

Factors Affecting Numerical Growth of Pentecostal Churches in Embu West Sub-County

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Abstract

The purpose of the study was to explore factors affecting numerical growth of among Pentecostal churches in Embu West sub County. The authors based their argument on factors such as organizational culture, leadership styles and organizational structure and how they affect numerical growth of Pentecostal churches within the Sub-County. The target population constituted 530 respondents from which as sample of 165 was obtained through stratified sampling. Data was collected using questionnaires on a 5-point Likert scale obtaining a response of 121 respondents (congregation). Coefficient of determination showed that R square was 0.680 meaning that the predictor variables explained 68% of the change in numerical growth of the Pentecostal church in the sub county. This suggests that there are other factors that could explain the remaining 32% of the causes of numerical growth in Pentecostal churches in the Sub-County. The study found evidence that the constant was significant (<0.05% level of significance) (t- value 2.253) confirming that all the variables selected for the study had a significant effect on numerical growth of Pentecostal churches. In addition, the study confirmed that organizational culture (t-4.824; <0.05 level) leadership styles (t- value 4.063; <0.05 level) and organizational structure (t-value 4.168; (<0.05 level)) significantly affects numerical growth of Pentecostal churches in Embu West sub County. The study recommends capacity building on leadership styles, organizational culture and organizational structure as they influence Pentecostal church growth for church leaders.

Keywords: Pentecostal Church, Numerical, Organizational Culture, Leadership Styles, Organizational Structure

Background of the study

The numerical growth of the Pentecostal church is not as it was at the time of her birth. This church was born on the day of Pentecost at Jerusalem about 33AD when a small group of followers of Christ received baptism through the Holy Spirit and spoke in tongues (Acts 2:4). On that day, the people who witnessed the episode had mixed feelings some saying that they (the disciples) were drunk (Acts 2:12-13). Peter (Acts 2:12-13) explained to them what had happened and about three thousand were added to the group of believers; the church numerically grew by three thousand souls (Acts 2:37-41). After that, the church continued growing daily, “the Lord added to the church daily those who were being saved” (Acts 2:47). As days went on, the Pentecostal church was characterized by continued growth and spread to other parts of the world including Africa and Kenya in particular.

The same Spirit who worked on the day of Pentecost and made the church to register continued growth is in operation even today. Asamoah & Gyadu (2005), observe that Pentecostal churches emphasize salvation as a transformative experience brought about by the Holy Spirit. Charismatic Pentecostal church services are dominated by pneumatic phenomena such as

speaking in tongues, visions, healing, prophecies signs and miracles. Though the same spirit is in operation, the church has come short of the grace to numerically grow as was typical of the first church. For this reason, this study undertakes to explore some of the factors that could be a cause to this problem.

Leadership style remains the most prevalent factor that influences organizational performance. Leaders have adopted various styles of leadership as they lead others in organizations (Cheong, 2008; Chiang & Wang, 2012; Clerk, Hartline, & Jones, 2009). The choice of the style to use is contingent on diverse factors including leadership traits, followers' acceptance of the leader, complexity of the task, norms and values embraced by the organizational members (i.e. the organizational culture); the organizational structure, the readiness of the members to take up tasks.

Leaders must possess special ability to diagnose the organizational environment, accurately identify the contingent factors, and to subsequently make a sound decision in leading the organization towards success. The concept and definition of leadership style may differ from one Leader or situation to the other. The word "leadership" has been used in various aspects of human endeavor such as politics and social works among others. Previous views about leadership show it as a personal ability. Hill et al (2012) argued that the degree to which and individual exhibits leadership traits depends not only on his characteristics and personal abilities, but also on the characteristics of the situation and environment in which he finds himself. Leaders with high emotional intelligence are able to correctly scan the organizational environment, weigh possible consequences of their actions and select the most appropriate or applicable leadership style acceptable to the followers.

Emotional intelligence is a set of abilities to accurately assess the emotions of self and others, and regulate those emotions to achieve the desired state, and use them for the achievements of the expected performance (Clark, Hartline & Jones, 2009). This definition varies from author to author but the objective of having this intelligence is similar; to achieve the desired emotional state which will lead to the attainment of the expected performance. Glantz (2002) emphasizes the need for a leader to identify their leadership style. The leadership style in any organization is a significant factor towards enhancement or retardation of interest and commitment of the members of the organization whose individual performance will affect the effectiveness of the organization towards realization of its goals.

Harry (2004), the thirty third president of United States once said "a leader is a man who can persuade people to do what they do not want to do or do what they are too lazy to do". Leadership as a process involves influence, occurs within a group contact, and involves goal attainment. Using this claim, leadership is therefore defined as a process of influencing a group of individuals to achieve a common goal (i.e. a leader is an inspiration and director of an action). He is the person in a group who possess the combination of personality and skills that make others want to follow his/her direction. Organizational performance is linked to leadership. Effective leaders are those who are able to achieve their organizations performance. In the case of Pentecostal church, an effective leader will cause the church to grow numerically.

Hill (2012) argues that organization culture has the potential to enhance organizational performance, employee job satisfaction and the sense of certainty about problem solving. According to Ernest (2001), if an organizational culture is incongruent with the changing expectation of internal and/or external stakeholders, the organizations effectiveness can decline as has occurred with some organizations. For this reason, (Kopelman, Brief & Guzzo, 1990)

argued that culture and performance are closely related. Here, emotional intelligence and ability of a leader offers great help in guiding him as to the right style to use. Further, according to Daft (2000) organizational performance is the organizations' ability to establish its aim through the use of resources in a properly structured manner. Ricardo, (2001), saw organizational performance as the ability to achieve goals and objectives.

Profile of Pentecostal Church

Pentecostal Church was born on the day of Pentecost about 33AD when about 120 followers of Christ received the baptism of the Holy Spirit as Jesus had promised in Acts 2:1-4:

When the day of Pentecost had come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were filled with the Holy Spirit and began to speak with other tongues as the spirit gave them utterance.

Since then, Pentecostalism has spread across the world from Jerusalem. It has had zealous movements which enabled its spread to various parts of the world. These movements include; the Welsh Revival of the (1903 – 1904); the Zusa street revival (1906 -1913); the later rains movement of 1960s to 1970s, the third wave of 1980s and the Toronto Blessing of 1994 among others.

Pentecostalism in Africa is a product of the Welsh Revival (1903-1904). Based on the apostolic commission “Go ye therefore...” (Mathew 28:18-22), Pentecostal preachers were sent to Africa through the revival movements especially from America to evangelize the African people (Nyabwari & Kagema, 2014).

Countries such as Nigeria, South Africa and Botswana were the first among others to receive the charismatic Pentecostal preachers. In the last three decades, charismatic Pentecostalism has had a big challenge to the missionary churches in Africa. Marshall (1992) states that, thousands of new churches and evangelical groups have cropped up in cities and towns, forming a broad-based religious movement which is rapidly becoming a powerful new social and religious force.

This type of Christianity has been described as the new dimension of Christianity in Africa which is drastically re-shaping the face of Christianity (Kalu, 2000). In Kenya, Pentecostal churches have gained prominence due to their vigorous evangelistic campaigns through the media, involvement in social and political transformation, and emphasis on a piestic and deliverance theology.

The East African Revival started in Rwanda and spread to Uganda, Kenya and Tanzania. The revival, commonly referred to as the Balokole (saved ones in Luganda), Ahonoki (saved ones in Kikuyu), or Abatoreku (saved ones in Ekegusii) evolved within missionary churches mainly the Anglican, Presbyterian and Methodist churches. Winters (1963:69) defined the movement as “a revival in which nominal or backslidden Christians are revived in their commitment to the faith; it is not primarily a movement charismatization affecting non-Christians”.

The movement was inter-denominational, inter-racial, and inter-ethnic. It was also a response to the perceived lethargy of missionary Christianity and its having been compromised to

worldliness. It emphasized the experience of personal salvation through the blood of Jesus, personal holiness, ascetism, confession of sins, hard work, and reliability. One of its characteristics was to hold fellowship meetings in churches once a week, in divisions once a month, and in districts every year. There were national conventions and East African conventions held regularly in each East African country. The fellowship meetings included Bible readings, expositions of Bible passages, personal testimonies, confession of sins and offers of repentance and response by those to be saved. The Balokole Movement empowered the laity, literate and illiterate, to testify for Jesus. This had an impact in the evolution of patterns of ministry that were different from those in mainline churches (Nyabwari & Kagema 2014).

Embu west sub County is one of the four sub-counties of Embu County. It has six wards namely Gaturi south, Kithimu, Mbeti north, Kirimari, Ruguru and Nginda. It covers an area of approximately 181 square kilometers and has a population of 143,370 (Kenya bureau of statistics report, 2016). Like in many other parts of Kenya, there is a strong presence of the Pentecostal churches in the sub county. There are about 51 different Pentecostal churches with 136 branches and a membership of about 19,905, as shown on the list of the churches (Embu pastor's fellowship).

Statement of the Problem

The current Pentecostal church is not growing as it did at birth. At birth, about AD 33, the church grew by three thousand souls Acts 2:41. According to Acts 2:47, the lord added daily those who believed. This means that growth was recorded daily. That growth followed in the following years and the church spread throughout the world including Kenya.

According to Barna (2009); Hartfor & Kwon, (2009); Newport (2010) research shows that church attendance in the United States and Canada is either declining or at least not keeping pace with the population growth. This research study did not explore all of the causes and implications of these monumental changes; however, the empirical study did determine that the recent research concerning leadership styles can be correlated with some organizational measures of growth in an ecclesiastical setting. According to the Full Gospel and Embu pastors' fellowship secretariats, in the Embu West sub County, the Full Gospel Church (the biggest Pentecostal church in the sub-county) has grown by 3-5% in the last five years and within the same period about fifteen branch churches of various churches have closed down in various wards. Lack of continued church growth poses a big problem towards the fulfillment of the great commission as commanded by Jesus of making followers in Mathew 28:19.

Some people have tried to associate this problem with cultural changes. Heylighen, (2007), notes that there has been an astounding amount of cultural transformation just in the last five decades. The changes to laws and traditions have defied values formerly held sacred and taught in the homes, at school, and even by the government. Further, Keenan (2008) noted that over the past sixty years, the Church, with its message of love, forgiveness, hope, and transformation, has begun to doubt its ability to cope with the changes and to provide a consistent set of values that transcends an ever-transforming culture. Others have gone so far as to imply that the Church has an identity crisis, and its leaders have become fearful and sequestered inside the walls of their elegant buildings (Ross, 2008). Thus, it is not clear why the Pentecostal Church is not performing as was the case with the early church.

Hence a gap exists in our knowledge in connection with the performance of Pentecostal church. It is this gap that this study would like to fill in reference to the Pentecostal churches in Embu

West Sub-County: To establish the factors that affect numerical growth of the Pentecostal church.

Objectives

The study sought to establish the factors that affect numerical growth of Pentecostal churches in Embu West Sub-County particularly focusing on the following objectives.

1. To determine whether organizational culture affects numerical growth of Pentecostal churches in Embu West sub County.
2. To establish whether leadership styles affects numerical growth of Pentecostal churches in Embu West sub County.
3. To find out whether organizational structure affects numerical growth of Pentecostal churches in Embu West sub County.

Literature Review

Theoretical Literature Review

Contingency Theories (Situational)

This is a leadership style theory which was first introduced in 1969 and holds that there is no single leadership style that can be said to be most ideal. The leader has to adapt to both the internal and external dimensions of the environment. Greenleaf, (1977), asserts that contingency theories are a category of behavioral theories that challenges that there is no one single way of leading or organizing and that the style of leadership that is effective in some circumstances may not be affective in others. Contingency theorists assumed that the leader is the focus of leader-subordinate relationship; situational theorists opined that the subordinates played a pivotal role in defining the relationship. Though, the situational leadership emphasis mostly upon the leader, it creates the significance of the focus into group dynamics. “These studies of the relationships between groups and their leaders have led to some of our modern theories of group dynamics and leadership”. The theory of situational leadership proposes that style of leadership should be accorded with the maturity of the subordinates (Bass, 1997). Contingency theories underpin the leadership styles variable of this study which explores more on situational leadership in the churches under study

Neoclassical Organization Theory (Culture Theory)

This is a cultural theory that holds that productivity improves in an environment in which there is coherence between values and purpose. Where there are changes in the organization, those changes must be in line with work environment. The subordinates must accept the managerial authority. Balance between managerial authorities and subordinates must be maintained. This theory anchored organizational culture variable under study in relation to church organizations on numerical growth.

Systems Theory (Structure Theory)

This is a structure theory that holds that, all parts of an organization are interrelated and a change in one part will affect the others. Keep, (2018), states that the systems theory describes the interrelatedness of all parts of an organization. One change in one area can affect multiple other parts. Systems may not always interact in a lineal manner. Small changes in one part may cause big changes in another part, while large changes in one area may only result in small changes in another. Organizations act as systems interacting with their environment and any balance is constantly changing as the organization adapts to its changing environment. For example, if the church decides to transfer the youth pastor, that change will affect the operations

of the whole church hence performance. Systems theory therefore underpins organizational structure variable concept in this study.

Empirical Review

Leadership Styles, Organizational Culture and Organizational Structure

A review of literature on leadership styles, organizational culture and organizational structure reveals that these three elements influence the performance of any organization and so will they do to numerical growth of Pentecostal church. Leaders need to have a thorough understanding of organizational culture, its nature and impact so that they can communicate new vision and ensure follower's commitment to that vision (Schein, 1992). Leaders play significant role in the shaping and maintenance of culture in an organization. It is in the leadership process that, the effects of organizational culture become most perceivable (Komin, 2000). It is the leadership that mobilizes attention towards a new vision; it is the corporate culture that confers legitimacy on that vision (Fombrun, Tich and Devauna, 1984). It can thus be said that leadership and organizational culture are inter-twined and share a symbiotic relationship.

Organizational Culture and Organizational Structure

The design of the organization structure is influenced by the values held by the members of that organization (culture). Thus, according to James & Asher (1990) structure and culture must be compatible. In other words, organization culture dictates the type of a structure the same organization will design. It can therefore be argued that culture creates a frame work of reference with which the management decides the structure of the organization (they will be guided by organizational culture to decide the design of the structure of the organization). The word organization originates from a Greek word "organon" which means "tool". From a management perspective, organizational structure is a kind of a tool that is used to accomplish the organizational goals which depends on the managements' ideas on what is the organization, its meaning and what it should be like.

The culture of an organization imposes on the leadership a specific view of the organization, what its purpose is, what its role is, what its meaning is, and what it should be like and hence, the suitable model of its structuring. According to Ramson, Hinings & Greenwood (1980), conscious and planned shaping, and formal suctioning of relations between individuals and groups in an organization, will be strongly influenced by the meaning that the management assigns to the said relations, which has been imposed on them by the organizational culture. This leads to a conclusion that the frame of reference in designing the organization structure is its culture. Thus, the structure must be in accordance with the dominant culture of the organization.

The organizational culture not only influences the designing of the structure but also impacts on the implementation of that structure. The nature of the impact is either positive or negative depending on the compatibility between the new structure model and the existing organizational culture. Where the two are compatible, then the culture legitimizes the structure. The process is called legitimization (the structure of the organization determines the employees' method of conducting tasks, the way they interact with others and also the way they make decision). Each structural model induces a different behavior of the members of that organization. Where the behavior induced by the structure is in agreement with the values of the existing culture, it will legitimize the structure in the eyes of the members as a proper and useful model in terms of achieving both the individuals' interests as well as the interest of the organization. This means that the followers will accept an organizational structure that is

compatible with its structure. This will result to positive implementation of the structure and where the two are incompatible then it will not be legitimate in the eyes of its members. In that case one of them must be changed (either the culture or the structure.)

According to Fiske & Taylor (1991), if the new organizational structure directs the employees to behave in their everyday work in a manner incompatible with the existing cultural values and norms which they respect, the implementation of new structure will induce a state called cognitive dissonance among the employees. Cognitive dissonance is a state in which the followers in an organization will be forced to behave in a way that they do not want to behave (i.e. they are being forced to work in a way they do not consider good, correct or even useful) this is both frustrating as well as unpleasant to them.

In such a case the implementation of the structure; will be impossible to implement and followers may choose to stick to their existing culture. In that case the culture delegitimizes the structure (i.e. it makes it useless, wrong and inefficient in the eyes of the members or the followers).

Where an organizational structure is implemented by an organization for a long time, it will modify the existing culture of that organization depending on the compatibility of the two. Where the structure implies the behavior of the members which is in accordance with the existing culture, then the organizational structure will positively impact the existing culture by strengthening its values. This happens through a process called institutionalization (i.e. the structure positively impacts on the culture of the organization).

When the structure prevails over the organizational culture it will change it, and it is said to de-institutionalize the culture and this leads to the process of transformation; which means that the followers will behave for a certain period of time in a manner that is not compatible with the dominant cultural assumptions, values and norms. This will result to state of cognitive dissonance (Fiske & Taylor, 1991).

To come out of a situation which is not healthy for an organization, the followers will have to change the assumptions values and norms as dictated by the new structure. In this way, the organizational structure will shape the organizational culture.

Organization Culture and Leadership Style

The significance of organizational culture emerges from the fact that, by imposing a set of assumptions and values, it creates a frame of reference for the perceptions, interpretations, and actions of the organization's members, (Schein, 2004). In this way it influences all the processes that take place in an organization, including its performance. Through the leadership, organizational culture influences the dominant leadership style. Organizational culture and leadership are intertwined.

Schein, (1992), illustrates this inter-connection by looking at the relationship between leadership and culture in the context of the organizational life cycle. Thus, during the process of organizational formation, the founder of an organization creates an organization which reflects their values and beliefs. In this sense, the founder creates and shapes the cultural traits of their organizations. However, as the organization develops and time passes, the created culture of the organization exerts an influence on the leader and shapes the actions and style of that leader. Through this dynamic ongoing process, the leader creates structures and is in turn shaped by the organizational culture. As seen above, culture and structure of an organization

influence each other. This influence goes further to the leadership styles to be employed in the organization.

In summarizing the consensus of the opinion on the links between organizational culture and leadership, Bass & Avolio (1993) mirror the argument of Schein (1992) by suggesting that the relationship between the two concepts represents an ongoing interplay in which the leader shapes the culture and is in turn shaped by the resulting culture.

Bass, (1985) demonstrates the relationship between leadership and culture by examining the impact of different styles of leadership on culture. He argues that transactional leaders tend to operate within the confines and limits of the existing culture, while transformational leaders frequently work towards changing the organizational culture in line with their vision. Similarly, (Brown, 1992) observes that good leaders need to develop the skills that enable them to alter aspects of their culture in order to improve their performance.

It has been suggested that leadership style must be adjusted according to the situation to ensure organizational effectiveness. Transformational leaders help in the shaping and maintaining of the desired organizational culture which may have links to organizational effectiveness. Researches indicate that transformational leadership and organizational culture contain the key to understanding organizational effectiveness (Brown, 1992).

Leadership Style and Pentecostal Church Numerical Growth

Effective leadership is patterned by its goals and vision which help in achieving positive results. This is because any given organization with a faulty leadership has a foundation that is prone to collapse. Therefore, leadership remains a fundamental process in every organization in which such an organization builds a style of operation. On this basis Adam, (2003) notes that leadership is a common phenomenon in every facet of life.

An overview of the history of research into the topic of leadership finds that the literature on leadership and performance can be broadly categorized into a number of important phases. Early studies on leadership (frequently categorized as ‘trait’ studies on leadership) concentrated on identifying the personality traits which characterized successful leaders (Argyris, 1955; Mahoney *et al.*, 1960).

Trait theories assume that successful leaders are so by birth. They further assert that successful leaders have certain innate qualities that distinguish them from non-leaders (Stodgill, 1948). However, Hybels, (2002) states that leaders often have impact not only because they are highly gifted but because their leadership styles mesh perfectly with specific ministry needs. This is a departure from the trait theory.

There were difficulties encountered in categorizing and validating the trait theory which led to widespread criticism of the same. This problem led to style and behavioral theory of leadership, (Stodgill, 1948). The style and behavioral theorists shifted their emphasis from character which was the emphasis of trait theorists to behavior and style adopted in his/her leadership, (Hermphill and Coons, 1957; & Likert, 1961).

The principal conclusions of the studies were that, leaders who apply democratic style of leadership or participative style are more successful (Bowers & Seashore, 1966). The early stages were purposed to assess the best way of leadership. However, both the trait theory and behavioral theory had problems because they ignored the important role played by situational

factors in delivering the leaders effectiveness (Mullins, 1999). This difficult gave rise to another theory called situational and contingency theory of leadership. Robbins and Coulter, (2005) stated that there are contingency theories of leadership which describe what style of leadership is best for a particular situation

Each of the study emphasized the importance of considering the different factors leaders find themselves in but, the general type of situational leadership effectiveness is dependent on the leader's diagnosis and understanding of situational factors, followed by the adaptation of appropriate style to deal with each circumstance.

Recently, research on leadership is focusing on the importance of leadership role to the success of an organization. Fielder, (1996), one of the researchers most respected in leadership, has found a recent increase on the importance of leadership by arguing that the effectiveness of a leader determines the success or failure of a group, organization or even an entire country.

It is now argued that one way the organization will mitigate the increasing volatility and turbulence of external environment is by tracing and developing leaders and equipping them with skills to cope (Darcy & Klecner, 1991; Hennessy, 1998; Saari et al, 1988).

Leadership styles are the approaches used to motivate followers. Leadership is not a “one size fits all” phenomenon. There is no one best style of leadership and therefore, the effectiveness of a style is dependent on the organizational situation. Leadership styles should be selected and adapted to fit the organizations, situations, groups, and individuals. It is thus useful to possess a thorough understanding of the different styles for such knowledge increases the tools available to lead effectively.

Organization is an entity which is set up for a purpose. Organization can be defined as the human co-ordination of a number of persons or individuals in the service of mutual help for the achievement of common goals through the division of labor and functions, and through hierarchy of authority (Bhatti et al , 2011).

Kakui (2010) carried out a study on strategic planning practices (which is associated with church performance) at Christ is the Answer Ministries based in Nairobi. In the conclusion, Kakui recommended that further studies be carried out on the relevance of strategic planning on churches as well as the challenges of strategy implementation.

A study carried out by Ngumo (2006) has looked at challenges of strategy implementation in the Scripture Union of Kenya, which is a Christian not-for-profit organization. Some of the common challenges encountered while implementing strategy include leadership, resources, organization policies, and procedures, and reward systems among others. This researcher recommended further study in challenges facing not-for-profit organizations.

Organizational Culture and Pentecostal Church Numerical Growth

Organizational culture is the set of shared values, beliefs and norms that influence the way employees think, feel and behave in the work place, (Schein, 2011). According to Azhar, (2003) organizational culture is the combination of important assumptions that are shared in common by each member of an organization and are often unstated. The major common assumptions are values and beliefs.

Values are the assumptions that are forwarded by the leaders of those organizations and are considered to be ideals desired by all the members of those organizations. Beliefs on the other hand are assumptions about the reality and are created by experience. Further, (Rousseau, 2000) defines organizational culture as a set of commonly experienced stable characteristics of an organization, which shows the distinctive features of an organization and which differentiate them from others.

Similarly, Azhar (2003) and Rousseau (2000) defined organization culture as a set of norms and values that are shared by individuals and groups across the organization. Organizational values and beliefs refer to the common ideas about what the shared goals of an organization are; what type of behavior should the members of that organization follow in order to achieve their common goals. These values intern form the standard norms and guidelines of the organization that makes it distinct from others.

Organizational culture has four functions; It gives members a sense of identity, it increases their commitment, reinforces organizational values, and Serves as a control mechanism for shaping behavior (Nelson & Wick, 2011).

The importance of organizational culture to the success of the organization has been explained by several researchers. According to (Azhar, 2003), corporate culture can determine the success of an organization. Good companies are distinguished from bad ones from their corporate cultures. Culture therefore can be one of the most effective means of improving the overall performance of an organization. Though it is difficult to say that organizational culture guarantees its success, organizations with strong cultures always have more chances to become successful than their competitors.

Davis (2013) states the relationship among organizational culture, pastoral leadership style and worship attendance growth in the United Methodist Church is rapidly growing in suburbs of Atlanta. Davis argues that a research designed survey assed the presence of eight cultural types in 12 churches. Further the study opines that six of those cultural analyses were applicable to churches. Those cultures are evangelism, worshiping, teaching, community building and social consciousness raising and blending. In some cultures, it is applicable in Pentecostal churches in that the various churches have a tendency to incline to one of them or blend several of them. Both the new cultures as well as the membership is influenced by those cultural assumptions; and hence influencing the growth in attendance in those congregations (churches). Hence the study is meant to establish whether those assumptions have a bearing on the numerical growth of a Pentecostal church.

In the context of this work, performance means numerical growth or quantitative growth Richard, (2002) argues that performance is a broad indicator that includes productivity, quality, and consistency among others. Kotter, (2012) argues that organization culture has the potential to enhance organizational performance, employee job satisfaction and the sense of certainty about problem solving.

According to Deninson (1990) and Sorenson, (2002) the relationship between cultural attributes and high performance has been inconsistent over time. Further Bulach, Lunenburg, & Potter, (2012) and Hellriegel and Slocum, (2011) argue that the effects of organizational culture or employee's behavior and performance can be summed up on the basis of four key features;

- ii) Knowing the culture of an organization allows employees understand both the history of the organization and behavior which provides guidance about the expected future.
- iii) Organizational culture fosters commitment to the organizations' values and philosophy which generates shared feelings of working towards the common goals (the organization will achieve effectiveness when her employees share values.) In the case of Pentecostal church effectiveness in performance is affected by the commonality of the values shared by the members.
- iv) Organizational culture through its norms serves as a mechanism to control behaviors so that only the desired behaviors prevail within the organization. This is achieved by selecting those whose values fit the values of the organization. In case of Pentecostal Church by bringing into leadership those who value the culture or values of the church.
- v) iv) Certain types of organizational cultures are directly related to greater effectiveness and productivity than others. Thus, some cultures observed by the Pentecostal Church may be more effective in increasing productivity than others.

Organizational Structure Pentecostal Church Numerical Growth

Every organization exists to achieve goals and objectives, whether church based or otherwise. The goals and objectives the organization is set to achieve determines how the leader of that organization allocates tasks to the followers or employees. The allocated jobs are usually grouped into departments, among other things Nelson & Aquich, (2011) argue that departments in an organization can be categorized into various units. The various units are connected to shape the organizational structure.

According to Mintzberg (2009), organizational structure defines how people are organized or how their jobs are divided and coordinated. Greenberg, (2011), refers to organizational structure as the formal configuration between individuals and groups concerning the responsibilities, allocation of tasks, and authority in organizations. Further Damanpour, (1991) argues that organizational structure includes the nature of formalization, layers of hierarchy, level of horizontal integration, centralization of authority and patterns of communication. He further argued that it is the manner in which power and authority are located and work procedures are done within an organization. Researchers assert that organizational structure "consist of job positions, their relationship to each other and accountabilities for the process and sub-process (Greenberg, 2011; Ajagbe, et al 2001).

Ajagbe *et al.*, (2011), sees organizational structure as how jobs are formally divided, grouped and coordinated. Formalization is the measure to which extent an organization will use rules and procedures to prescribe behaviors. Liao, (2011); and Germin, (2008), considered the outcome of structure on performance and found that formal structure has positive effect on performance in a stable environment while it has negative effect in a dynamic atmosphere. He also opines that developing and enforcing performance control and behavioral prescriptions improve decisions and increase predictability of performance. While Csazer, (2008) agrees that organizational structure shapes performance in an organization.

Effective leaders will have keen interest as to what structure they will develop in view of the fact that structure will affect both performances, as well as determine the leadership style to be adopted. According to Ursach (2005), leadership is a process of influencing others towards achieving the organizations objectives or the ability of a leader, or the ability of a leading framework to determine a group of people to work with them in achieving a goal based on their involvement.

Leadership involves a collective action orchestrated so as to bring significant changes, increasing competing and motivation for all concern. This means the action in which more than one individual influences the process, (Nicolescue, 2004). A study on the impact of organizational structure on organizational performance in a paper presented in an international conference on Africa development issues recommended that further study should draw the attention of this important field (Madienyi, Okee, Fediye, 2015). This field of study is interesting in that it determines the success of organizations.

Mechanistic structures are characterized by highly formalized, standardized and centralized functions. The individuals in such a structure have a clear understanding about their job, responsibilities and follow certain guidelines specified by policies, practices and procedures. Such structures are applicable where there is clear labour division, head of division, head of office, central command and where the church has distinct departments. Organic structures on the other hand are flexible and adaptable to the environmental conditions. Individuals in this type of a structure are guided by shared values and goals. They have characteristics such as informal network of authority, communication and opportunities for participating in the decision process (Vensi et. al, 2012, Danzfuss, 2012, Dust et. al., 2013.) Such structures are applicable where there is no regional office and where there is informal allocation of duties.

Methodology

The study adopted descriptive design in order to describe the data and characteristics about the target population. The study focused on ten founders 20 bishops 150 Pastors 150 Church elders, 100 Deacons and 100 Church members.

Table 1: Target Population

Categories	Population	Sample size (30% of the Population)	Percentage
Founders	10	3	2%
Bishops	20	6	4%
Pastors	150	45	27%
Elders	150	45	27%
Deacons	100	33	20%
Church Member	100	33	20%
Total	530	165	100%

Source: Field Data (2018)

The authors used 4 Likert scale matrix questionnaires to collect data. Drop and pick method was used to administer questionnaires to the sampled population respondents of Pentecostal Churches in Embu West- Sub County. After field work the questionnaires were cleaned and then coded. Ethical research issues were considered. In relation to ethical research issues of this study, authority was sought from the university to collect data from the relevant sources; permission from the founders and the bishops of the selected Pentecostal churches considered in the study was also obtained. At the same time, the researcher obtained consent from the respondents and informed them of the objectives of the study and created an enabling environment to voluntarily give information. Data was analyzed using descriptive and inferential statistics and result presentation as depicted in descriptive and inferential statistics results section of this paper.

Results and Discussion

Response Rate

Out of 165 questionnaires issued 121 questionnaires were received dully filled with the required data translating to 73% response rate. According to Randy & Jensen, (2014) a response rate of 50% is adequate for analysis and reporting.

Table 2: Response Rate

Categories	Frequency	Percentage
Response	121	73%
No Response	44	27%
Total	165	100%

Source: Field Data (2018)

Table 2 shows the response rate of the respondents. 73% of the respondents to the questionnaires while the remaining 27% failed to respond. This was excellent response and would be sufficient to make conclusions from.

Inferential Statistics Results

Correlation Analysis

Correlation determines whether and how strong pairs of variables are related. The correlation analysis can lead to greater understanding of the data. To know whether there was a correlation between the variables and what the level was of the linear relationship between the variables, the Pearson R correlation coefficient was examined. This coefficient indicates the direction and the strength of a linear relationship between two variables. The Pearson's correlation coefficient (r) can vary from -1 to +1 and the larger the value, the stronger the relationship. A coefficient of +1 indicates a perfect positive relationship and a coefficient of -1 indicates a perfect negative relationship. 0 indicates that there is no linear relationship between the variables (Field, 2009).

Table 3 shows the correlation between numerical growth, leadership style, organization culture and the organizational structure. As observed in the table, Pearson correlation analysis was conducted at 95% level of confidence.

From the observations, a positive correlation was confirmed between Numerical growth of Pentecostal church and the Organizational structure. This was indicated with a value of 0.40. Besides, the result indicated a positive relationship between the Numerical growth of Pentecostal church and Organizational culture, as well as Numerical growth of Pentecostal church and Leadership styles at 0.51 and 0.28 respectively. From the observation, it was concluded that Leadership styles, Organizational culture and Organizational structure significantly affected the numerical growth of Pentecostal churches in Embu West Sub-County. The p values for each are; 0.2, 0.2 and 0.4 respectively which are all less than 0.5.

Table 3. Pearson's Correlation Matrix

		Numerical growth of Pentecostal church	Leadership styles	Organizational culture	Organizational structure
Numerical growth of Pentecostal church	Pearson Correlation	1			
Leadership styles	Sig. (2-tailed) Pearson Correlation	0.28	1		
	Sig. (2-tailed)	0.02			
Organizational culture	Pearson Correlation	0.51	0.27	1	
	Sig. (2-tailed)	0.02	0.12		
Organizational structure	Pearson Correlation	0.40	0.07	0.12	1
	Sig. (2-tailed)	0.04	0.70	0.53	

*Correlation is significant at the <0.05 level **Correlation is insignificant at the >0.05 level

Source: Computed from Research Data

Regression Analysis

In order to determine how leadership style, organizational culture and organizational structure influenced the numerical growth of Pentecostal churches, Multiple regressions analysis was used. The coefficient of determination in the table 4 shows the co-efficient of correlation R and the coefficient of determination R square as well as well as adjusted R squared.

Table 4: Coefficient of Determination

Model 1	R	R Squared	Adjusted R Squared	Std Error of the Estimate
1	.829a	.687	.680	.1922

Source: Computed from Research Data

The adjusted R square (the measure of how much variance in the outcome would be explained by the model had been derived from the population from which the sample was taken from) is 0.680 showing that 68.0% change in Pentecostal church numerical growth in Embu West Sub County is explained by the identified factors (Leadership Style, Organization Culture and organization structure.) This means that there are other factors that were not covered in the study that would account for 32% of changes in the Numerical growth of the Pentecostal Church

Analysis of Variance (ANOVA)

An analysis of variance (ANOVA) was then at 5%level of significance and the results are as shown in the table 5.

Table 5. ANOVA Results

	Sum of Squares	Df	Mean Square	F	Sig.
Regression	102.510	4	23.647	47.526	.000 ^b
Residual	64.265	117	.860		
Total	166.775	121			

Source: Computed from Research Data

From the ANOVA findings, the value of F was calculated at 47.526 while the F critical (d.f4, 117) was 2.861. Since the value of F calculated is greater than the F critical, this showed that the regression model was a significant predictor of how the predictors affected the numerical growth of the Pentecostal Church.

Regression Coefficients

Table 6: Regression Coefficients

	Un standardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
Model (Constant)	4.714	.641	1.410	2.253	.000
ORC	.713	.125	0.699	4.824	.000
LDS	.768	.185	0.752	4.063	.000
ORS	.813	.761	0.768	4.168	.000

Source: Computed from Research Data

The table 6 shows *Beta* (β) coefficient and the P values of the represented variables namely Organizational Culture, Leadership Styles, and Organizational Structure.

The resultant Equation becomes;

$$\text{Numerical growth} = 4.714 + 0.713X_1 + 0.768X_2 + 0.813X_3$$

Where:

X_1 = Organizational culture, X_2 =Leadership styles, X_3 =Organizational structure

When all factors are constant; numerical growth of Pentecostal Churches would be at 4.71, and an increase in organization culture will bring out 0.713 increases in numerical growth; an increase in leadership style would bring about 0.768 of numerical growth, and increase in organizational structure would bring about 0.813 of numerical growth. The study established that Organizational culture (P-value, 0.00) leadership styles (P-value, 0.00) and organizational structure (P-value, 0.00) were positive and significantly (P-values $0.000 < 0.05$) related to numerical growth of Pentecostal churches in Embu West sub County.

The study findings are that organizational culture significantly affected numerical growth of Pentecostal Churches. The culture that is mostly practiced as indicated by most respondents

was Worship at an average score of 100% agreeing and strongly agreeing. These findings collaborate Demnison (1990) who also found out in a related study that organizational culture influences organizational performance directly Deminson, (1990). Further the results are consistent with other results that found a positive relationship between organizational culture and firm performance (Ezirim *et. al.*, 2010).

In relation to leadership styles, the findings of this study are consistent with those of Ogbauna & Haris,(2010) who found positive relationship between participative or democratic leadership style with performance. Further the study confirms that organizational performance can be gained by increasing subordinate's involvement and commitment under participative leadership style as opined by House, (1993). However, the study's findings conflicts with (Maxwell, 2011) who in his study found out that Autocratic leadership style is one of the most practiced leadership styles in Pentecostal Churches, while Hybels, (2002) stated that most church leaders are motivational speakers. Further, these findings agree with those of (Davis, 2007) who stated in his findings that worship attendance, which is a sign of church numerical growth, is significantly influenced by the leadership style by 0.76 in United Methodist Churches in rapidly growing suburbs of Atlanta. Further, Preachology, (2008) also asserts that among other things, the church growth patterns are determined by Leadership styles.

The study findings have shown that organizational structure affects the organizational performance i.e. numerical growth of Pentecostal churches. A paper presented in 2015 by Fadeyi *et. al.*, (2015) states that the findings from the reviews of previous research have revealed that organizational structure has an impact on organization performance. Besides, Csaszar, (2008) supports the idea that organizational structure shapes performance in an organization while Walton,(1986) opines that good performers will take the shape of the structure.

Conclusion

Both the descriptive and the inferential statistics analysis of the findings of this study have established that leadership styles, organizational culture and structure have a significant positive influence in numerical growth of Pentecostal churches in Embu West Sub County.

Recommendations

This study recommends that the church leadership should not ignore these factors for their church growth. Each elder should know their churches well to know what kind of Leadership style would affect their numerical growth positively. They should also scan their environment and adopt both culture and structure which would have a positive impact on the numerical growth of their churches. The leadership of the church requires capacity building in the areas of leadership styles and their effects on church growth, the influence of structure and prevailing culture in their churches.

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