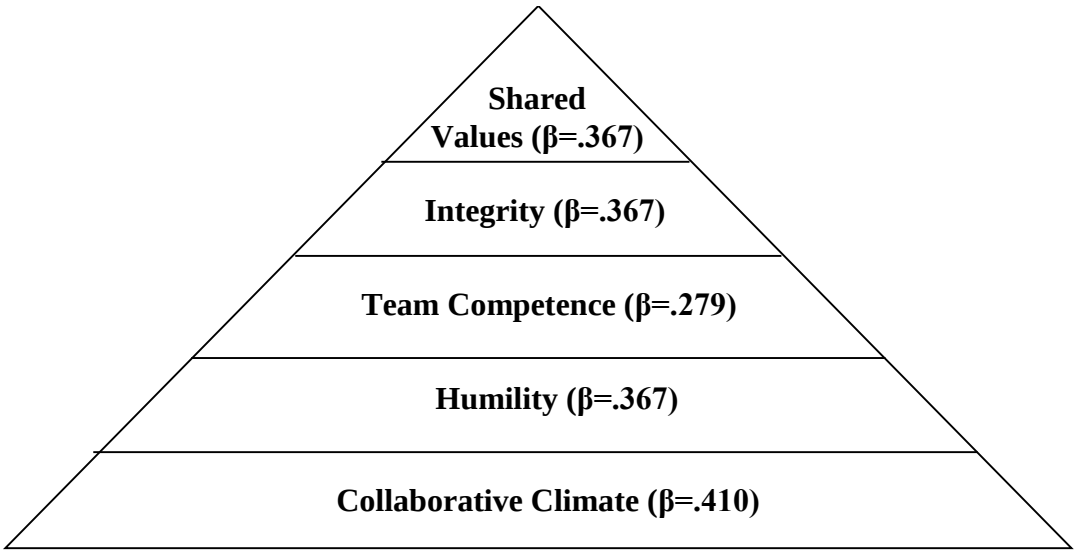
The fifth objective was to ascertain the effect of collaborative climate on the growth of selected Pentecostal churches in Kenya. The collaborative climate was found to be a significant driver of church growth, highlighting the importance of fostering teamwork, partnerships, and a supportive environment. Key elements such as inter-denominational cooperation, workgroup support, and a strong organizational culture were identified as enablers of this climate. A collaborative atmosphere encourages synergy among members and leaders, ensuring that efforts are aligned toward common goals. This emphasizes the critical role that collaboration plays in creating a growth-oriented environment within Pentecostal churches.

The sixth objective was to find out whether organizational structure moderated the relationship between team leadership and the growth of selected Pentecostal churches in Kenya. Conclusion was drawn that organizational structure plays a significant role in church growth, as it helps streamline decision-making and resource allocation. While it did not moderate the relationship between team leadership and growth, its direct impact on church operations was substantial. Key structural elements such as unified commitment, clear chains of command, and work specialization were highlighted as essential for effective church management. This highlights the foundational role of organizational structure in supporting church growth and ensuring that the church operates efficiently and effectively.

Contribution of the Study to Knowledge

This study has made a significant contribution to theory advancement by revealing a hierarchy of team leadership dimensions based on their statistical measures as shown in Figure 5.1. At the base of the hierarchy is collaborative climate expressed through inter-denominational partnerships, attitudes towards collaboration, workgroup support, and organizational culture. This is followed by humility expressed by willingness to learn. Following third in the hierarchy is team competence as evident through demonstration of capability. Coming fourth in rank is integrity reflected in accountability. The least ranked is shared values through mutuality.

Figure 5.1 *Hierarchy of Team Leadership Model*



influence of these dimensions on church growth. This introduces the notion of weighting, and cautions scholars and practitioners not to accord team leadership facets equal weights. For instance, the findings indicate that collaborative climate and humility have the strongest effects on church growth, while shared values and team competence play relatively smaller roles. This ranking contributes to the development of a more refined understanding of team leadership and its influence on organizational

outcomes, offering new theoretical insights into how specific leadership dimensions can be prioritized in church settings to drive growth.

From a conceptual perspective, the study has clarified the role of organizational structure at the intersection of team leadership and church growth, an area that has been under-researched in existing literature. While much has been written about the individual leadership traits that contribute to church growth, the study has explored the organizational dynamics that influence how leadership functions within the broader structure of selected Pentecostal churches in Kenya. The study has demonstrated that organizational structure as a stand-alone variable strongly predicted church growth but its interaction with team leadership had no effect. It has also revealed that organisational structure is a stronger determinant of church growth than team leadership, suggesting that it is essential for any church that intends to experience growth. Specifically, the theme of organizational structure emerges through sub-themes such as unified organizational commitment, work specialization, chain of command, and departmentalization. This conceptual insight account for how structural elements can either facilitate or hinder the growth process, offering a nuanced understanding of how churches can align their leadership strategies within the organizational architecture to achieve sustainable growth.

The study has also made contribution to knowledge by extending team leadership research into the church context, specifically within the Pentecostal church environment in Kenya. By exploring how leadership factors such as shared values, team competence, and collaborative climate impact the growth of churches, the research deepens our understanding of leadership dynamics in religious organizations in a non-western setting. The findings emphasize the importance of a collaborative climate and leadership humility, which are particularly crucial in the Kenyan context

where inter-denominational partnerships and a willingness to learn are central to church growth. This contextual extension enriches existing team leadership theories by demonstrating their relevance and applicability in diverse cultural and organizational settings beyond the Western world.

Recommendations

The study makes practical recommendations to immediate stakeholders such as bishops, reverends and pastors, congregants, inter-denominational partners, and leadership educators.

i) The study established that collaborative climate (β=.410, $p<.01$) and humility (β=.367, $p<.01$) were the twin dimensions of team leadership with the highest positive effect size on church growth. Therefore, as people who are at the helm of policy making in churches, it is recommended that Bishops prioritize the development of a collaborative climate and promote humility as key team leadership dimensions within the church. The findings indicate that these factors have the strongest positive impact on church growth, with humility fostering a willingness to learn and collaborative climate encouraging inter-denominational partnerships. By creating policies that emphasize the importance of teamwork, mutual respect, and shared learning among church leaders, bishops can cultivate a more effective and growth-oriented environment. Moreover, integrating a focus on integrity and team competence into training programs will help strengthen the leadership capacity within their constituents, fostering long-term church growth.

ii) The research highlights that integrity (β=.270, $p<.01$) and team competence ($\beta = .279$, $p < .01$) have a moderate but significant influence on church growth, with humility being crucial for fostering a learning environment. Reverends

and pastors, being mostly policy implementers, should focus on embedding the values of integrity, competence, and humility into the daily practices of church leadership. By consistently modeling and encouraging these traits among their congregants and leadership teams, reverends and pastors can ensure that church operations are grounded in strong ethical values and high levels of competence.

iii) Given that qualitative findings revealed that the collaboration of congregants is essential for realizing church growth through inter-denominational partnerships, workgroup support, and organizational culture, it is important that pastors engage in fostering a collaborative climate and supporting shared values within and across the body of Christ. Further, inter-denominational partners should actively seek opportunities to work together across denominational lines, sharing resources, insights, and strategies for mutual growth. Collaboration can take the form of joint outreach programs, inter-denominational training, or shared community development efforts, all of which will strengthen the church's collective impact. Their efforts in building a collaborative atmosphere will contribute significantly to the wider success of the church’s growth initiatives.

iv) Further, the research demonstrated that shared values, though moderate in effect, still positively contribute to church growth, and mutuality is a key sub-theme. Therefore, congregants can actively contribute by embracing the church’s core values, promoting a culture of respect, collaboration, and mutual support within the church community. Their participation in team activities and willingness to collaborate with others will directly influence the church’s overall growth. Congregants should also encourage leadership accountability

and demonstrate a commitment to learning alongside church leaders to foster a positive church environment.

v) For leadership educators, the study's findings highlight the differential impact of each team leadership dimension on church growth, suggesting that programs should emphasize the development of humility, collaborative climate, and team competence. The research shows that humility and collaboration have the greatest impact, making these dimensions critical areas for leadership training programs. Educators should tailor their curricula to not only focus on developing technical skills but also on cultivating emotional intelligence, ethical behavior, and collaborative leadership. Implementing leadership development programs that foster accountability, skill-building, and collaborative behavior can enhance the effectiveness of the church's leadership, driving growth.

Areas for Further Research

While the study objectives have been achieved, a number of limitations have been retrospectively acknowledged, which provide ground for future research as follows:

i. The small to moderate effect size of team leadership on church growth is a clear indication that team leadership is not a panacea for church growth. As such, further research should explore additional factors beyond leadership that contribute to church growth, such as congregational engagement, external community influences, and economic factors. This can provide a more comprehensive understanding of the drivers of church growth and allow for the identification of other key variables that may complement team leadership in achieving long-term growth.

ii. In retrospect, the focus on bishops, reverends and pastors at the exclusion of church members from the sample leaves out a critical population whose voice is essential for drawing robust conclusions. Therefore, future research should include church members as part of the sample to gain a more holistic view of the factors influencing church growth. By incorporating the perspectives of congregants, who are directly impacted by leadership decisions, researchers could explore how their experiences, expectations, and contributions shape church growth. This would provide a more complete representation of the dynamics at play and help ensure that the leadership decisions align with the needs and aspirations of the congregation.

iii. While this study established a significant relationship between team leadership and church growth, it did not measure the mediators of this relationship. Further research could investigate the mediating factors, such as community involvement, that explain how team leadership influences church growth. Identifying these mediators would provide deeper insight into the mechanisms through which leadership affects growth and help refine leadership strategies for church leaders.

iv. The focus on selected Pentecostal churches in this research limits the generalizability of the findings to other Christian denominations. Future studies should extend this research to other denominations like Catholic or Seventh Day Adventist to explore whether the relationships between leadership dimensions and church growth are consistent across different denominations. This would contribute to a broader understanding of church leadership dynamics and enhance the applicability of the findings to diverse church settings.

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APPENDICES

APPENDIX I: QUESTIONNAIRES

Questionnaire on the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya.

Instructions to the Participate:

This questionnaire is prepared to collect data on the effect of team leadership and organizational structure on the growth of selected Pentecostal churches in Kenya. It is part of a PhD dissertation in Organizational Leadership degree course. Kindly take some of your time to fill in the instrument. You will not be forced to reveal your personal details and any information you provide will be treated with uttermost confidence and will be used for academic purposes only. The participant is free to withdraw from the study any time if there is a valid reason to do so. The participation is on voluntary basis: participants will not be paid to take part in the study.

SECTION A: DEMOGRAPHIC INFORMATION

1. Indicate your gender
    a) Male ☐
    b) Female ☐
2. Marital status:
    a) Single ☐
    b) Married ☐
    c) Divorced ☐
    d) Widowed ☐
3. Indicate your age

a) 21-30 ☐

b) 31-40 ☐

c) 41-50 ☐

d) 51-60 ☐

e) 61 and above ☐

4. Level of Education:

a) High School ☐

b) Diploma ☐

c) Undergraduate ☐

d) Masters ☐

e) Doctorate ☐

5. Indicate the years you have served in church

a) 0-5 years ☐

b) 6-10 years ☐

c) 11-15 years ☐

d) 16-20 years ☐

e) 21-25 years ☐

f) Above 25years ☐

6. Indicate your position in your denomination:

a) Bishop ☐

b) Reverend ☐

c) Pastor ☐

SECTION B: TEAM LEADERSHIP

By using the scale provided below, show by ticking the appropriate box to indicate how you agree or disagree with the statements given

Scale: 1 – Strongly Disagree; 2 – Disagree; 3 – No Comment; 4 – Agree; 5 – Strongly Agree

No	Statement	Strongly Disagree	Disagree	Neither Agree Nor Disagree	Agree	Strongly Agree
		1	2	3	4	5
Shared Values						
1	Team leadership enhance quality performance because of shared values					
2	Team leadership with shared values lead to growth of selected Pentecostal churches in Kenya					
3	Achievement of organizations are anchored in shared values					
4	Shared values have strong effect on the growth of selected Pentecostal churches					

6. Provide any other information about shared values in respect to growth of Pentecostal churches in your denomination.

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Team Competence						
1	Bishops, reverends, and pastors require to have the necessary competencies to enable them lead the church to growth					
2	Competence of team members relate strongly to the growth of selected Pentecostal churches					
3	The development and survival of any team work is dependent on the competence of team members					
4	There is need for team members to have the same competencies as the team leaders for achievement of common goals					
5	Competence of team members has a positive and significant effect on the growth of selected Pentecostal churches					
6. Provide any other information about team competence in relation to growth of Pentecostal churches in your denomination. …… …… …… ……						
Integrity						
1	Bishops, reverends, and pastors are people of integrity					
2	Integrity has strong effect on the growth of selected Pentecostal churches					
3	Lack of integrity among leaders in the church has contributed to lack of					

	growth of selected Pentecostal churches in some areas					
4	Though integrity Pentecostal churches have been able to experience growth					
5	Where leaders embrace integrity to guide their behavior, the organization succeeds in what it does					
6 Provide any other information about integrity in relation to growth of Pentecostal churches in your denomination. …… …… ……						
Humility						
1	Leader humility impacts on the success and effectiveness of a team					
2	Leaders who embrace the value of humility relate well with others					
3	Humility has strong effect on the growth of selected Pentecostal churches					
4	Our leaders have always shown themselves to be leaders of humility growth					
5	Humility is a virtue required in religious sector for effective achievement of desired outcomes					
6 Provide any other information about humility in relation to growth of Pentecostal churches in your denomination. …… …… ……						
Collaborative Climate						

1	Our denomination embraces a working relationship with other denominations					
2	Our leader shows strong appreciation of diversity					
3	Collaborative climate has strong effect on the growth of selected Pentecostal churches					
4	For the purpose of working together of various Pentecostal denominations, collaborative climate in needed to reinforce this relationship					
5	Collaborative climate can greatly enhance team performance					

6. Provide any other information about collaborative climate in relation to growth of Pentecostal churches in your denomination.

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SECTION C: ORGANIZATIONAL STRUCTURE

By using the scale provided below, circle the appropriate numeral to indicate how you agree or disagree with the following statements on organizational structure

The Scale: 1 – Strongly Disagree; 2 – Disagree; 3 – No Comment; 4 – Agree; 5 – Strongly Agree

No	Statement					
		1	2	3	4	5
Departmentalization						

1	My denomination is divided up into various departments both of persons and					
2	Most departments perform well with clearly set objectives and goals					
3	Departmentalization has influence in the relationship between team leadership and church growth					
4	My church has variety of departments but they all complement each other					

5. Provide any other information about departmentalization with regard to the relationship between team leadership and growth of Pentecostal churches your denomination.

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Chain of Command

1	The workers in my denomination are aware about reporting relationships and they do it efficiently					
2	In my denomination each leader is answerable to a senior person					
3	Clear delegation of authority to lower level leaders brings healthy to an organization					
4	Chain of command has positive effect on the relationship between team leadership and the growth of Pentecostal churches					

5. Provide any other information about chain of command with respect to the relationship between team leadership and growth of Pentecostal churches your denomination.

…… …… ……						
Span of Control						
1	In my denomination, each head of department has a number of subordinates reporting directly to him or her					
2	The relationship between a leader and his or her subordinates affect the organizational outcome					
3	In my organizational set up, the amount of micromanagement is highly minimized					
4	Span of control has positive influence on the relationship between team leadership and the growth of Pentecostal churches					
5. Provide any other information about control with respect to the relationship between team leadership and the growth of Pentecostal churches in your denomination. …… …… ……						
Work Specialization						
1	In my denomination, job description is well defined					
2	Tasks should be assigned to individuals depending on their particular kills and knowledge					
3	Division of work makes work easier and faster and enhances job performance					
4	Work specialization has positive effect on the relationship between team leadership and the growth of Pentecostal churches					

5. Provide any other information about work specialization with respect to the relationship between team leadership and the growth of Pentecostal churches in your denomination.…… …… ……						
Unified Organizational Commitment						
1	There is strong bond between my members and the denomination					
2	The leaders of my church have commitment and united as they work together for the same goals					
3	Leaders of my denomination are united as they work relentlessly to achieve common goals for the wellbeing of the church					
4	Unified organizational commitment has positive effect on the relationship between team leadership and the growth of Pentecostal churches					
5. Provide any other information about unified organizational commitment with respect to the relationship between team leadership and the growth of Pentecostal churches in your denomination.…… …… …… ……						

SECTION D: GROWTH OF PENTECOSTAL CHURCHES

By using the scale provided below, circle the appropriate numeral to indicate how you agree or disagree with the following statements on the growth of Pentecostal churches.

Scale: 1 – Strongly Disagree; 2 – Disagree; 3 – No Comment; 4 – Agree; 5 – Strongly Agree

No	Statement					
		1	2	3	4	5
Numerical Church Growth						
1	My congregation is increasing in number and size					
2	My congregation has been running smoothly without any internal conflicts					
3	Leadership style can affect the numerical increase of the congregation					
4	Team leadership and organizational structure have effect on in the increase of the Pentecostal churches					
5. Provide any other information about numerical church growth of your congregation for the last ten years in your congregation. …… …… ……						
Spiritual Church Growth						
1	Members of my congregation always engage in interpersonal relationships and service to each other					
2	Members are committed to prayers, fellowships, and Bible study					
3	Members of my congregation show love, unity, and give generously					
4	Members of my congregation practically reproduce the gospel					

	by living it out in the community life.					
5. Provide any other information about spiritual growth in your congregation …… …… ……						
Physical Church Growth						
1	My congregation uses modern technology of computer and screens during preaching					
2	A growing congregation exhibits physical infrastructures and activities that include children's classrooms, youth programs, and community events					
3	The congregation engages in activities that bring about public pastoral care					
4	A growing congregation organizes events and trainings that foster various social and economic actions to improve the well-being of the community					
5. Provide any other information about physical church growth in your congregation …… …… ……						
Church Financial Growth						
1	Audited financial reports are presented to members once per year					
2	There is adequate managerial oversight, accountability, and internal control with church finances					
3	A sustainable financial ability enables a congregation to meet its financial obligations					
4	The congregation is characterized by the facts of accountability,					

	transparency, and reliable accounting systems on the financial management					

5. Provide any other information about church finance growth in your congregation

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APPENDIX II: INTERVIEW QUESTIONNAIRE GUIDE

Effect of team Leadership and organizational structure on the growth of selected Pentecostal Churches in Kenya

A Convergent Mixed Methods Study

This is an open- and closed-ended interview questionnaire guide.

1. Please tell me about yourself.....
2. How long have you served this church and what has been your role so far in the growth of your church? .....
3. What would you say about the relationship of your denomination and other denominations in working toward the growth of the church?

   ……
4. In general, what is your view about the growth of your congregation in the last ten years? How has your church performed in relation to numerical increase?

   ……
5. In your view, how does team leadership relate to church growth?

   ……
6. Do you prefer working with a team or individually? ….
7. Can you please tell me about any factors you think could be hindering church growth? ……..
8. What motivates you as a leader? ……What is the financial state of your church? ……
9. How has your church performed in terms of physical growth?

   ……
10. Do you enjoy collaboration with other religious denominations?
11. Have you witnessed any increase of your church membership of late?
12. Did you ever hold joint events with other denominations?

NB: These questions are only a guideline. During interview, one question may generate several other questions.

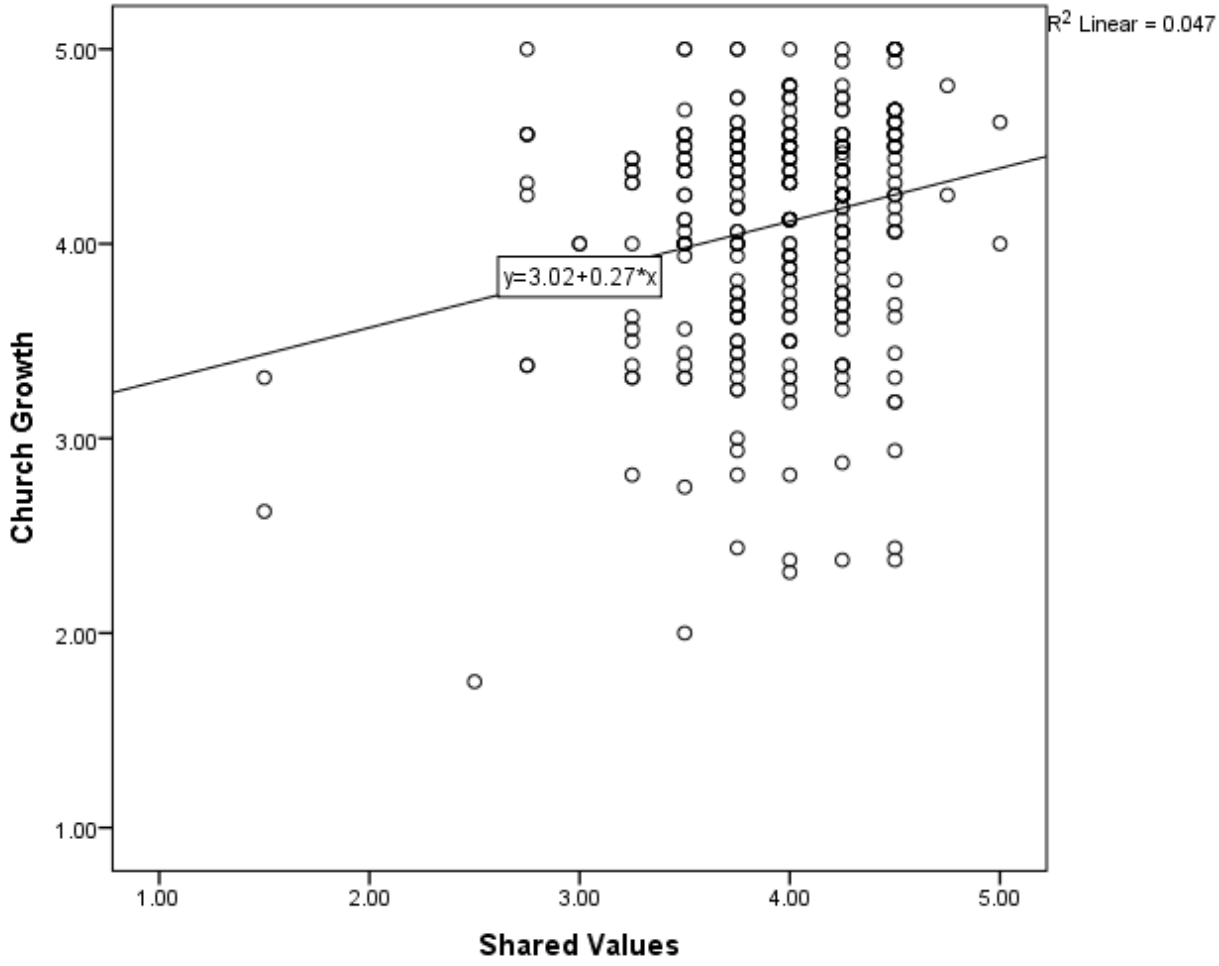
APPENDIX III: DIAGNOSTIC TESTING

Before testing the study hypotheses, diagnostic tests are performed to ensure model reliability. These include checking multicollinearity**,** normality of residuals, linearity of relationships, homoscedasticity, and autocorrelation. This section presents and discusses the output of these tests.

Linearity of shared Values in Relation to Church Growth

A scatterplot was generated to visually examine the relationship between shared values and church growth. Appendix III.1 below presents the output.

Appendix III.1 *Shared Values and Church Growth Scatterplot*

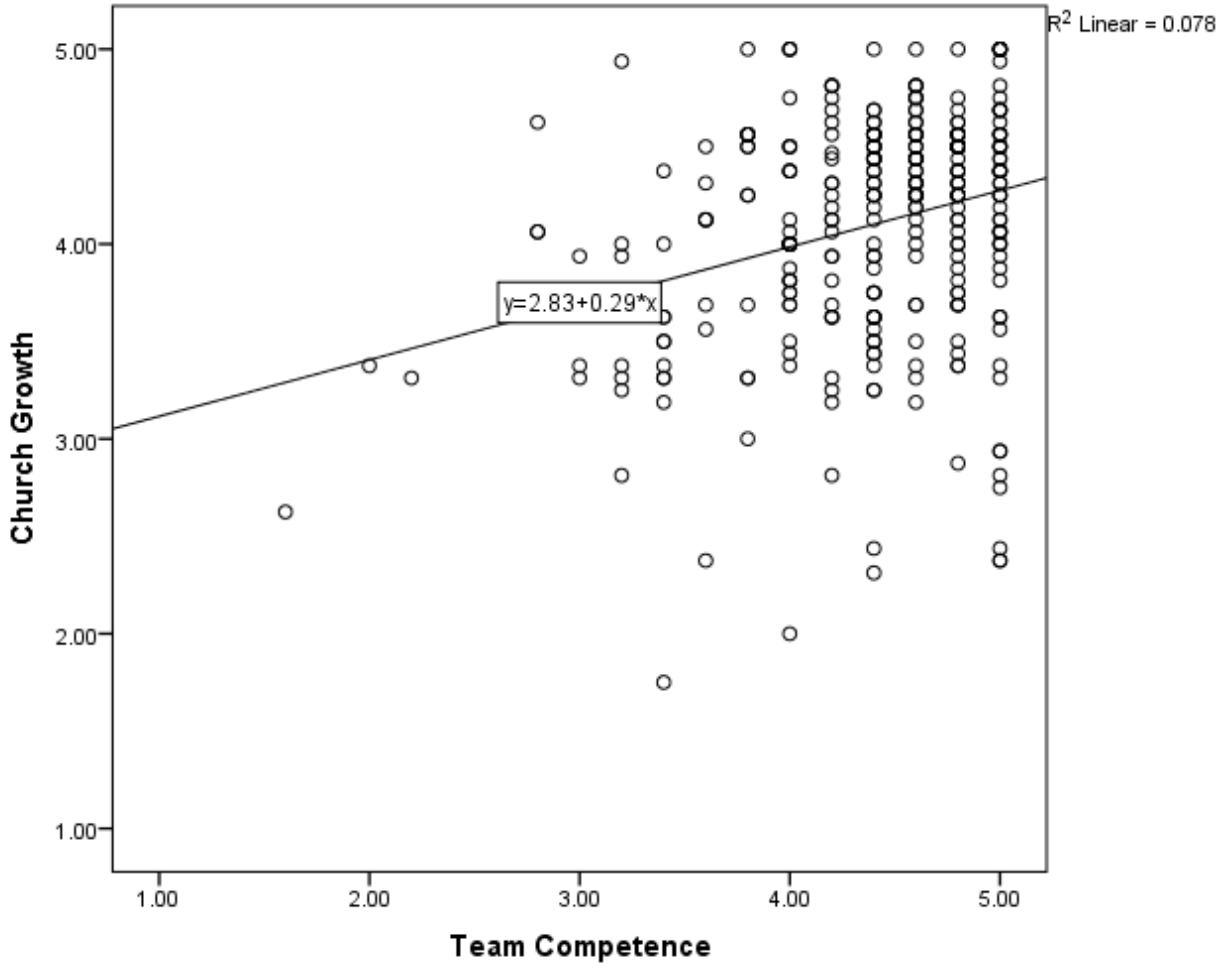


The visual inspection indicated a positive but weak linear relationship between the two variables, suggesting that the assumption of linearity is met, albeit with limited strength. This finding supports proceeding with regression analysis.

Linearity of Team Competence in Relation to Church Growth

A scatterplot was examined to assess the linearity of relationship between team competence and church growth. Appendix III.2 below displays the scatter diagram.

Appendix III.2 *Team Competence and Church Growth Scatterplot*

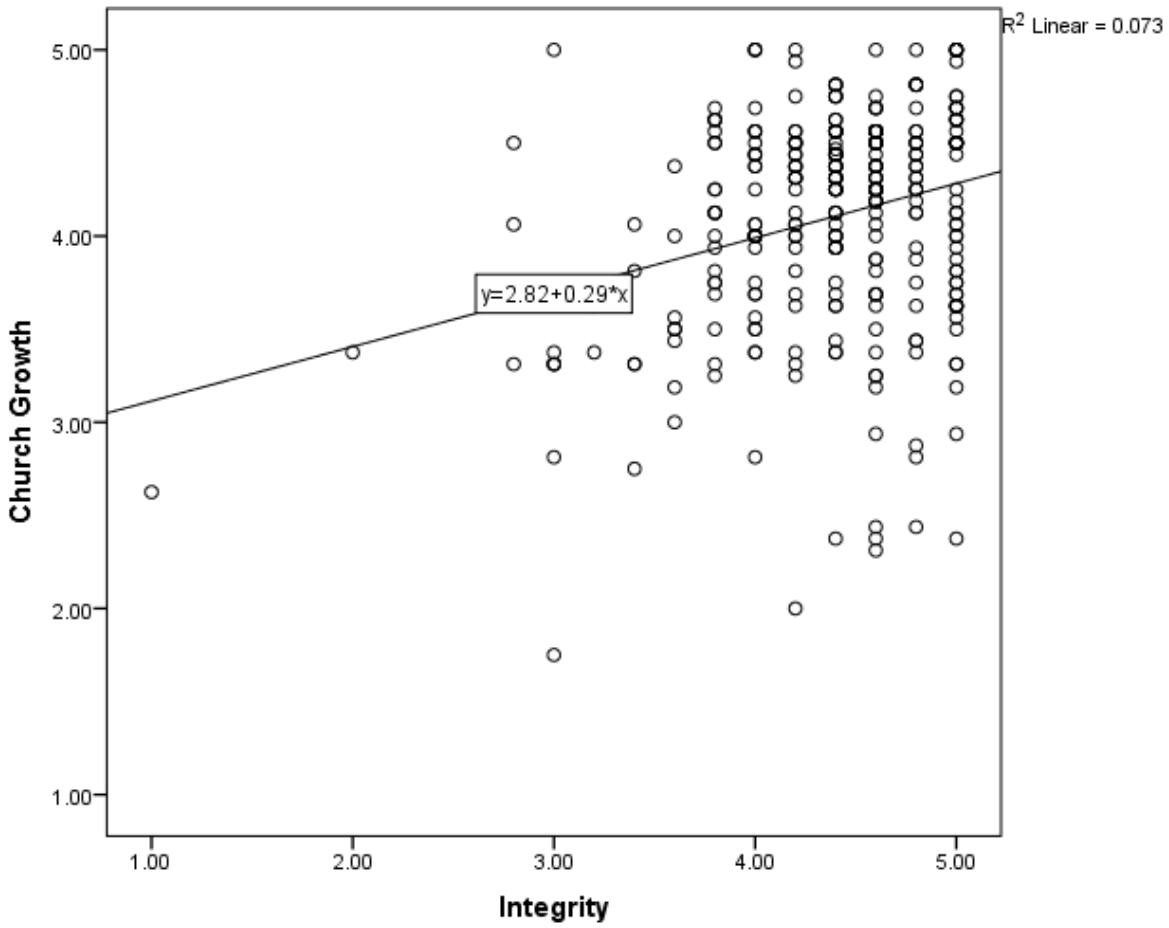


The visual inspection indicated a positive and moderate linear relationship between the two variables, suggesting that the assumption of linearity was reasonably met.

Linearity of Integrity in Relation to Church Growth

A scatterplot was examined to assess the linearity of the relationship between integrity and church growth. Appendix III.3 below presents the result.

Appendix III.3 *Integrity and Church Growth scatterplot*

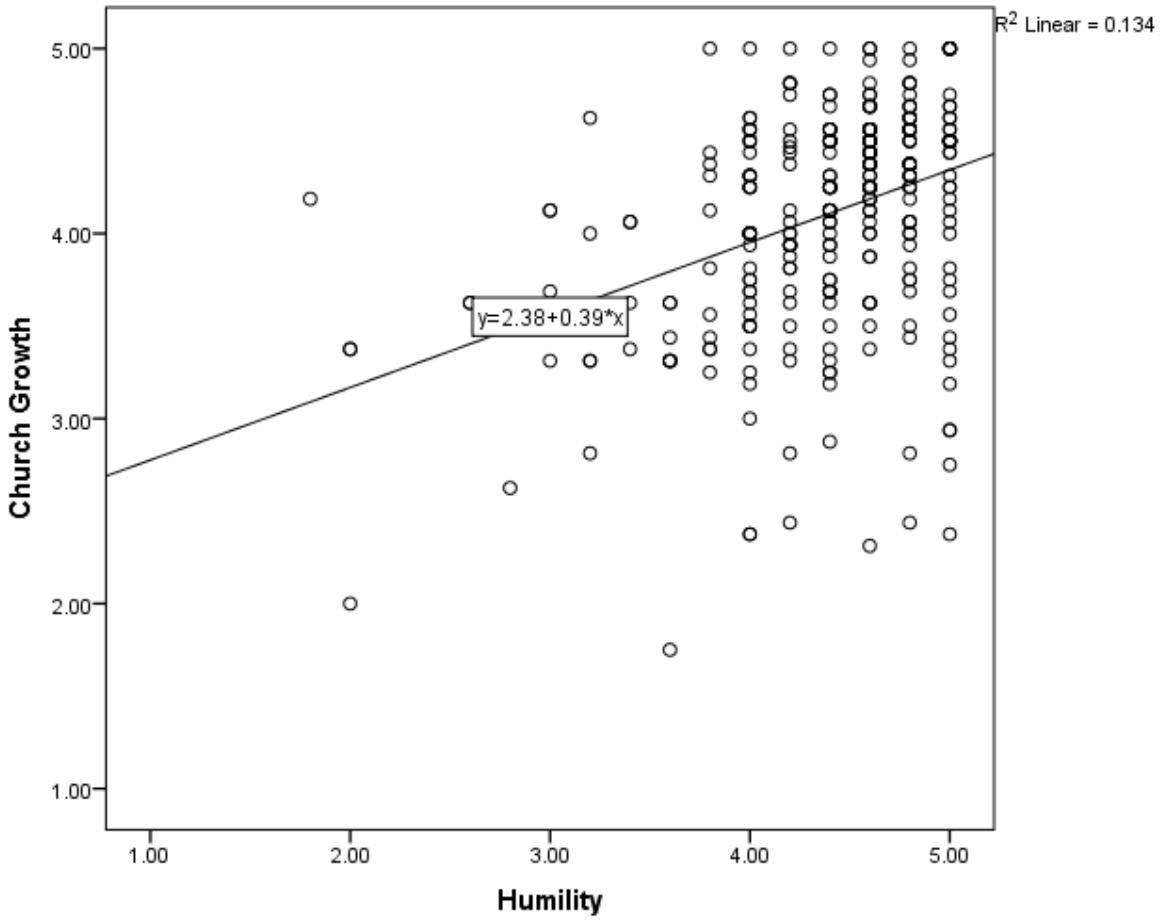


Inspection of the scatterplot revealed a positive and moderate linear relationship between the two variables, indicating that the assumption of linearity was reasonably met. This finding suggests that integrity plays a significant role in influencing church growth.

Linearity of Humility in Relation to Church Growth

A scatterplot was examined to assess the linearity of the relationship between humility and church growth. Appendix III.4 below displays the output.

Appendix III.4 *Humility and Church Growth Scatterplot*

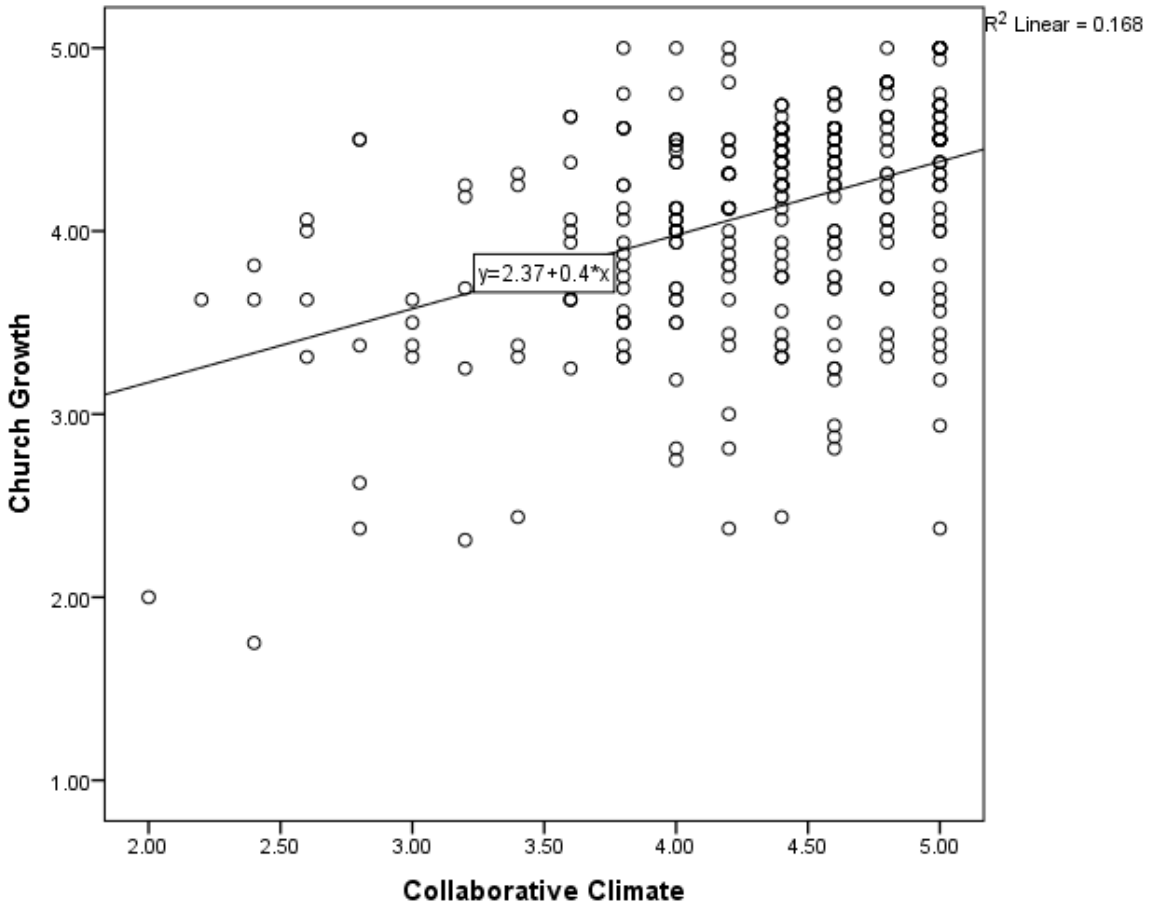


A visual inspection of the scatterplot for humility and church growth revealed a positive and moderate linear relationship, indicating that the assumption of linearity was adequately met. This suggests that humility has a moderate influence on church growth, supporting the presence of a linear connection between the two variables.

Linearity of Collaborative Climate in Relation to Church Growth

A scatterplot was examined to assess the linearity of the relationship between collaborative climate and church growth. Appendix III.5 below shows the finding.

Appendix III.5 *Collaborative Climate and Church Growth Scatterplot*

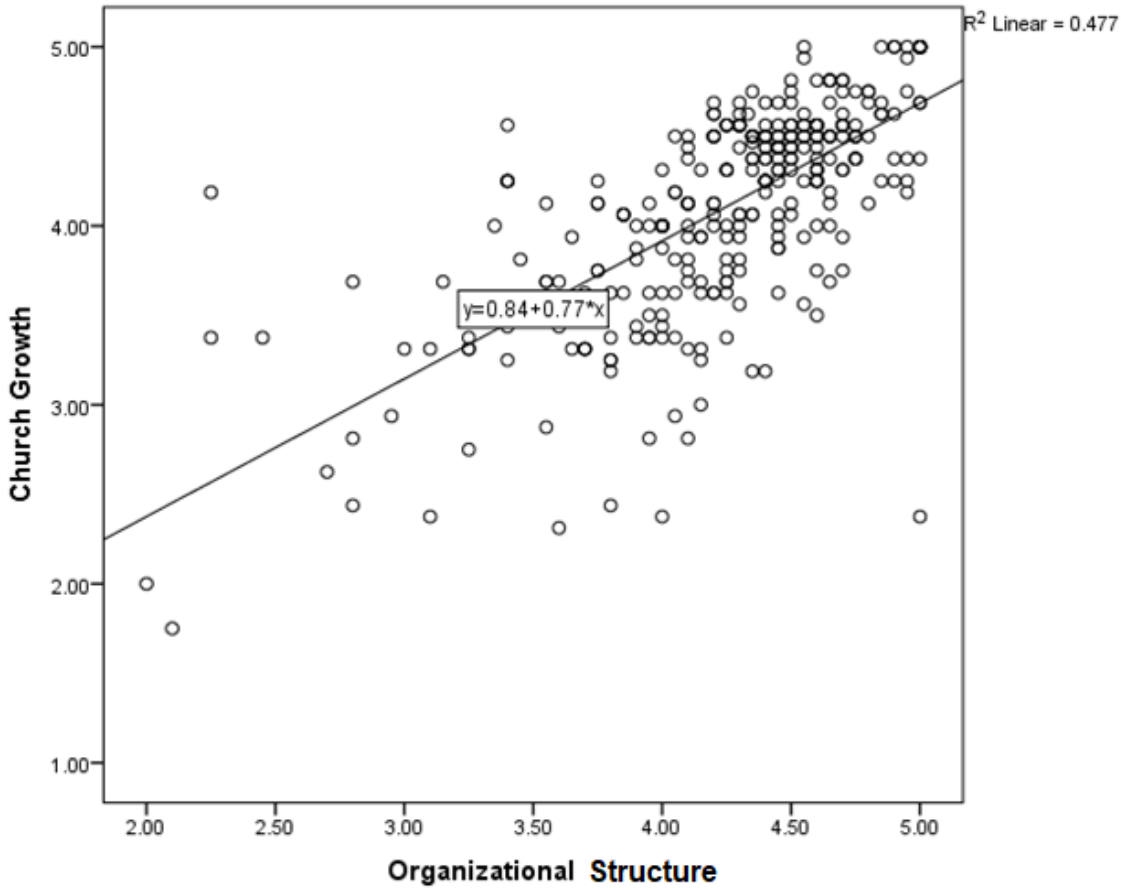


A visual inspection of the scatterplot for collaborative climate and church growth revealed a moderately strong positive linear relationship, suggesting that the assumption of linearity was met, though the relationship may not be perfectly consistent across all data points.

Linearity of Organizational Structure in Relation to Church Growth

A scatterplot was examined to assess the linearity of the relationship between organizational structure and church growth. Appendix III.6 below shows the finding.

Appendix III.6 *Organizational Structure and Church Growth Scatterplot*

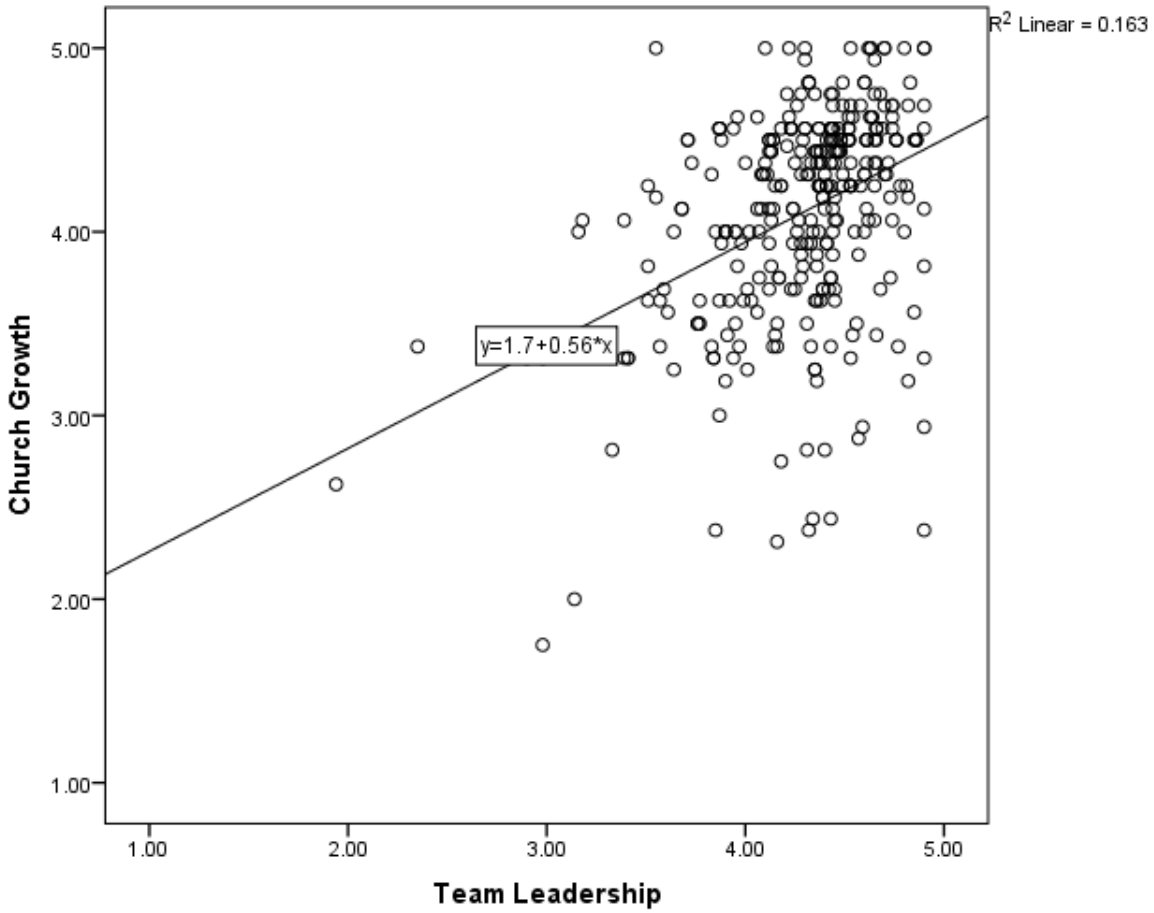


A visual inspection of the scatterplot for organizational structure and church growth revealed a strong positive linear relationship, with the data points closely aligned along the line of best fit. This suggests a clear and consistent relationship between the two variables, indicating that the linearity assumption was met for this pair of variables.

Linearity of Team Leadership in Relation to Church Growth

A scatterplot was inspected to assess the linearity of the relationship between team leadership composite score and church growth composite score. Appendix III.7 below depicts the relationship.

Appendix III.7 *Team Leadership and Church Growth Scatterplot*



A visual inspection of the scatterplot for team leadership and church growth revealed a moderate positive linear relationship, with the data points showing moderate scatter around the line of best fit. This suggests a moderate, but not perfectly linear, relationship between the two variables, indicating that the linearity assumption was somewhat met, but with some variability in the data.

Multicollinearity Test

Appendix III.8 below displays the multicollinearity statistics for Shared Values, Team Competence, Integrity, Humility, Collaborative Climate, and Organizational Structure, assessed using Tolerance and Variance Inflation Factor (VIF).

Appendix III.8 *Multicollinearity Test*

Model		Collinearity Statistics	
		Tolerance	VIF
1	(Constant)		
	Shared Values	.705	1.419
	Team Competence	.482	2.073
	Integrity	.575	1.739
	Humility	.459	2.181
	Collaborative Climate	.516	1.936
	Organizational Structure	.632	1.582

The Tolerance values range from .459 (Humility) to .705 (Shared Values), and the VIF values range from 1.419 (Shared Values) to 2.181 (Humility), all falling within acceptable thresholds (Tolerance > .1 and VIF < 10) (Kim, 2019). These results indicate low to moderate correlations among the predictors, with no severe multicollinearity concerns. While Humility shows the lowest Tolerance and highest VIF, it remains within acceptable limits, similar to the other variables.

Normality

Appendix III.9 below presents the results of the normality tests for the study variables, including Shared Values, Integrity, Humility, Collaborative Climate, Team Leadership, Organizational Structure, and Church Growth. The tests used are the Kolmogorov-Smirnov and Shapiro-Wilk tests, both of which assess whether the data follows a normal distribution. Significant results ($p < .05$) indicate deviations from normality (Hanusz & Tarasinska, 2015).

Appendix III.9 *Tests of Normality*

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Shared Values	.166	321	.000	.895	321	.000
Integrity	.164	320	.000	.870	320	.000
Humility	.170	320	.000	.851	320	.000
Collaborative Climate	.170	320	.000	.889	320	.000
Team Leadership	.121	320	.000	.896	320	.000
Organizational Structure	.117	320	.000	.905	320	.000
Church Growth	.132	320	.000	.929	320	.000

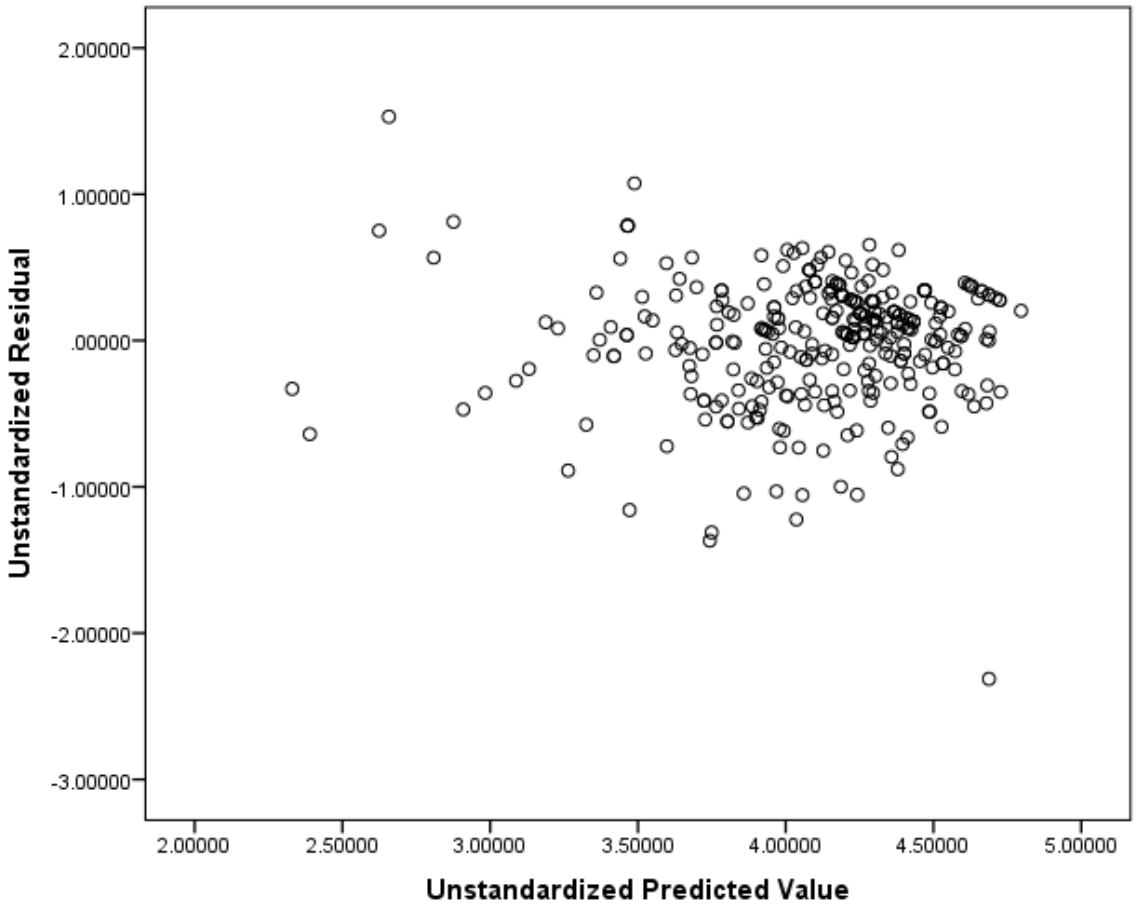
a. Lilliefors Significance Correction

For all variables, the results of both the Kolmogorov-Smirnov and Shapiro-Wilk tests are significant ($p = .000$), suggesting that the distributions of these variables deviate from normality. The Shapiro-Wilk test statistics range from .851 (Humility) to .929 (Church Growth), indicating varying degrees of non-normality, with Humility showing the greatest departure. Similarly, the Kolmogorov-Smirnov statistics range from .117 (Organizational Structure) to .170 (Humility and Collaborative Climate), further highlighting deviations from a normal distribution. The results suggest that normality assumption was not met, thereby, necessitating log-transformation prior to hypothesis testing.

Homoscedasticity Test

Appendix III.10 below presents the scatterplot of unstandardized predicted values against unstandardized residuals.

Appendix III.10 *Homoscedasticity Scatterplot*



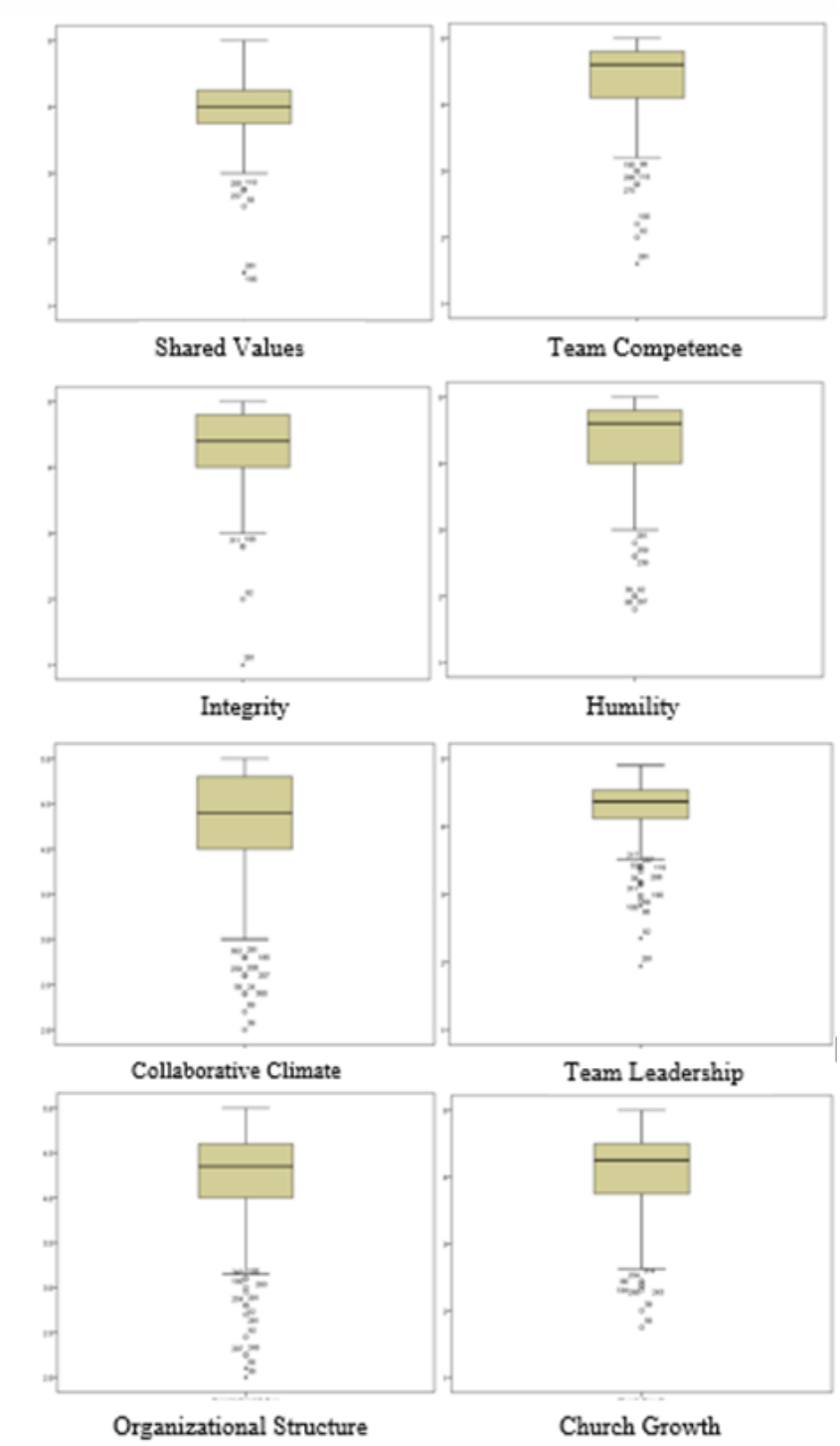
The homoscedasticity test showed that the scatterplot of unstandardized predicted values and unstandardized residuals displayed close data points without a clear pattern. This suggests that residuals have constant variance across the range of predicted values, which supports the assumption of homoscedasticity. The lack of a clear pattern in the residuals indicates that the variance is consistent, confirming that the regression model does not suffer from heteroscedasticity.

Outlier Test

Outlier tests were conducted to identify any extreme values that could potentially affect the regression analysis. Appendix III.12 below displays the boxplots for the eight variables included in the analysis. The boxplots were arranged on a

single page for a clear comparison of the distribution and potential outliers across all variables.

Appendix 4.12 *Boxplots of the Study Variables*



The results in Appendix III.12 above indicate that the assumption of no outliers was violated across all tests, as several data points were identified as outliers.

This violation was addressed through log-transformation (Mazarei et al., 2024; Sullivan et al., 2021; West, 2021).

APPENDIX IV: PAN AFRICA CHRISTIAN UNIVERSITY INTRODUCTION LETTER

Pan Africa Christian University
Where Leaders are Made

Thika Road Campus Valley Road Campus
P.O. BOX 56875 - 00200 +254 730955000 +254 730955501/2
enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke

2nd October 2024

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR HENRY SAMUEL MUGUNA REG. NO: POLD/17127/0/20

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Doctor of Philosophy in Organizational Leadership (Phd).

He is at the final stage of the programme and he is preparing to collect data to enable him finalize on the dissertation. The dissertation title is ***"Effect of Team Leadership and Organizational Structure On the Growth of Pentecostal Churches in Kenya"***

We kindly request that you allow him obtain a research permit so as to proceed and collect data to inform his research amongst selected Pentecostal 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

APPENDIX V: NACOSTI RESEARCH PERMIT AND PHOTO

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **903886**

Date of Issue: **17/October/2024**

RESEARCH LICENSE



This is to Certify that Rev.. SAMWEL MUGUNA HENRY 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 on the topic: EFFECT OF TEAM LEADERSHIP AND ORGANIZATIONAL STRUCTURE ON THE GROWTH OF PENTECOSTAL CHURCHES IN KENYA for the period ending : 17/October/2025.

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903886

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Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

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See overleaf for conditions

APPENDIX VI: INFORMED CONSENT FORM

Research Title: The Effect of Team Leadership and Organizational Structure on the Growth of selected Pentecostal Churches in Kenya.

Dear Participant:

You are hereby informed of the intentions to carry out a research project on the above topic and invited to participate in the study that will seek to understand the growth of selected Pentecostal churches in Kenya. You will be free to decide to participate or not to participate. The following information hereunder is provided in order to help you make an informed decision whether or not you would like to participate. If you have any questions please do not hesitate to ask. You are eligible to participate in this study because you are a church leader reported having a child who serves as a translator and/or interpreter.

Research Project Title: The Effect of Team Leadership and Organizational Structure on the Growth of selected Pentecostal Churches in Kenya.

Purpose of the Project: This study will investigate why there is a slow growth of selected Pentecostal churches in Kenya.

Procedures: You will be asked to participate in an interview and allow the primary investigator to observe you during a time when you are answering questions. On the time factor, it is estimated that the interview will take approximately one hour to one hour and a half of your time. The interview will be audio recorded and will take place at either your home or within the church premises at your convenience. A series of questions will be asked during this interview. The questions are designed to allow you to share your experiences as a church leader who has served for some time. Additionally, you will be requested to fill out a demographic sheet that will include demographic information and questions where you have and have not engaged in growing your congregation. It is estimated that the observation will take approximately 30 minutes of your time and will take place two days after the interview. The observation will take place at the place of your convenience, ether at your home or within your church premises. This observation will include getting any documentation you may have about recorded growth trend of your church for the last ten years. This document will be kept confidential and the information deleted after use. In not more than two days after observation, the original document will be returned to you.

Risks and/or Discomforts: To this far, no known risks or discomforts associated with this research have been discovered or anticipated.

Benefits: The information acquired from this study may help church leaders to better understand church growth trends in Kenya and hindrances, which if removed, growth can be experienced at a high rate than it has been in the last decade.

Confidentiality: During the interview, any information received from you will be treated confidentially and used for this study only. The demographic sheets will be kept safely and only accessible to the researcher and they will be given identification

symbol to ensure that your identity is safeguarded. Also, the audio-recording will be assigned the symbol that you pick during the interview. This means that the demographic sheet will not identify you. The demographic sheet will only have the symbol standing for a participant. You will use the symbol that that you picked during the interview. The documents of your recorded trend of growth you provide will be kept with the rest of the demographic sheets. The purpose for audio tapes will only be used to transcribe interview. This means that immediately the interview is transcribed, the audio tapes, interview transcripts, and the copies of the documents you provide will be kept for no more than 5 years in a safely locked cabinet in the office of the secondary investigator and the primary and secondary investigator will only have access to them. Once all demographic sheets are entered in a database, they will be destroyed. The information obtained during this study may be published in scientific journals or presented at scientific meetings but the data will be prepared as aggregated data.

Compensation: Participation will be on voluntary bases with no compensation for participating in this study attached to it.

Opportunity to Ask Questions: As a participant, you may ask any questions concerning this research and have those questions answered before agreeing to participate or during the study. Alternatively, you may call Samwel Muguna Henry at any time through the following phone number: +254746106351 or reach the same person through email: Samuel.henry@students.pacuniveity.ac.ke

Freedom to Withdraw: You have the freedom to choose not to enroll in this study or to pull out at any point without adversely affecting your relationship with the investigator. Your decision will be respected.

Consent: If you wish to participate in this study on voluntary bases, be ready to be interviewed and observed. You will also fill out a demographic sheet and provide any necessary document which can be of assistance to this study. By signing this form below, you are voluntarily making a decision whether or not to participate in this research study. It is important to know that your signature confirms or certifies that you have decided to participate having read and understood the information presented. A copy of this consent form will be given to you to keep.

Signature of Participant _____ Date _____

I hereby give consent to audio to record my interview.

Initials of Participant_____ Date _____

In my correct understanding and judgment, I am voluntarily and knowingly giving informed consent and I possess the legal capacity to give informed consent to participate in this research study.

_____ _____

Signature of Investigator Date

Samwel Muguna Henry

Postal Address: Box 1821-60200

Meru

Phone: +254746106351or +254735342572

Email: Samuel.henry@student.pacuniversity.ac.ke

APPENDIX VII: CERTIFICATE OF EDITING

KENYATTA UNIVERSITY
DEPARTMENT OF LITERATURE, LINGUISTICS AND FOREIGN LANGUAGES
Website: www.ku.ac.ke Tel: 020-870-4069 Ext. 4112/ 4113 Fax 871575
Email: mwai.loise@ku.ac.ke

To Dr. Jane Kinuthia,

Dean, Postgraduate Studies
Pan African Christian University
P.O. Box 56875-00200
Nairobi.

7th February, 2025

Dear Madam,

RE: CERTIFICATE OF EDITING

This is to confirm that I have read through and edited the final dissertation for Samwel Muguna Henry (POLD/17127/0/20) entitled '**Effect of Team Leadership and Organizational Structure on the Growth of Selected Pentecostal Churches in Kenya.'** I confirm that the corrections suggested, most of which touched on expression, citations and referencing as well as formatting have been effected by the candidate. For further enquiry, kindly do not hesitate to contact me.

Yours Sincerely,



Loise W. Mwai, PhD

Lecturer, Department of Literature, Linguistics and Foreign Languages