INFLUENCE OF PRIESTS' LEADERSHIP STYLES ON YOUTH PARTICIPATION IN CHURCH ACTIVITIES IN THE CATHOLIC DIOCESE OF MERU, EASTERN PROVINCE, KENYA.
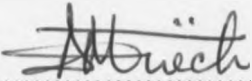
By

MUNENE LAWRENCE MUTEMBEI

Research project report presented in partial fulfillment for the requirements of the award of a Master of Arts degree in project planning and management,

University of Nairobi

2012

DECLARATION

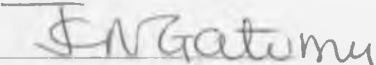I declare that this is my original work and has not been presented for a degree in any other institution.

Sign.................................... Date .03/08/2012....

MUNENE LAWRENCE MUTEMBEI

Reg No: L50/66242/2010

Declaration by Supervisor

This research project report is presented for examination with our approval as the University of Nairobi Supervisors.

Signature _____ Date 03/08/2012

DR. JANE C. GATUMU

Senior Lecturer – School of Education

University of Nairobi

Signature _____ Date 4/08/2012

MR. CHANDI J. RUGENDO

Lecturer – School of Continuing and Distance Education

University of Nairobi

DEDICATION

With respect, I dedicate this work to Rt. Rev. Salesius Mugambi whose love for the youth goes beyond the call of duty.

ACKNOWLEDGEMENT

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS AND ACRONYMS

CDM	Catholic Diocese of Meru
Can	Canon Law
CEO	Chief Executive Officer
FGD	Focused Group Discussion
IT	Information Technology
Matt.	Matthew
n.d.	Not Dated
SPSS	Statistical Package for Social Sciences
Yrs	Years

ABSTRACT

This research sought to determine the influence of priests' leadership styles on the youth participation in church activities in the Catholic Diocese of Meru (CDM). The study addressed four styles of leadership which include servant leadership, transformational leadership, entertainment leadership and the charismatic leadership styles. The research was guided by four objectives. The first objective was to establish the extent to which servant leadership style influences youth participation in church activities in the CDM. The second objective was to determine how transformational leadership style influences youth participation in church activities in the CDM. Objective three sought to find out how entertainment leadership style influences youth participation in church activities in the CDM. The fourth objective was to determine ways in which charismatic leadership style influences youth participation in church activities in the CDM. Four research questions derived from these objectives provided further guidance to the study. The study was confined to the Catholic Diocese of Meru in Eastern province of Kenya and the target population was made up of 187 priests and 58 youth groups. The researcher used descriptive cross-sectional survey design. The key research instruments included questionnaire for priests and focused group discussion (FGD) for the youth. Stratified sampling and simple random sampling were employed in the selection of respondents. A sample size of fifty six respondents for the questionnaire was used and seven focused group discussions were conducted. Data was analyzed by use of descriptive statistics which was constructed with the aid of Microsoft excel and SPSS software. The key finding of this study is that the most influential leadership style in attracting the youth to participate in church activities is entertainment leadership, followed by transformational leadership, with charismatic and servant leadership styles coming third and fourth respectively. However, the actual happening on the ground is almost the exact opposite of what the youth prefer. The youth indicated a high preference for entertainment leadership style as opposed to the priests who prefer and practice servant leadership style which was rated last by the youth. This presents a conflict of interests which is not healthy for a successful youth ministry. There is need therefore for the church authorities in the CDM to seek ways and means of harmonizing the priests' practice and the youth preference so as to enhance the participation of youth in church activities. This study can be replicated to a wider sample to validate the conclusions made in order to inform change of the church youth management policy.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

The question of ethical leadership has been raised in many quarters for a variety of reasons. In the past twenty-five plus years, the fall of corporate leaders, both sacred and secular, has created a climate of disillusionment in society (Niewold, 2006). The list of fallen souls includes presidents, preachers, and corporate CEOs. None of these leaders are immune from displays of loss of integrity, acts of dishonesty, marital infidelity, or lack of accountability. Apparently, accountability to one's constituency is not enough to ensure ethical leadership. Harris (2002) however, suggests that accountability to God does not necessarily guarantee honesty; nevertheless he argues it does have a significant effect on leaders in such a way that the depth of a leader's tangible commitment to Christ has a positive effect on his or her leadership decisions and behaviors. Commitment to Christ has a concomitant effect on others in the leaders' sphere of influence (Harris, 2002).

Traditionally, the scope of literature covering clergy effectiveness has been limited primarily because of resistance by church leaders to apply objective evaluation measures to church ministry (Drake, 2003). Most of the research on leader effectiveness relates to how individual leaders or managers are regarded by their followers or others with whom they interact, providing their perceptions of the leader and his/her effectiveness—so-called "approval" ratings according to Kaiser, (2008). A more detailed measure of leader effectiveness obtained through managerial performance evaluations may provide a better gauge of the leader's potential for producing team, organizational, and follower outcomes to the extent that perceptions of leader effectiveness relate to those outcomes, which, measured separately, comprise another set of useful metrics for examining leader effectiveness (Kaiser, 2008). Leader effectiveness can be assessed from a variety of different viewpoints. McKenna and Eckard (2009) reiterates the recommendation for a diverse approach to

the assessment of leader effectiveness in church organizations in their recent study in which they asked pastors and authority figures in the church to identify how they measure their own effectiveness. The most common responses on effectiveness measures utilized included: the spiritual development of others (45%), achievement of church or denominational goals (40%), overall church health and/or spiritual, emotional or mental health of staff members (26%), feedback from members of the congregation (26%), attendance numbers (24%), and financial results (including member giving or budgets; 24%). Other effectiveness criteria identified with lesser frequencies included: specific leader traits, numbers of converts to Christianity, numbers of volunteers in the church organizations, positive morale in the congregation, a sense of community, meaningful worship, development of leaders, youth ministry, and community outreach (McKenna and Eckard, 2009).

While effectiveness for its own sake may not be the goal of pastors who are frequently striving to fulfill a calling of God in their work in the church, a lack of emphasis on effectiveness neglects a key reality that the "measurement of effectiveness is necessary for the proper stewardship of and accountability for organizational functioning, leadership evaluation and visioning, and staffing within the church" (McKenna and Eckard, 2009). Examination of both subjective and objective measures is important as well, given that different types of outcomes might lead to different conclusions about leader effectiveness (Riggio, Salinas and Cole, 2003).

Jennings (2002) reviewed the literature on conventional bureaucratic leadership, transactional leadership, transformational leadership, constructivist leadership, moral leadership, and servant leadership; and she found that servant leadership could fill a new role in organizations. Taylor (2002) surmised that after decades of research to find the best or most effective leadership style that no style had emerged as the best in all situations. The style that individuals use will depend on a combination of factors such as their beliefs, values and preferences, as well as the organizational goals, culture and norms which will favour some styles and discourage others.

Jesus' blueprint of leadership runs in stark contrast to virtually all other leadership designs (Hunter, 2010). He clearly and emphatically states that the manner of leadership engaged by His followers is radically different from that which is practiced by worldly leaders (Mark 10:43). His call to leadership is paradoxical in that it demands leaders to seek the lowest position, that of a slave, if he is to lead others (Mark 10:44). Jesus' prescription for biblical leadership calls for leaders to follow His example of humility where the ultimate sign of being a servant leader is in the act of offering one's life for others, which is paradoxical to the world's way of leading. Christ's example is modeled by the apostles (Malphurs, 2003).

As the Church continues to grow and expand throughout the world the need for effective leadership has increased (Cooley, 2005). This need is being fulfilled by both the clergy and members of their congregation. The Church has consistently taught that all members have the potential to be effective leaders. They must however perceive all leadership positions in the Church as an opportunity to serve and not as an opportunity to 'lord it over' others and to enrich themselves. This means that those willing to assume ecclesiastical leadership responsibilities must be prepared to do it on voluntary terms, absolutely with no monetary gain. Usually the call to leadership begins with one rising up in some circumstance (Blanchard, 2007), the individual has demonstrated some quality or vision capacity that others admire or a person wields power and influence over others and, as such, they become leaders (Zenger and Folkman, 2002).

One function of leadership is to produce change; setting the direction of that change is fundamental to leadership (Hamm, 2006) as it creates visions and strategies (Beer and Eisenstat, 2004).The crisis of decreasing membership and increasing spending in mainline Christian churches (Chaves, 2006) needs innovative solutions to suppress a potential decline in the services offered to local communities. One innovative solution may be a leadership style that uses less top-down communication and employs a team approach such as collaborative leadership communication (Luecke, 2003). With new technological changes (Katz, 2004), greater global market competition, and more knowledgeable workers (Kumar, Garg, Jagdale, and Advani, 2004), leaders must

implement mechanisms for effecting changes that impact individual and collective satisfaction with the organization.

Priests are agents of change in the parishes and other institutions where they are sent to serve. They require good leadership skills to enable them to set the direction of that change. One area that calls for urgent attention in the Diocese of Meru in particular is the youth ministry. This is especially so due to the declining commitment to church affairs by this vital segment of their congregations. A good number of young people in many parishes in Meru Diocese abandon the church upon attaining the age of puberty. There is need therefore to establish whether priests' leadership styles have anything to do with this phenomenon.

1.1.1 Catholic Diocese of Meru

Diocese of Meru is located in the Eastern Province of Kenya and spans over two counties, namely, Meru and Tharaka Nithi. It is one of the 26 Catholic Dioceses in Kenya, headed by the Rt. Rev. Salesius Mugambi as the Bishop. The aspirations and operations of the Diocese of Meru are informed and guided by a vision and mission statements. The vision statement reads " A diocese that is united, committed and has capacity to propagate the Gospel and the human values" while its mission is "to work for the salvation of humanity through diversified, quality and sound management of pastoral and social development with special emphasis on the poor, marginalized and the oppressed".

The Diocese of Meru which boarders Isiolo to the North, Kitui to the East, Embu to the South and Nyeri to the West is made up of seven deaneries namely :- Nithi, Tharaka, Imenti South, Imenti Central, Imenti North, Tigania and Igembe. Currently there are 58 parishes. It has 147 Diocesan priests, 40 religious priests, 25 religious brothers, 299 nuns, 640 cathechists, and 88 senior seminarians who are in various major Seminaries in Kenya (Diocese of Meru, 2012). The 187 priests are distributed to serve in all the 58 parishes and other Catholic institutions within the Diocese while

a few of them are serving as 'fidei Donum' in other dioceses in Kenya and elsewhere. They live within rugged hills with land that ranges from heavy virgin forests above 8,000 feet elevation to semi-arid desert at less than 3,000 feet elevation. The Ameru are generally part of the "Eastern Bantu" who have been native to the Mt.Kenya area for many years before colonization of Kenya by Great Britain in the 19th Century. The people of Meru are now predominantly Christian. The majority of Meru people are subsistence farmers. The fertile land produces a large variety of food crops, the staples being corn, beans, potatoes, and millet. Coffee is the most important cash crop followed by tea leaves and cotton (Diocese of Meru, 2012).

The Catholic faith was brought to Meru by the Consolata Missionaries from Italy in 1911 after they were granted permission by the Colonial Government. They first settled at Kithitu in Mwimbi location and at Kiija in Imenti. During that time the church of Meru was part of the ecclesiastical jurisdiction of Nyeri known in church parlance as Vicariate. By the decree of the Holy See, Meru was split from Nyeri vicariate and was made an Apostolic Prefecture on March 10, 1926 (Diocese of Meru, 2012).

1.2 Statement of the Problem

Clergy leadership style and practice have been correlated with Church growth and congregant commitment (Freeman, 2007). The Catholic Church in Meru has undergone tremendous growth both in terms of membership and institutional capacity. Thanks to the efforts and wise leadership of the past and present generation of priests. However, youth commitment in church affairs is causing anxiety among the clergy. They are conspicuously missing in action across a good number of parishes. This is an issue of great concern to the church as it impacts negatively on the future membership and leadership of the church. The youth are the future of any organization, may it be religious or secular. There is an expression that the church is always one generation to extinction (Joy, Gwendo, 2012). This is because the youth of today are the leaders of tomorrow. Consequently, the church in Meru ought to take youth ministry seriously.

Kinnaman (2012) observes that six in ten young people will leave the church permanently or for an extended period of time. Allen (2008) notes that one of the main reasons churches are losing young adults and youth is because these generations cannot relate to the church. According to Kinnaman (2012) young people are more likely to consult the internet than their pastor about a religious question. They do not see the church as the sole arbiter of spiritual content. Church leaders therefore need to be equipped to deal with this new 'normal' situation.

Allen (2008) notes that a better way to reverse this trend is the use of good leadership styles which are attractive to the youth. Although the youth are 'tech' savvy they are not necessarily 'truth' savvy. They hold worldviews alien to their upbringing (Kinnaman, 2012). Tan (2009) observes that social networking has to become part of pastoral ministry or the church will find itself increasingly marginalized in the lives of digital natives. Pastoral agents should not be afraid to take advantage of new technologies of their time and blend with leadership in the church especially when leading the youth.

Priests need to use all leadership means possible to make their congregation appeal to teens and young adults. This study sought to investigate the influence of four styles of leadership possibly used by priests in attracting and sustaining youth participation in Church activities. They include servant leadership, transformational leadership, entertainment leadership and charismatic leadership.

1.3 Purpose

The Purpose of this study was to investigate how priests' leadership styles influence youth participation in church activities within the Catholic Diocese of Meru (CDM).

1.4 Objectives

The objective of this study was to establish the influence of priests' leadership styles on the youth participation in church activities in the CDM. The following specific objectives were formulated to guide this study:-

i.   Establish the extent to which servant leadership style influences youth participation in church activities in CDM.

ii.   Determine how transformational leadership style influence youth participation in church activities in CDM.

iii. Find out how entertainment leadership style influences youth participation in church activities in CDM.

iv.   Determine in what ways charismatic leadership style influence youth participation in church activities in CDM.

1.5 Research Questions

i.   To what extent does servant leadership style influence youth participation in church activities in CDM?

ii.   How does transformational leadership style influence youth participation in church activities in CDM?

iii. How does entertainment leadership style influence youth participation in church activities in CDM?

iv.   In what ways does charismatic leadership style influence youth participation in church activities in CDM?

1.6 Significance of the Study

This study would be very beneficial to the clergy as they will be able to evaluate the effectiveness of their leadership. The priests will evaluate the effects of their leadership styles in line with the strategic planning of the individual parish pastoral programs and the attainment of the holistic growth of their members in general and of the youth in particular.

The youth will be able to understand and appreciate different leadership styles used by their pastors. This will help them to adjust their styles of engagement with various priests as they play their rightful role in the church. Through the findings of this study it will be possible to recommend several ways of mitigating conflicts between the youth and church leadership.

The parish leadership will also benefit from this study as it will assist them in handling the youth in their respective churches and in making decisions that affect them.

This study may also afford the church's governing body logistics for policy thinking and formulation.

The study will assist the government policy makers in formulating national youth policies by targeting collaboration with youth and church leadership for the benefit of the country.

Finally the study could be used by future researchers as they plan their studies and add to the body of knowledge in areas of pastoral planning and engagement.

1.7 Delimitation

The study was limited to the Catholic Diocese of Meru. The study only addressed the influence of priests' leadership styles on youth participation in church activities in the last two years (2010-2012). The diocese has 187 priests serving in 58 parishes and they formed the units of study in terms of their leadership styles. The study was conducted in the period of May and July, 2012. The conclusions and generalizations were based only on the sampled responses of the sampled respondents of priests and the youth of the Catholic Diocese of Meru.

1.8 Limitations

According to Mugenda and Mugenda (1999) limitation is an aspect of research that may influence the outcomes negatively but over which the researcher has no control. In this respect this researcher will have very little control on attitudes of the respondents yet they are likely to influence their responses. The researcher tried as much as possible to develop data collection instruments which endeavor to measure discretely only the required constructs.

The researcher envisioned instances where the participants in this study would opt to give socially accepted answers to eschew offending the same (Mulusa, 1990). The researcher minimized this by developing carefully crafted data collection instruments

which confined the participants' responses within the limits of this study. Moreover, the researcher had no control over all the variables, especially the confounding ones. He reported what had taken place or what was happening in the course of the research. Further data was collected at one point in time but in a natural situation, things keep changing on a daily basis.

1.9 Assumptions

The researcher assumed that the respondents shall cooperate in facilitating the effective and efficient carrying out of the study by way of answering the questions correctly and truthfully to enhance authentic data analysis. This is based on the assumption that the participants will understand the questions asked. The researcher takes for granted that priests' leadership styles will influence youth participation in church activities. The researcher further assumes that youth will continue to participate in the church activities.

1.10 Definition of Significant Terms

Church activities - All the functions and ceremonies of the church undertaken to enhance holistic growth of her members such as mass, liturgical dance, choir, Bible reading, Sunday school animation, adoration, retreat, seminars, fellowship, recitation of the rosary and psalms, acts of charity, cultural and talents show, and so forth.

Clergy - is a body of persons ordained to perform religious rites in a Christian Church.

Charismatic Leadership style – A form of leadership based on inborn personality skills that lure followers to buy into the ideas and vision of the leader thereby becoming one in thought and action.

Church – Community of persons who believe and practice the teachings of Jesus Christ.

Diocese - It is that portion of people of God (Can. 369) who occupy a territory that covers the Catholic Church under which there exists 40 parishes (Can.372 par.1).

Entertainment Leadership Style – A leadership model that employs entertainment programmes as a tool to attract the youth to the church thereby creating a forum for the priest to inculcate religious, social and moral values in them.

Influence – The power to affect another person's behavior.

Leadership style - are the traits, behavioral tendencies, and characteristic methods of a person in a leadership position.

Missionary - is a person sent to preach his or her religion especially among those who are ignorant of it.

Priest - is a person authorized to perform religious rites in Christian Church.

Servant Leadership style – Refers to a leadership that endeavors to empower followers to realize their full human potential while the leader leads from 'behind' and keeps off the limelight.

Transformational Leadership Style – Refers to the kind of leadership in which the leader builds relationships with followers through interactive communication and establishes a climate of trust leading to a shifting of personal values by both parties toward a common ground.

Youth - Young persons in the age bracket of 15 to 24 years (UN, 1985).

1.11 Organization of the study

This study is organized into five chapters. Chapter one focuses on background of the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, delimitation of the study, definition of significant terms and organization of the study. Chapter two reviews theoretical and empirical literature by various researchers and authors as it relates to the study. Chapter three addresses the research methodology; it describes the research design, the target population, sample size and sampling procedures, research instruments, validity of the instruments and reliability, data collection and data analysis procedures. Chapter four deals with data analysis, presentation and interpretation of the research findings. Finally, chapter five addresses summary of findings, discussions, conclusions and recommendations.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The main aim of the literature review in this study is to acknowledge the efforts of other researchers in their contributions to the body of knowledge in order to shed some light on the topic of discussion (Mbuvi, 2004). In this study, the researcher reviews theoretical and empirical literature by various researchers and authors as it relates to the study.

2.2 Theoretical Framework

This section explores selected theories of leadership that are pertinent to this study.

2.2.1 Pre-Classical Leadership Theory

The major view of leadership in the pre-classical era was that of the strategic advantage model. Sun Tzu, a Chinese consultant, formulated the theory hundreds of years ago (Fernandez, 2004). As a consultant, Sun Tzu advised rulers about the management of resources necessary to engage in war for remuneration. Sun Tzu saw the usefulness of effectively arranging personnel resources and material resources in order to achieve and retain a winning position (Lord, 2000).

Sun Tzu did not believe winning was the sole responsibility of the troops, but believed responsibility for success rested with the general or leaders as well (Lord, 2000). The general needed to instill within the troops the desire to win, the confidence that winning was an option, and the morale that enabled the troops to desire to win. Accountability was the joint responsibility of troops and general, or in business terms, organizational members and the leadership of an organization. Sun Tzu believed the leader provided the troops with the advantage that would enable success Equipment, timing, morale, and training were the responsibility of the commander, and obedience and learning were the responsibility of the troops (Lord, 2000). Fernandez (2004), upon studying Sun Tzu, believed organizational success required an ability to adapt to

a changing environment, a shared goal, able leadership, and effective communication. Fernandez posited that the leader must align the goals of all organizational members in order to achieve organizational goals.

2.2.2 Classical Leadership Theory

The classical era of management included the administrative theory of Fayol (Crainer, 2003). Fayol developed 14 principles of administrative theory and believed each principle was an integral component of the art of management (Parker and Ritson, 2005). The 14 principles include discipline, specialization of labor, unit of command, authority, unit of direction, subordination of individual benefits, remuneration, centralization, hierarchy or chain of command, order, equity, personnel retention, initiative, and team spirit (Crainer, 2003). Fayol believed management's responsibility was to plan, organize, train, control, and coordinate the functions of the organization.

The principles of Fayol provided measurable components for management theory. Fayol deemed communication at all levels in all directions a necessity (Pietri, 1974). Another noteworthy contributor to the classical era of management was Taylor with the scientific management theory (Caldari, 2007). Taylor believed planning should provide methods to achieve efficiency and standardization in all organizational processes (Taylor, 2008). Taylor formulated four management principles: science, scientific placement of workers, collaboration between labor and management, and the technical training of workers (Crainer, 2003).

Darmody (2007) posited that several theorists believed scientific management theory was suitable for use in the early days of management theory evolution because of the theory's ability to organize the disarray found within organizations. The usefulness of scientific management was limited, however, due to the perceived deficiency in matters of organizational member relationships. According to Darmody (2007) the labor force identified scientific management theory as a means of obtaining everything from the organizational member for the organization while reciprocating little to the organizational member.

13

Classical management theories are still a useful component of contemporary management thinking according to Brunsson (2008). Brunsson contrasted the organizational angles of the theories. Fayol's theory is a top down organizational methodology, and Taylor's theory is a bottom-up organizational methodology; the emphasis of both theories, however, is accentuating the importance of management. Human interpersonal associations are central to an organization's successful operation, and leaders should recognize and understand the significance of human resources (Darmody, 2007). The importance of control to an organization's overall production, quality, and efficiency is paramount; however, control should not exclude the value of human resources. Proponents of the classical theories believed that responsibility for success lay only with management, as emphasized with the top-down hierarchal array of authority and decision-making (Brunsson, 2008).

2.2.3 Modernist Leadership Theory

The modernist era, Fiedler was famous for his contributions (Yetton and Crouch, 1983). As the originator of the contingency theory of management, Fielder believed that one leadership style was not effective in controlling all situations (Vroom and Jago, 2007). Vroom et al. (2007) explained contingency theory as pairing a leadership style with a particular situation or with the best fit for the situation. Fiedler (1977) believed managers could learn to adapt their personal leadership styles to match given situations in order to be effective leaders in all situations.

According to Yetton and Crouch (1983), Fiedler's theory stemmed from the concept that more than just task management is required for an organization to adapt to change and succeed. Also of importance for using the organization's accessible resources is the theory of relationship management (Yetton and Crouch, 1983). Top organizational leaders must position members in locations within the organization to which they are suited. Each organizational member must become skilled at matching specific strengths to the position or task for which the member answers (Fiedler, 1977).

14

2.2.4 Post-Modernist Era Theories

The last management era of interest, the post-modernist era, included the work of Bass and Burns renowned for developing and defining transactional and transformational leadership (Bass, 1999). Transactional leaders provide employees with the goals of the organization, the means to achieve the goals, and the rewards for successful achievement of the goals (McGuire and Kennerly, 2006). The use of rewards reinforces reinforced the type of employee behavior desired by organizational leaders. Special emphasis on transformational leadership (Bass, 1999), servant leadership (Greenleaf, 1977) and pastoral leadership (Purser, 2003) was central to the study.

Transformational, servant, and pastoral leaders place a greater emphasis on the needs of organizational members (Bass, 1999; Greenleaf, 1977; Purser, 2003). A deeper exploration of each of the post-modernist leadership styles is appropriate in the leadership styles section of the literature review. The relevance of the leadership theories to contemporary organizational situations is still apparent. Organizations must gain strategic advantage over competitors (Lord, 2000). To hold the advantage in a market is to survive where other businesses fall short.

Thus, Sun Tzu's strategic advantage theory is pertinent to contemporary organizations (Lord, 2000). The presuppositions of Fayol's principles of management are also germane, especially the notions of organizational member tenure and initiative. More outdated are the tenets of hierarchy of command and the submission of individual interests (Crainer, 2003). In present-day culture, the ethos is to attend to individual needs and goals, but transformational leaders can convert that culture into a culture where the needs of others or the organization are a priority (Bass, 1999).

Enabling individuals to espouse organizational goals that allow members to labor for the collective good of the organization is a viable solution that is beneficial for both an organization and its constituents (Bass, 1999). Fiedler's theory is also relevant in the contemporary business environment when relationship management is vital (Yetton and Crouch, 1983). When circumstances occur within organizations where

15

members do not support company goals, leaders must guide members to embrace and achieve the goals. The best leader for such circumstances would appear to be Fiedler's task-oriented individual (Fiedler, 1977).

2.2.5 Charismatic Leadership Approach

Hoy and Miskel (2001) and Lussier and Achua (2001), as reported in Oyetunyi (2006), state that Max Weber initiated the charismatic leadership approach in 1947. According to these scholars, Weber used the term 'charisma' to explain a form of influence based on the followers' perceptions that a leader is endowed with exceptional characteristics. Oyetunyi (2006) defined charisma as the process of influencing major changes in the attitudes and assumptions of organizational members and building commitment for the organization's objectives. In the same vein, Lussier and Achua (2001) describe charismatic leaders as leaders who have distinguished qualities to inspire and motivate subordinates more than they would in a normal situation. Hoy and Miskel (2001), quotes House and his colleagues who contend that personality characteristics do not make a leader charismatic. But rather they contribute to the development of charismatic relationships (Oyetunyi, 2006). On the other hand, Sashkin and Sashkin (2003) observe that charismatic leaders seek control by controlling others; they initiate a kind of relationship that is meant to cause other people to be dependent on them. Oyetunyi (2006) posits that charismatic leaders are not concerned about the followers and the organization but about themselves, and so many of them make life unbearable for those who deal with them.

2.2.6 Behavioral theory of leadership

Behavioral theory of leadership is based upon the belief that great leaders are made, not born. Rooted in Behaviorism this leadership theory focuses on the actions of leaders not on mental qualities or internal states. According to this theory, people can learn to become leaders through teaching and observation.

2.2.7 Participative leadership theory

Participative leadership theory suggests that the ideal leadership style is one that takes the input of others into account. These leaders encourage participation and contributions from group members and help group members feel more relevant and committed to the decision-making process. In participative theory, however, the leader retains the right to allow the input of others.

2.2.8 Relationship theory

Relationship theory, also known as transformational theory, which focuses upon the connections formed between leaders and followers. Transformational leaders motivate and inspire people by helping group members see the importance and higher good of the task. These leaders are focused on the performance of group members, but also want each person to fulfill his or her potential. Leaders with this style often have high ethical and moral standards.

2.3 Empirical Literature Review

This section reviews literature from studies conducted on the various leadership models and styles.

2.3.1 Priests' Leadership

Leadership is like beauty: difficult to define, but most people will recognize it when they see it (Cieslak, 2003). Senge (1994) notes that it is easy to perceive both good leadership and poor leadership. A good leader does not look first to bring other people on board, that is, to his or her vision. Instead the leader attends to appropriate details within one's sphere and people eventually come on board by themselves. This presupposes self-knowledge and maturity on the part of the leader.

Increasingly, research on leadership is focusing on varying leadership styles and their appropriateness to the situation of the moment and the group being led (Basset, 2012). Eric (1993) postulates that how a person is expected to manage a group is dependent on the group members' perception of their own power. For instance, the style of

17

leadership employed to a group of people who perceive themselves as equal to the leader will substantially differ from that used on a group that is considered inferior to the leader. Similarly leadership in a multicultural setting is considerably more complex than leadership in a culturally homogeneous group.

Richards and Martin (1981) stress the equipped model of leadership and see leadership as mainly servant hood leadership which is the model for Christian leadership. It is the antithesis of power. Rather than having the right to control others, a servant leader lives his life under the control of another's. Rather than being superior, a servant spends his/her life ministering among others. In other words, servant hood leadership means spending time to train or to show how ministry may be carried out. This type of leadership does not exercise authority over others. This is the kind of leadership Jesus recommends for his followers. (matt. 20:28).

According to Shawchuck and Heuser (1993), Christian leadership is not merely management, not merely equipping, but the two can hardly be separated. They assert that leadership is seeing that the right things are done. Management, on the other hand, is concerned about doing things the right way and therefore they concluded that Christian leadership seeks the revisions of the process and the structure required by an ever-changing reality.

2.3.2 Servant Leadership

The terms 'Servant Leadership' and 'servant leader' were coined by Robert K. Greenleaf in 1970, in his essay "The Servant as Leader". In this essay Greenleaf says that "servant leadership begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first; perhaps because of the need to assuage an unusual power drive or to acquire material possessions…The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature"   (Greenleaf, 2012).

Servant leadership can be defined as a management philosophy which implies a comprehensive view of the quality of people, work and community spirit. It requires a spiritual understanding of identity, mission, vision and environment. A servant leader is someone who is servant first, who has responsibility to be in the world, and so he contributes to the well-being of people and community. A servant leader looks to the needs of the people and asks how they can be helped to solve their problems and promote personal development. A servant leader focuses mainly on people, because only satisfied and motivated people are able to reach their targets and to fulfill the set expectations (Greenleaf, 2012).

Servant-leaders achieve results for their organizations by giving priority attention to the needs of their colleagues and those they serve. Servant-leaders are often seen as humble stewards of their organization's resources: human, financial and physical (Greenleaf, 2012). Servant leaders thrive on values, preferring to lead by example. They find the source of their values in a spiritual base. They aim at empowering followers and this allows the servant leader to act on his or her embedded values (Farling, Stone, & Winston, 1999).

Servant leaders seek to help people win through teaching and coaching individuals so that they can do their best. They listen to their people, praise them, support them and redirect them when they deviate from their goals. Servant leaders are constantly trying to find out what their people need to be successful. They endeavour to make a difference in the lives of their people instead of promoting sycophancy. They do everything that is necessary to help their people win and accomplish their goals (greenleaf, 2012).

In many ways, servant leadership is a form of democratic leadership because the whole team tends to be involved in decision- making. However, servant leaders often "lead from behind," preferring to stay out of the limelight and letting their team accept recognition for their hard work (Anonymous, www.mindtools.com, n.d). Servant leadership style is an approach that can help to create a positive culture and can lead to high morale among group members. However, in competitive leadership situations,

people who practice servant leadership can find themselves left behind by leaders using other leadership styles. This leadership style also takes time to apply correctly: it's not suitable in situations where a leader has to make quick decisions or meet tight deadlines (anonymous, www.mindtools.com. not dated, n.d).

2.3.3 Transformational Leadership

According to Bass (1990) transformational leadership occurs when leaders broaden and elevate the interests of their employees, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir their employees to look beyond their own self-interest for the good of the group .This transcending beyond self-interest is for the group, organization, or society (Bass, 1990). In essence, transformational leadership is a process of building commitment to organizational objectives and then empowering followers to accomplish those objectives (Yukl, 1998).

Several research studies have documented the power of transformational leadership (Locke, 1996; Podsakoff, Mackenzie, and Bommer, 1996; Shamir, 1995). For instance, Bass (1985) observed that transformational leaders transform the personal values of followers to support the vision and goals of the organization by fostering an environment where relationships can be formed and by establishing a climate of trust in which visions can be shared. The development of a shared vision is an integral component of the idealized, transformational leader's role (Jung and Avolio, 2000). It helps others to look at the futuristic state, while inspiring acceptance through the alignment of personal values and interests to the collective interests of the group's purposes (Avolio and Bass, 2002; Bass, 1990b, 1998; Jung and Avolio, 2000). Transformational leaders are also willing to take and share risks with followers (Avolio and Bass, 2002; Bass, 1998).

Transformational leaders inspire and motivate others by providing meaning and challenge to their followers' work (Avolio and Bass, 2002). The spirit of the team is "aroused" while "enthusiasm and optimism are displayed" (Bass, 1998). The

transformational leader builds relationships with followers through interactive communication, which forms a cultural bond between the two participants and leads to a shifting of values by both parties toward common ground. The leader inspires followers to see the attractive future state, while communicating expectations and demonstrating a commitment to goals and a shared vision. Idealized influence and inspirational motivation are usually combined to form charismatic inspirational leadership (Bass, 1998).

This charismatic element in transformational leadership turns leaders into role models who are admired, respected, and emulated by followers (Avolio and Bass, 2002; Bass, 1998; Bass and Avolio, 1994). Consequently, followers demonstrate a high degree of trust in such leaders (Bass, 1990b; Jung and Avolio, 2000). Idealized influence in leadership also involves integrity in the form of ethical and moral conduct (Tracey and Hinkin, 1998).

Transformational leaders motivate their followers to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways (Avolio and Bass, 2002). Followers' mistakes are not publicly criticized and creativity is openly encouraged. Transformational leaders solicit their followers' ideas and creative solutions to problems, thereby including followers in problem solving.

A transformational leader intellectually stimulates his/her followers by encouraging them to try new approaches while emphasizing rationality (Bass, 1990). The leader disburses personal attention to followers based on the individual follower's needs for achievement and growth (Avolio and Bass, 2002). To do this, he/she acts as a mentor or coach developing followers in a supportive climate to "higher levels of potential" (Bass, 1998). The considerate leader recognizes and demonstrates acceptance of the followers' individual differences in terms of needs and desires. By doing this, the transformational leader fosters two-way communication through effective listening (Avolio and Bass, 2002; Bass, 1998). The leader develops followers by delegating tasks and then unobtrusively monitoring those tasks-checking to see if additional support or direction is needed. The net effect of individualized consideration and

other transformational leadership behaviors is empowerment of followers (Behling and McFillen, 1996). They in turn conform their values to those of the leader and yield power to them. Ultimately, transformational leaders can develop a very powerful influence over followers.

2.3.4 Entertainment Leadership Style

The basis of this model is to entertain adolescents with different programmes and activities. This approach is designed to keep kids safe while creating attractive associations with religious institutions through ski trips, game nights, rafting trips and other fun activities. The entertainment model readily accepts the values of the consumer culture (Robbins, 1990). As this model depends on programmes and activities, the programmes and activities are advertised like any other secular club. The youth worker's commitment is measured according to the yearly programmes or events. The participants are valued by the events he/she attended yearly, and things like: Does the person listen to Christian music? Or wears a Christian bracelet? (Robbins, 1990).

Reid (1979) observes that churches that run social activities must be quite clear that they will not win people for Christ, but for the entertainment. Michael (2005) affirms this view by pointing out that entertainment focuses its attention largely on recreational programmes, events, and activities. To depend on entertainment only will not bring the young people into spiritual maturity with God. Some attention may be given to Bible study, discussions and social-service projects, but these will usually not be the priorities because the focus is more on entertainment than spiritual growth. The key factor in this approach is numbers. It will also cause separation between the youth and the congregation (Robbins, 1990). In this regard, the example of Doug Fields is worth noting. As a youth leader, eager to succeed, he was driven always to do more, looking for the bigger and better in everything he did. He characterized his approach as basically "hype". He was on a continual search for new ideas. He looked for the programme that would please parents, bring students out in droves and help them grow spiritually. "I wanted an instant programme to bring quick success," he says.

The result however, was that he experienced failure in the ministry (Strommen *et al.* 2001:121). Therefore, in a programme-centred youth ministry, spiritual growth may not necessarily follow. Usually the staff, parents and church members are the administrators and decision makers (Robbins, 1990).

This model lacks programmes which confront the youth with Christian values. Yaconelli (1999) asserts that the results can be destructive. Treating youth as activity consumers is often a way of turning adults into customer service representatives, not ministers. Not surprisingly, the average youth director quits within 18 months, volunteers are difficult to recruit (it takes a lot of time and energy to keep young people entertained), and the youth rarely make lasting commitments to the Christian faith.

2.3.5 The Charismatic Leadership style

Charismatic leadership style is based on a form of heroism or extreme of character almost of divine origin (Anonymous, www.leadershiptips, org. 2010). The Charismatic Leader gathers followers through dint of personality and charm, rather than any form of external power or authority. Charismatic leaders inspire lots of enthusiasm in their followers and are very energetic in driving them forward (Anonymous, www.mindtools.com, 2012). They exhibit excellent communication and listening skills that endear them to their followers. They appeal strongly to the values of the followers while showing great confidence in them.

Charismatic leaders pay a great deal of attention in scanning and reading their environment, and are good at picking up the moods and concerns of both individuals and larger group. They then go ahead to adapt their actions and words to suit the situation. They often win trust of their followers through visible self-sacrifice and taking personal risks to safeguard their beliefs. The followers religiously attribute success of their aspirations to the presence of the charismatic leader (Anonymous, www. Leadershiptips. org, 2010).

Charismatic leaders bent to nurture the group of their dream will often focus strongly on making the group very clear and distinct, separating it from other groups. They

will then build the image of the group, in particular in the minds of their followers, as being far superior to all others. The charismatic leader will typically attach themselves firmly to the identity of the group, such that to join the group is to become one with the leader. In doing so, they create an unchallengeable position for themselves (Anonymous, changingminds.org, 2012).

It is observed that charismatic leadership motivates followers to give extra output than what is otherwise expected from them. It also achieves self-actualization in its followers (Jung and Sosik, 2006). It is seen that charismatic leadership works in a social structure to heighten the morale of the followers. It shapes the society the way the followers and the leader had dreamt.

The downside to charismatic leadership style is that the leaders may end up believing more in themselves and their capabilities than in their teams. This can lead to the risk of failure of a group or an organization in case the leader quits or even dies (www.mindtools.com, 2012). The shared vision and ideas between the leader and followers create enormous energy in the organization. The leader can employ this energy in a destructive way. The more the leader's self-confident is the more are the chances that the leader will misuse the power. It's been observed in many cases that charismatic leaders have abused their powers. Many organizations have witnessed their high rank leaders going corrupt (DeCelles and Pfarrer, 2004). The charisma and the excellent communication abilities of the charismatic leader lure the entire group or organization to display a religious following with absolutely no resistance to his/her leadership. Without any check on the power, it doesn't take long before the charismatic leader goes corrupt. Any healthy organization breeds competition for power and conflicts of values, which serves to check or contain the excesses of the leader (DeCelles and Pfarrer, 2004).

2.3.6 Youth Participation

Robbins (1990) postulates that leadership models alone will not stimulate spiritual awakening among the young generation. He further remarks that any secular organization can provide fun events, dynamic recreation leaders and good moral

instruction but only the church knows how to bring young people to Christ. The Church needs to look into ways of assisting their young members. Youth programs tend to focus on activities, leaving little time or space for reflection. Although reflecting on a program's activities is important, the challenge is to provide youth opportunities to engage in an integrated participatory cycle of critical reflection and reflective actions with the goal of creating change in socio-political processes, structures, norms, and images (Youniss, McLellan, and Yates, 1999). Youth ministry should not just entail entertainment, programmes, events, information or an attractive youth leader, but should rather be a process of discipleship which transforms the life of the young person.

According to Cheatham (2003) there is a growing body of research beginning to document the potential for youth to contribute to social change. Zeldin et al., (2003) provided examples in which youth engagement in community action benefited the youth and the community, leading to increased resources and opportunities, and a community more responsive to the needs of a diverse public (Messias et al., 2005). In the context of the Church, youth can be very instrumental in animating Sunday school sessions, group Bible study, peer counseling, engaging in charitable activities, Christian fellowship, choir and so forth. Besides youth programmes in the church are aimed at inculcating Christian values in the young people which go a long way into making them useful members of both the society and the church. The programmes usually have a human, social and spiritual dimension. It is only by showing up for these programmes that the young person can get to savor them. The priest's leadership style is critical here not only in attracting the youth but also in sustaining them in these programmes for progressive holistic growth.

2.4 Summary of Knowledge Gaps

From the foregoing review of literature it is clear that good leadership is a vital ingredient for the progress of persons and survival of any organization, may it be secular or religious. Leadership is a quality which cannot be acquired automatically through formal education only but is a product of many attributes inherent in the

person of a leader. Formal education is, however, important as it facilitates one's discovery of leadership abilities and their refinement. And since good leadership cannot be provided by people who are ignorant, the importance of training and research in leadership skills cannot be overemphasized.

Previous research on leadership has concentrated on one segment of the society (such as business or politics) and limited to a few variables. This study is unique in a number of ways; first, it focused on the leadership styles of the priests and how these styles impact on the youth participation in church activities. Second, it investigated leadership styles of a unique category of people in the society namely the priests. Third, it also sought the opinions of the youth and how they perceive and actually experience priests' leadership. Last but not least, it focused on a local faith community, the Catholic Diocese of Meru, and concentrates on four key leadership styles and how they influence a specific group in the church, the youth. This is a deviation from past similar research efforts which largely focused on western countries and which targeted the entire church membership and pursued other leadership aspects.

2.5 Conceptual Framework

The goal of a conceptual framework is to categorize and describe concepts relevant to the study and map relationships among them. This study hypotheses that the priest's Servant leadership style, and Transformational leadership style, Entertainment leadership style, and Charismatic leadership style will have an influence either positive or negative on youth participation in church activities. The conceptual framework for this study is depicted diagrammatically under figure 1.1 showing relationships between the independent and dependent variables.

```
┌─────────────────────────────────┐
│ Servant Leadership Style        │
│   • Presences of leadership style│
│   • Extent of use leadership style│
│   • Influence of priest leadership│
└─────────────────────────────────┘

┌─────────────────────────────────┐
│ Transformational Leadership Style│
│   • Presences of leadership style│
│   • Extent of use leadership style│
│   • Influence of priest leadership│
└─────────────────────────────────┘

┌─────────────────────────────────┐
│ Entertainment Leadership style  │
│   • Presences of leadership style│
│   • Extent of use leadership style│
│   • Influence of priest leadership│
└─────────────────────────────────┘

┌─────────────────────────────────┐
│ The Charismatic Leadership Style│
│   • Presences of leadership style│
│   • Extent of use leadership style│
│   • Influence of priest leadership│
└─────────────────────────────────┘
```

Youth Participation in Church Activities
- Youth magazine
- mass attendance
- Talent & cultural show
- fellowships & seminars
- choir singing
- retreats & recollections
- visits to Holy sites
- Bible apostolate

- Modern Technology
- Societal Cultural practices
- Attitude of church leaders on youth
- Attitude of youth to leadership

Intervening variables

Figure 1.1: Conceptual Framework

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter provides a discussion of the research methodology that was used in this study. It discusses the research design especially with respect to the choice of the design. It also discusses the population of study, sample and sampling techniques, data collection methods as well as data analysis and data presentation methods to be employed in the study.

3.2 Research Design

This study adopted a descriptive cross-sectional survey design which Orodho (2003) describes as a method of collecting information by interviewing or administering a questionnaire to a sample of individuals. Orodho and Kombo (2002) recommends this method to be used when collecting information about people's attitudes, opinions, habits or any of the variety of education or social issues. The researcher considered this research design appropriate for this study as it focused on collecting information from respondents on their attitudes and opinions on how priests' leadership styles influence youth participation in church activities. Kombo (2010) quoting Kerlinger (1973) notes that descriptive studies are not restricted to fact finding but may often result in the formulation of important principles of knowledge and solutions to significant problems.

3.3 Population

According to Mugenda and Mugenda (2003), a population refers to an entire group of individuals, events or objects having common observable characteristics. In other words, population is the aggregate of all that conforms to a given specification.

This study targeted all the priests currently working in the Catholic Diocese of Meru and all the Catholic youth groups in all the 58 parishes. The accessible population was made up of 187 priests and 58 youth groups.

3.4 Sampling procedure

This study used stratified sampling and simple random sampling. The respondents were grouped into two strata of diocesan and missionary priests and into 58 youth groups. Within each stratum, simple random sampling was used to identify the individual respondents. This provided equal opportunity to each individual to be selected for the study (Creswell, 2003).

The sample for this study is 30% (n=56) of the accessible population of priests, who were selected through a proportional stratified selection between Diocesan priests and Missionary priests, and 21% (n=10) of the youth groups in the diocese whereas a 10% sample is recommended for descriptive surveys (Mugenda and Mugenda, 2003).

Table 3.1: Sample Matrix

Category	Population Size	Sample size	Percentage Sample
Diocesan priests	147	44	30
Missionary priests	40	12	30
Total	**187**	**56**	**30**

3.5 Data Collection Instruments

This research adopted a questionnaire, interviews, observation and Focus Group Discussion (FGD) as its key data collection methods. The questionnaire was designed for priests to capture data deemed relevant to the study. The interviews were used to facilitate easy collection of information from respondents who preferred to volunteer information orally instead of filling it themselves. The researchers found this

appropriate considering that majority of the respondents are not office people but field personnel. The same set of statements on the questionnaire was used for the interview sessions. According to Mutai (2000), an interview is in a sense an oral questionnaire. Instead of writing the response, the respondent gave the needed information orally and there was a one-on-one interaction. Observation was used in this study as a distinct way of collecting data by observing the actual activities during field survey. Under the observation method, the researcher participated in the daily life of the people under study, observing things as they were actually happening, listening to what was being said and noting them down without attracting the attention of anyone else.

The FGD aimed at capturing information from the youth considered appropriate to this study. This qualitative method of data collection is an in depth discussion by a small group led by a facilitator on a given subject of research and practical significance. It is based on group dynamics and is most successful where as many characters as possible in a group are encouraged to discuss freely. The researcher made sure the FGDs were successful by conducting a prior training of the facilitators, limiting the group to only ten members and putting in place a manual to guide the discussion (see appendix II). The facilitators were also coached on how to explain target groups about the nature of the study and why only a few in the entire community are being asked to participate. They were also cautioned against revealing what was to be discussed to eschew conditioning the group and hence bias the findings. The participants were made to understand the research was purely for academic purposes and the findings, besides helping the clergy to serve them better, would be placed in public domain for all to savor them. Finally the timetable for the discussion was explained to make sure the participants got all the information they needed to take part in the discussion.

3.5.1 Questionnaires for Priests

A questionnaire is a pre-formulated written set of questions to which the respondents record their answers (Sekaran, 2003). The structuring of the questionnaire employed in the study was based on the variables that are identified in the study. Section A of

the questionnaire had six items and captured personal details on the priests while Section B of the questionnaire had 21 attitude items and captured responses that answered the research questions and contained Likert scale type of questions where the priests were required to indicate their level of agreement with statements that express a favourable or unfavourable attitude towards a concept being measured. This scale is a bipolar scaling method measuring either positive or negative response to a statement. A five ordered response levels scale were used which are; - 5= strongly agree, 4= agree, 3=not sure 2=disagree and 1=strongly disagree. Primary data was collected using questionnaires with both structured and unstructured questions.

3.5.2 Youth Focused Group Discussion

The information from the youth was collected through a focus group discussion composed of six (6) members of each sampled parish youth group, who were identified through a simple random method. The Group discussions were moderated by a hired research assistant. This method was chosen due to its appropriateness in ensuring the youth express their views on the various issues raised in the FGD guide in appendix II.

3.5.3 Validity

According to Sekaran (2001) testing goodness of data by testing the reliability and validity of the measures is a pre-requisite for data analysis. In order to ensure validity the questionnaire was composed of carefully constructed questions to avoid ambiguity and in order to facilitate answers to all the research questions. The instrument was presented to the project supervisors and to the randomly sampled priests who ascertained its face validity.

3.5.4 Reliability

The questionnaire was pre-tested in a pilot study of 31 priests from non- sampled population (those not part of the study sample population), after which corrections and adjustments were done. The consistency of measure for this study was by use of Cronbach's Alpha, a reliability coefficient that indicates how well the items in the data collection instrument are positively correlated to one another (Hatcher, 1994). The content reliability of the research instrument was tested for internal consistency

by use of Cronbach's Alpha with a 60% acceptance level through an analysis of the data collected on piloting the instrument.

A pilot test on the questionnaire was carried out in ten parishes from priests who were not in the final sampled respondents. Forty questionnaires were issued to randomly selected respondents in the ten parishes as laid below on table 3.2

Table 3.2: Pilot Test

No	Name of Parish	Total Issued	Total Returned	Percentage Returned
1	St. Joseph Cathedral	4	4	100
2	Chaaria	4	3	75
3	St. Peter – Kajuki	4	2	50
4	Gatimbi	4	4	100
5	Amung'enti	4	3	75
6	Kianjai	4	2	50
7	Igoji	4	4	100
8	Materi	4	3	75
9	Mutuati	4	3	75
10	Timau	4	3	75
	Total	**40**	**31**	**78**

Out of the forty questionnaires issued, thirty one were returned while nine were not returned. This represents a 78% (n=31) response rate. Some few response areas were omitted by the respondents but the research contacted them to complete the filling of the omitted areas. Some respondents noted that the questionnaire was lengthy. This was an indication that during the actual data collection there was need for consistent follow-up and reminder by the research to minimize any form of response fatigue that may arise from the questionnaire length. The questionnaire was also discussed with the supervisors. The pilot test responses and discussions with the supervisors enabled the enhancement of the validity and reliability of the questionnaire.

The reliability of the questionnaire was tested by subjecting questionnaire response areas to the Cronbach's alpha test. The test produced a Cronbach alpha reliability coefficient of 0.8132. According to Kurpius and Stafford (2006) a reliability

coefficient of zero indicates that the test scores are unreliable while on the other hand the higher the reliability coefficient, the more reliable or accurate the test scores. A reliability coefficient is a numerical value that can range from zero to one. Burns and Grove (2005) recommend that a correlation coefficient should be around 0.70 for a newly developed tool. It can therefore be comfortably concluded that the reliability of the questionnaire is adequate and can be relied upon to produce information and results for study conclusions.

3.6 Data Collection Procedures

The questionnaires were hand delivered to the respective priests accompanied with a self- introduction letter at their respective parishes. The respondents were requested to complete the questionnaires within a period of five days and follow-up was made via short messages and telephone calls. This method of reminder helped to maximize on the response rate.

3.7 Data Analysis Techniques

Given the nature of study objectives and research questions a combination of quantitative and qualitative methods of data analysis is appropriate. In qualitative analysis the researcher used derivation of explanations and made use of interpretations of the findings based on descriptions. The concern is on description of patterns and uniqueness in the data collected. Qualitative data was analyzed based on responses to structured statements. Qualitative data was analyzed based on a combination of results from the quantitative analysis and interviewer notes on the questionnaires. Percentages and frequencies have been used for descriptive analysis of the background characteristics of the respondents. The findings are presented in table's charts and percentages. Microsoft excel and statistical package for social sciences (SPSS) were both used to aid in analysis of the collected data. The responses were sorted, coded and input into the software to construct graphs, tables and descriptive statistics to help in interpreting the results.

The responses from the questionnaires were classified according to the objectives they were meant to address. Each category of references on the likert scale questionnaire were coded with numeric values which aided their input into the software. For

example strongly agree was given a numeric value of 5, agree =4, neutral=3, disagree=2 and strongly disagree =1. Responses from interviews and observations which were qualitative in nature were grouped by use of content analysis. Content analysis categorises phrases, describes the logical structure of expressions and ascertains associations, connotations, denotations, elocutionary forces and other interpretations (Mugenda and Mugenda, 2003) This method was chosen because of its strength in compressing lengthy interviews and conversations. Data and information was classified into various themes for ease of analysis. This method was mainly used on the discussions from the focus group discussion.

3.8 Ethical Considerations

In conducting this study, the researcher only sought for information that was directly required for the purpose of the study. More importantly, a full disclosure of the purpose of the study was made to the respondents and their identities protected by a non-disclosure requirement on the data collection instrument. Finally the study findings were shared with the respondents and the parishes that were involved in the form of a project report.

3.9 Operationalization of Variables

Each objective of the study has an independent and dependent variable. The table below describes how each variable was identified and measured in order to address the research objectives. Operationalization of variables involves the construction of actual, concrete measurement technique and the creation of operations that will result in the desired measurements. It also entails the development or choice of specific research procedures (operations) that will result in representing the concepts of interest.

Table 3.3: Operationalization of Variables

Objective	Variable	Indicator	Measurement	Scale	Data Analysis
Establish the extent to servant leadership influences youth participation in church activities in diocese of Meru	Servant leadership style,	Presences of style	Priest's awareness of style	Binary categorical	Descriptive statistics
		Extent of use	Frequency of priest practicing style	categorical	Descriptive statistics
		Influence of priest leadership	Acceptance/resistance by the youth	Categorical	Descriptive statistics
		Influence on church activity participation	Milestones attainment of youth activities.	Categorical	Descriptive statistics
Assess the extent to which transformational leadership influences youth participation in church activities in diocese of Meru	Transformational leadership style,	Presences of style	Priest Awareness of style	Binary categorical	Descriptive statistics
		Extent of use	Frequency of priest practicing style	categorical	Descriptive statistics
		Influence of priest leadership	Acceptance/resistance by the youth	Categorical	Descriptive statistics
		Influence on church activity participation	Milestones attainment of youth Activities	Categorical	Descriptive statistics
How does Entertainment Leadership model influence youth participation in church activities in diocese of Meru	The Entertainment Leadership	Presences of style	Priest's awareness of style	Binary categorical	Descriptive statistics
		Extent of use	Frequency of priest practicing style	categorical	Descriptive statistics
		Influence of priest leadership	Acceptance/resistance by the youth	Categorical	Descriptive statistics
		Influence on church activity participation	Milestones attainment of youth Activities	Categorical	Descriptive statistics
Determine in what ways Charismatic Leadership model influence youth participation in church activities in diocese of Meru	The charismatic Leadership	Presences of style	Priest's awareness of style	Binary categorical	Descriptive statistics
		Extent of use	Frequency of priest practicing style	categorical	Descriptive statistics
		Influence of priest leadership	Acceptance/resistance by the youth	Categorical	Descriptive statistics
		Influence on church activity participation	Milestones attainment of youth activities	Categorical	Descriptive statistics
Establish how priest's leadership style influence youth participation in church Activities.	Participation in Church Activities	Active participation	Number of times	Numerical	Descriptive statistics
		Level of participation	Number of youths participating	Categorical	Descriptive statistics
		Reason of participation	Motivation factors to youth participation	Categorical	Descriptive statistics
		Effect of participation on the youth	Milestones attainment of youth Activities	Categorical	Descriptive statistics

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION, AND INTERPRETATION

4.1 Introduction

This chapter presents and discusses the findings from data analysis based on the specific objectives of the study.

4.2 Response Rate

After adjusting the questionnaire with the pilot test responses the research assistants were deployed to the field. The data for this study was collected and analysed within two and half months (May–July, 2012) using a questionnaire, interviews and focus group. The questionnaire was administered to 56 priests comprising of 19 missionary priests and 37 diocesan priests. Out of the 56 questionnaires, 48 were successfully completed and returned to the researcher by respondents giving a response rate of 86% (n=48), a figure considered substantially sufficient for the study. They comprised of 32 diocesan priests and 16 missionary priests. On the focus groups, there was a plan to conduct 12 focus group discussions. This was found to be logistically expensive and tedious and was also found that the responses were homogeneous in nature. It was therefore later decided to conduct 7 focus groups which were all done successfully.

4.3 Demographic Characteristics of the Respondents

The basic information regarding the respondents is presented figuratively in the subsequent section under the headings of; priest orientation, age, years of priesthood at Meru diocese and involvement in youth matters.

4.3.1 Priest's Orientation

The questionnaires were responded to by 48 priests of whom 32(67%) were diocesan priests and 16(33%) were missionary priests as presented on table 4.1 below.

Table 4.1: Priest's Orientation

Category	Number	Percentage
Diocesan Priests	32	67
Missionary Priests	16	33
Total	**48**	**100**

4.3.2 Age of Respondents

The age distribution of the respondents is presented on table 4.2 below.

Table 4.2: Respondents Age Distribution

Age Bracket	Number	Percentage
Below 25 Yrs	0	0
26 to 34 Yrs	10	21
35 to 44 Yrs	18	38
45 to 54 Yrs	13	27
Above 55 Yrs	7	15
Total	**48**	**100**

From the above table it is observed that many priests serving in CDM are in their prime age (35-44yrs).

4.3.3 Years of Priesthood in CDM.

The priests were asked to indicate the duration they have served in CDM and their responses are shown on table 4.3 below.

Table 4.3: Years of Priesthood in Meru Diocese

Years Range	Years	Percentage
0 - 10 Yrs	15	31
11 - 20 Yrs	17	35
21 - 30 Yrs	10	21
31 - 40 Yrs	4	8
41 - 50 Yrs	2	4
Over 50 Yrs	0	0
Total	**48**	**100**

From table 4.3 above it is observed that majority of the priests have served in CDM for between 11 to 20 years followed closely by those with between less than one to ten years of service.

4.3.4 Youth Activities Management Responsibilities

The priests were requested to indicate whether they were involved in any youth activities management responsibilities and 96% (n=46) of them responded to the affirmative as shown on table 4.4 below.

Table 4.4: Priests Involvement in Youth Activities

Participation in Youth Activities	Priests	Percentage
Yes	46	96
No	2	4
Total	**48**	**100**

4.3.5 Youth Focus Group Discussion

In order to validate the responses of the priests and to understand how leadership styles influenced youth participation in church activities, focus group discussions were organized for the youth. The guideline for the FGD was a series of statements which sought to get the views of the youth on the various leadership styles. Below are the rankings of youth responses on the various types of leadership based on both their

perceptions and their experience on the four leadership styles. There were 7 (seven) focus group discussions of which 6 (six) of them had 6 (six) participants and one had 5 (five) participants making up a total of 41(forty-one) participants. The focus groups were coordinated by the researcher while moderation was done by appointed research assistants. Though the initial plan was to have the focus groups moderated by priests, the youth expressed their dissatisfaction and hence priests were omitted throughout the discussions. The omission of priests made the youth participants more comfortable and they expressed their ideas more freely. The parishes where the FGDs were carried out are as shown on table 4.5.

Table 4.5: Sampled FGD Parishes

Parish	No. of Participants
St. Mark-Katheri	6
St.Massimo	6
St.Thomas-Athi	6
St.Joseph-Cathedral	6
Gatimbi	6
St. Peter-Kajuki	6
Materi	5
Total	**41**

The detailed results of the focus group discussions are attached under appendices III, IV and V.

4.4 Analysis, Presentation and Interpretation

This section presents data analyses and interpretations of the resultant analyses.

4.4.1 To establish the extent to which servant leadership influences youth participation in church activities in CDM.

The aim of objective (i) was to establish the extent to which servant leadership influences youth participation in church activities in CDM.

This objective was tested using two methods from the priests. One method was through categorical responses where the respondent priests were required to choose a

'yes' or a 'no' response while the other was through a likert scale questionnaire. The summary is laid on tables 4.6 and 4.7.

Table 4.6: Summary of Categorical Responses – Servant Leadership style

Statement	Responses		Total
	Yes	No	
Do you practice Servant leadership style in managing church related youth activities?	46	2	48
Do you as a priest always treat the youth like important people in the church?	44	4	48
Are you always ready to show the youth humility in managing the church activities?	42	6	48
As a priest do you always show the youth how to get involved in the church activities?	45	3	48
Mean	**44.25**	**3.75**	**48**
Standard Deviation	**1.71**	**1.71**	

The summarized responses on table 4.6 indicate that majority of the priests who participated agreed to the existence of servant leadership among themselves. Forty six of them agreed that they practiced servant leadership in their work within the youth activities. The overall average score of positive responses of 44.25 out of a maximum mean score of 48 is clear that very few priests did not agree with the questions posed regarding the existence and practice of servant leadership style in youth related activities. This indicates that the extent or degree of agreement was 92.2% (n=44.25) indicating that the priests were applying servant leadership style in managing and coordinating youth activities in the church.

Table 4.7: Likert Scale Responses- Servant Leadership

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Stad-Dev
	1	2	3	4	5			
The priest should always treat the youth like important people in the church.		4	4	30	10	48	3.96	1.04
The priest to always be ready to show the youth humility in managing the church activities.		3	5	34	6	48	3.90	1.17
The priest should always show the youth how to get involved in church activities.		1	2	30	15	48	4.23	1.13
Average							**4.03**	**1.11**

The same questions under table 4.6 were converted into statements and the results presented on table 4.7 correlates with the results on table 4.6. With a mean score of 4.03, majority of the priests agreed that it was good to involve the youth in church activities. The results on the two tables show that priests were agreeable on the high existence of servant leadership style within the youth activities. On a likert scale of 1 to 5 and with an actual average score 4.03 as shown on table 10 above, this indicates the extent of application of servant leadership in management of youth activities in the diocese. This extent of application of servant leadership style on youth activities in the CDM is hence 80.6% (n=4.03) out of a possible 100% (n=5).

However arising from the youth focused group discussions the youth felt that they were not attracted to church activities where servant leadership was applied. They expressed their dislike for servant leadership style. The youth FGDs indicated a ranking order of various leadership styles in terms of their capacity to influence them to participate in church activities as follows; entertainment, transformational, charismatic and servant leadership. From the youth FGDs some two striking comments were noted by the moderators where the youth asserted that "this style is

very boring and in many instances does not provoke radical thinking" and another one who said "this style is not what we want because it is too traditional and conservative, it has a lot of rules, there is no freedom in this style.....". These types of comments were noted in all the FGDs that were held and the comments attracted a lot of support from the participating youth. It is therefore evident that servant leadership style may not influence the youth adequately to participate in church activities.

4.4.2 To determine how transformational leadership influence youth participation in the church activities in CDM.

The aim of objective (ii) was to determine how transformational leadership style influence youth participation in church activities in the CDM. Tables 4.8 and 4.9 below show results from analysis of priests' responses on transformational leadership in managing youth affairs in the church.

Table 4.8: Summary of Categorical Responses – Transformational Leadership

Statement	Responses		Total
	Yes	No	
Do you practice Transformational leadership in managing church related youth activities?	38	10	48
As a priest do you always train the youth to be future leaders in the church?	47	1	48
Do you, as a priest, always train the youth to manage their church activities?	38	10	48
As a priest do you ensure continuity of youth programmes in your absence	47	1	48
Mean	42.5	5.5	48
Standard Deviation	5.20	5.20	

Under transformational category of leadership, there were mixed results from the various questions although majority of the priests agreed to existence of transformational leadership within their involvement with youth activities. Priests agreed that they trained youth to be future leaders and they ensured continuity of youth programmes in their absence indicating that they practiced a certain degree of delegation in their work. The extent of agreement of the existence of transformational leadership style in managing church youth activities was 88.5% (n=42.5).

Table 4.9: Likert Scale Responses – Transformational Leadership style

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Stad-Dev
	1	2	3	4	5			
The priest should always train the youth to be future leaders in the church.	1	9	31	7		48	3.92	1.06
The priest should always train the youth to manage their church activities.	5	8	29	6		48	3.75	0.96
The priest should ensure continuity of youth programmes in his absence.		4	28	16		48	4.25	1.08
Average							**3.97**	**1.03**

Under table 4.9 in the likert scale statements for the transformational leadership style the priests' responses conformed to their responses under table 4.8 that they trained the youth for future roles and they delegated to ensure continuity of the programmes they are managing within their jurisdiction. On a scale of 1 to 5, the extent of priests' agreement on their use of transformational leadership in managing youth activities in the church was 79.4% (n=3.97).

During the interviews with the youth, they felt that transformational leadership style was practiced by some priests. The youth felt that this is the leadership style which closely matches their expectations of leadership. Across the youth FGDs held there was concurrence with majority of them agreed that priests who practice

transformational leadership attracted them more than those who practiced servant leadership. Some of the excerpts of the youth discussions were like…" …at least this one is better ….it bridges the generation gap…."……." this style goes with times and situations…………"…….." it is dynamic……..it is very life to current situations and to the happenings in the environment and you can learn new things". These comments on transformational leadership style were reflected in a majority of the discussions and the youth felt attracted to priests who practiced the style in running their affairs.

4.4.3 To find out how entertainment leadership model influence youth participation in the church activities in CDM.

Objective (iii) was meant to find out how entertainment leadership influence youth participation in church activities in CDM. Results of priest responses on entertainment leadership are presented on table 4.10 and 4.11 below.

Table 4.10: Summary of Categorical Responses –Entertainment Leadership style

Statement	Responses		Total
	Yes	No	
Do you practice the Entertainment Leadership in managing church related youth activities?	36	12	48
Do you think the church activities should be more of entertainment for the youth?	7	41	48
Do you agree the priest should ensure the church activities are entertaining to the youth?	42	6	48
Do you ensure entertainment-oriented youth activities have more time than other youth activities in the church?	26	22	48
Mean	**27.75**	**20.25**	**48**
Standard Deviation	**15.33**	**15.33**	

Table 4.11: Likert Scale Responses – Entertainment Leadership style

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Stad-Dev
	1	2	3	4	5			
The church activities should be more of entertainment for the youth.		3	9	31	5	48	3.79	1.05
The priest should ensure the church activities are entertaining enough to the youth.			7	31	10	48	4.06	1.08
The priest should ensure entertainment-oriented youth activities have more time than other youth activities in the church		7	14	23	4	48	3.50	0.75
Average							**3.78**	**0.96**

Table 4.10 and 4.11 show that priests' responses on entertainment leadership produced quite some mixed results and the variability of responses was quite high. This is clearly demonstrated by the close mean score of 27.75 for yes and 20.25 for no responses. The standard deviation of 15.33 is also quite high, which is again a manifestation of the variability of responses and results. Majority of the priests did not agree with the need to have more entertainment in the church for the sake of the youth. There was also almost a tie in the responses on the amount of time that should be allocated to entertainment activities in the church with 26 agreed to having more time while 22 disagreed with allocation of more time to entertainment activities. Overall the extent of agreement by priests on the application of entertainment leadership was 56.8% (n=27.75) while the extent of disagreement was 42.2% (n=20.25).

Just like the categorical responses on table 4.10, the responses on the likert scale presented on table 4.11, the priests showed variations in their responses. Similarly the priests had diverse variations on the allocation of time for entertainment in the church. The extent of agreement by the priests of the need to apply entertainment in running youth activities in the church was 75.6% (n=3.78).

The youth focus group discussions revealed that from a perception point of view the youth ranked entertainment style of leadership as the most desirable for them with a

mean score of 4.39 and they ranked servant leadership as the least effective for them with a mean score of 3.38. Their experiences on the actual practice of the leadership styles in the day to day running of the church, they ranked entertainment as the least practiced style with a mean score of 2.8 while according to them the most practiced leadership was transformational with a mean score of 3.94.

The discussions with the youth produced views on this leadership which was contrary to the views and responses from the priests. The youth felt that this is the kind of leadership that can keep them attached to church activities. However arising from the responses of the priests they practiced this style quite sparingly since they felt is wasn't an effective method of running youth activities. Some comments from the youth indicated like they were looking for a leadership style that will help them vent and release their pressure. The youth said that they wanted a situation where the priests can use music, drama and other forms of entertainment in the church. Some of the excerpts for the discussions were very forceful on what they preferred, as follows; "..this is the kind of style that we need....it reflects our time "......" life has changed and our church leaders need to appreciate this fact....and include entertainment in the church".......". This is the only way to keep us engaged and interested". It can therefore be inferred that if the priests were practicing entertainment leadership style, there would be more youth getting involved in church activities than is otherwise the case currently.

4.4.4 To determine in what ways charismatic leadership style influence youth participation in church activities in CDM.

Objective (iv) was meant to determine in what ways charismatic leadership style influence youth participation in church activities in CDM. Tables 4.12 and 4.13 show the responses from priests on charismatic leadership style.

Table 4.12: Summary of Categorical Responses – Charismatic Leadership style

Statement	Responses		Total
	Yes	No	
Do you practice Charismatic Leadership in managing church related youth activities?	43	5	48
Do you as a priest inspire the youth, through encouragement, to participate in church activities?	46	2	48
Does your presence in church related youth functions inspire their participation in church activities?	38	10	48
Do you always strive to create positive attitude towards church activities among the youth?	42	6	48
Mean	**42.25**	**5.75**	**48**
Standard Deviation	**3.30**	**3.30**	

Results on table 4.12 indicate that priests agreed that they were using charismatic leadership by inspiring the youth through encouragement to participate in church activities. However there were variations on the response on whether the presence of priest in church youth programmes inspired them to participate in church activities. This indicates that some priests had doubts on their inspiration capability on the youth. On a maximum degree of 48, the actual results indicate priests' extent of agreement of charismatic leadership style was 88% (n=42.25).

Table 4.13: Likert Scale Responses – Charismatic Leadership style

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Mean	Stad-Dev
	1	2	3	4	5			
The priest leadership should be attractive to the youth.	3	3	38	4		48	3.90	1.34
The priest should be able to inspire the youth, through encouragement, to participate in church activities.	1	1	44	2		48	3.98	1.61
The presence of the priest in church related youth functions should inspire their Participation in Church activities.	1	12	30	5		48	3.81	1.02
The leadership of the priest should create positive attitude towards church activities among the youth.		2	39	7		48	4.10	1.39
Average							**3.95**	**1.34**

Under the likert scale responses summary on table 4.13, the priests agreed that they created positive attitude towards youth church activities in an effort to encourage youth participation. On a likert scale of 1 to 5 and with an actual mean score of 3.95, this indicate 79% (n=3.95) extent of priests agreement that charismatic leadership was important to leadership and mentoring of youth activities in the church.

The youth on the other hand, from their focused discussions, did not have high preference for charismatic leadership style. Majority of the youth understood clearly the nature of charismatic leadership style. They showed preference of priests who had charisma in their leadership. Apart from the influence of transformational style on youth participation in church activities, the next influence came from charismatic leaders' style. The youth appreciated that this style requires gifted priests and they had even to comment and say," this one requires a gifted person …..you can't just play it in a charismatic way unless you have innate ability and capabilities".….this is good

for influencing people to buy ideas........I don't think it can be very popular like entertainment style......" ....."normally leaders with charisma influence people and are able to attract the youth to get involved....". This therefore indicates that charismatic leadership style may not influence the youth to participate in youth activities as can be done through entertainment style.

The most notable results from both the priests and the youth are the mixed views on what the appropriate leadership for the youth and their activities should be. The majority of priests, for example, do not agree that entertainment is a good way of running youth activities in the church while the youth belief this to be the best leadership style to run their affairs and activities and even to attract them to take part in them (Church activities).

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents summary of findings, the conclusions reached from the results of this study and its implications for practice and research. Recommendations are also made and areas for further research proposed.

5.2 Summary of Findings

Based on the study findings presented in chapter four, the findings can be summarized in two key areas that of findings from the responses of the priests and that of findings from the youth FGD as depicted in table 5.2.1 below.

5.2.1 Summary of Findings for Priests

Table 5.1: Summary of Findings

Objective	Findings	Remarks
Establish the extent to which servant leadership style influences youth participation in church activities in CDM.	Priests preferred and practiced servant leadership and they viewed this as the type of leadership style for coordinating the church youth activities. However the youth viewed this type of leadership style as the least practical in managing their participation in youth affairs.	The findings reveal a conflict of preference for leadership style in managing youth activities. Despite this conflict the youth were still participating in church activities because they felt that transformational leadership closely matched their ideally preferred leadership style; that is, entertainment

Objective	Findings	Remarks
Determine how transformational leadership style influence youth participation in church activities in CDM.	This was the second preferred method of leadership for the priests and they used it in coordinating youth activities in the church. The youth viewed transformational leadership as the style that was used by the priests in the church while the priests believed that their preferred style was servant leadership.	Transformational leadership was one of the leadership styles that was attracting the youth to church activities because it bears some close resemblance with their most preferred leadership style (entertainment) as it is dynamic, stimulating and alive to current developments.
Find out how entertainment leadership style influences youth participation in church activities in CDM.	Entertainment leadership style was the least preferred and used by the priests and they felt it was not an effective way of coordinating youth activities in the church. The youth preferred this as the most attractive way of leading them	Entertainment leadership was preferred by the youth due to their age and the excitement it generated compared to other styles. Youth generally like exciting affairs and hence their preference for this style. On the contrary the majority of the priests do not consider this style as suitable in coordinating and attracting the youth to get engaged in church activities.
Determine in what ways charismatic leadership style influence youth	Charismatic leadership style was also appreciated and practiced by the	Youth in CDM are agreed that charismatic leadership style is

Objective	Findings	Remarks
participation in church activities in CDM.	priests and was the third preferred style after servant and transformational styles. The youth felt that some priests applied the style in managing church affairs.	special in a way as it requires innate personality traits. It is therefore a style that may only be practiced by naturally gifted priests.

5.3 Discussions

This section discusses the findings presented in chapter four which will guide conclusions and recommendations of this study.

5.3.1 Servant Leadership and Youth Participation

Richards and Martin (1981) stress that servant hood leadership is the model for Christian leadership. Results indicate that the priests have a high preference for this leadership style and they have indicated immensely that they prefer and practice it in furtherance of youth activities as Richards and Martin (1981) concurs that rather than being superior, a servant leader spends his/her life ministering among others. In other words, servant hood leadership means spending time to train or to show how ministry may be carried out. This is the kind of leadership that Jesus recommends for his followers in Matt.20:28. Farling, Stone, and Winston, (1999) assert that servant leaders find the source of their values in a spiritual base with an aim of empowering followers and this allows the servant leader to act on his or her embedded values. However, the FGD of the seven youth groups ranked this leadership as the least effective in attracting the youth to get engaged church activities. This is already a conflict between the followers and the leaders in terms of their opinion on the most appropriate leadership style. It is therefore worthy for this perception conflict to be resolved for the purpose of harmony and unity of direction in youth ministry in the church.

The parish management can organize for youth seminars with the aim of ensuring that the priests convince the youth on what it entails to have servant leadership while the

youth also take advantage of the same forum to articulate their views on why they have a lesser liking for servant leadership. Knowing that the youth constitute the future leadership of the church, the Church authorities should take this matter seriously by trying to induct the priests into more modern and acceptable styles of youth management. It is a known fact that the world has become a global village and it is not possible to delineate the church youth from other youth. The media has become a single most influencer of youth lives and perception about life. It is therefore good for the priests and church authorities to understand these important components of the youth's living environment. Youth are more aware of their rights and why they need to be led in a style that fits their needs and circumstances.

5.3.2 Entertainment Leadership and Youth Participation

The youth rate entertainment leadership style as the most appropriate in managing their affairs as opposed to the priests who felt that this was the least effective. This again presents another variance on the leadership style that priests and the youth prefer. It is important for the church management to strive to reconcile this huge deviation on leadership perceptions. Although this manifestation is emerging from the youth in CDM,it is possible that this could be a country-wide phenomenon which the wider church leadership and community will need to address. From the findings of this study it is clear that there is a leadership divide in CDM due to the age group, training and orientation of the priests.

Shawchuck and Heuser (1993) assert that Christian leadership is not merely management, not merely equipping, but the two can hardly be separated. They assert that leadership is seeing that the right things are done. It is therefore proposed that refresher courses be offered to the priest to assist them appreciate the importance of entertainment leadership style and how to apply it in managing youth activities in the church. Youth love excitements and if this can be used to enhance their participation in church activities then the better. A majority youth have on many occasions failed to participate in the church activities especially once they come of age and one thing they cite most is lack of exciting activities in church programmes. As much as the priests dislike the entertainment style, it is highly recommended that this style of

leadership be blend with other styles for maximum output and participation not only by the youth but also by the entire congregation. Such a move will be in the right direction as it will have taken into account the warning made by Reid (1979) that churches that run social activities must be quite clear that they will not win people for Christ, but for the entertainment and that to depend on entertainment only will not bring the young people into spiritual maturity with God.

5.3.3 Transformational Leadership style and Youth Participation

Results indicate that transformational leadership was rated well by both the priests and the youth as being used and also as an important leadership style in youth ministry. This style calls for leaders who possess the knowledge and skills of transforming situations and people. This style of leadership is dynamic and this perhaps explains why the youth rate it quite well. It is quite close to entertainment leadership. The contribution of this study to transformational leadership style in the church is that it should be entrenched in all spheres of church leadership because it moves with the changes in the world's events and state of affairs. This could be the only leadership style holding youth into the church but if it was well combined with entertainment, the youth will upscale their interest in church affairs. This finding is supported by Avolio and Bass (2002) who found that transformational leaders stimulate their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways. By blending it with entertainment leadership style will ensure balanced outcomes and therefore help to avoid the dangers of solely using entertainment leadership as cautioned by Reid (1979); Robbins (1990); and Yaconelli (1999).

5.3.4 Charismatic Leadership and Youth Participation

Charismatic leadership was also ranked as a fair style in church matters. This style requires a gifted priest because it is an innate style. Charismatic leadership should be blend with other styles of leadership to check the excesses of the leader.

Transformational and charismatic leadership are central to the success and survival of today's organizations. It seems, however, that their actual potential has not been

recognized by church leaders around the globe. In times of crises and turbulence in the church these two styles can come in handy. DeCelles (2004) warns that many organizations have witnessed their high rank leaders going corrupt even when they are charismatic. He further says that charismatic leaders are excellent communicators and can lure huge following and without any check on the power and influence, it doesn't take long before the charismatic leader goes corrupt. He recommends a process of checking the excesses of charismatic leaders.

5.4 Conclusions

This study has produced results on the divergence of leadership needs between the priests who are ordinarily above forty years old and the youth who are otherwise young in thought and action. As much as several writers raise caution against entertainment leadership, there is need to evaluate the proposed cautions and modify entertainment leadership to suit the needs of the youth and the church. From the FGD it is clear that the youth are not interested in a lot of servant leadership because they feel it is outdated, boring and restrictive and closes itself from contemporary world's developments.

It is due to the entertainment style of leadership that have made many young people in Kenya to join evangelical churches because their leaders employ more transformational and entertainment leadership while some of them are equally charismatic. This challenge has forced several mainstream churches to adjust their management of youth affairs and hence this study is a big wake-up call to the Catholic Church leadership to establish mechanisms of strengthening the mentorship and leadership of the youth. This will help to balance the cultural and training orientation of the priests and the youth expectations. It is common practice nowadays in Kenya to see parents and their youthful children attending different churches on Sundays and its all rooted in leadership styles and hence the need for the church leadership to address this conflict and divergence that is even spreading to the families.

5.5 Recommendations

The conclusions made above guide the recommendations. The following key recommendations are important in ensuring good practice of leadership not only in the

Catholic Diocese of Meru but also the church fraternity at large. It is recommended that the church leadership in CDM engages the youth with an objective to appreciate the leadership divide among the priests and the youth. The youth prefer to be led by use of entertainment style while the priests prefer the more conservative servant leadership. The leadership style preferred by the youth is more revolutionary but it fails to accommodate a wide range of interest group and hence the need to harmonize the leadership orientation of all groups in the church. The youth are the future of the church and it is always good to ensure they develop a sense of belongingness to enable then become constructive in their church involvements.

Charismatic leadership was less preferred by both the priests and the youth yet it is the leadership that has been used by the most influential leaders of the world like Jesus Christ and other global powerful leaders. The church leadership should be keen to identify priests with charismatic traits and invest in developing them. Such leaders are bound to cut across all ages and race due to their attractive prowess and the ability to use innate abilities to make things happen. Contrary to popular belief that charismatic leaders are mainly in the political arena, the church leadership should appreciate the benefits that this leadership can produce for the general welfare of the church.

Talented youthful leaders should be identified by the church and groomed in order to take over future church leadership. It is by incorporating such young talented leaders in the church that the church will make the other youth feel appreciated and recognized in the church. This will be a way of bringing the youth on board to be able to appreciate the mix of leadership needs and challenges for both the youth and the priests and be able to blend them and create leadership harmony.

5.6 Suggestions for Further Research

Due to time and budgetary constraints this study fully focused on its stated objectives and it was not possible to cover other pertinent matters found in the field during the data gathering process. This study therefore had finite objectives which therefore

limited its scope. The following are suggestions for issues that call for further scholarly probe:

There is need to study CDM youth's preference for entertainment leadership more extensively and on a wider scope such as regional and national levels within the catholic fraternity, and by extension, at interdenominational platform with a view of establishing whether it's a countywide phenomena.

Further studies on the subject can be done by investigating other closely related variables such as priest's education background, experience and geographical background of the parishes they previously served.

This study can be replicated by administering the leadership orientations questionnaire not only to priests but also to lay leaders in the church and catholic teachers who have a huge impact on youth upbringing and well being.

The study may also be done with a larger sample which would enhance the validity and reliability of the conclusions reached

REFERENCES

Allen, Bob (2008). Counselor: *Digital age poses pastoral challenges to church.*
Retrieved on 2nd, July 2012 from
http://www.abpnews.com/content/view/3602/53/

Avolio. B. J., and Bass, B. M. (2002). Developing potential across a full range of
leadership cases on transactional and transformational leadership. Mahwah,
NJ: Lawrence Erlbaum Associates.

Blanchard, K. (2007). *Leading at a higher level.* Upper Saddle River, NJ: FT Press.

Bass, B. M. (1999). Two decades of research and development in transformational
leadership. *European Journal of Work and Organizational Psychology,*
8(1), 9-32.

Beer, M., and Eisenstat, R. A. (2004). How to have an honest conversation about your
business strategy. *Harvard Business Review, 82*(2), 10.

Brunsson, K. H. (2008). Some effects of Fayolism. *International Studies of*
Management & Organization. 38(1), 30-47.

Bass, B. M. (1985a). Leadership and performance beyond expectations. New York,
NY: The Free Press.

Bass, B. M. (1985b). Leadership: Good, better, best. Organizational Dynamics, 13,
26-40.

Bass, B. M. (1990a). Bass and Stogdill's handbook of leadership: Theory, research,
and managerial applications. (3rd ed.). New York: The Free Press.

Bass, B. M. (1990b). From transactional to transformational leadership: Learning to
share the vision. Organizational Dynamics, 18, 19-31.

Burns, N. and Grove, K.G. (2005). The Practice of Nursing Research: Conduct,
Critique and Utilization (5th ed.) Missouri: Elsevier Saunders.

Bass, B. M., and Avolio, B. J. (1994). Introduction. In B. M. Bass, & B. J. Avolio
(Eds.) Improving organizational effectiveness through transformational
leadership. Thousand Oaks, CA: Sage Publications.

Crainer, S. (2003). One hundred years of management. *Business Strategy*
Review, 14(2), 41- 49.

Cooley, W. (2005). *CES: Teaching members diligently.* Retrieved on July 6th 2012,
from http://www.lds.org/library/display/0,4945,40-1-3077-8,00.html

Caldari, K. (2007). Alfred Marshall's critical analysis of scientific management. *European Journal History of Economic Thought, 14*(1), 55-78.

Catholic Diocese of Meru (2012). Accessed on July 5th, 2012 from http://www.dioceseofmeru.org/

Chaves. M. (2006). H. Paul Douglass lecture: All creatures great and small: Megachurches in context. *Review of Religious Research, 47*(4), 329-346.

Cheatham, A., and Shen, E. (2003). Community based participatory research with Cambodian girls in Long Beach, California: A case study. In M. M. N. Wallerstein (Ed.), *Community based participatory research for health* (pp. 316-331). San Francisco: John Wiley & Sons Inc./Jossey Bass.

Creswell, J.W. (2003). A Framework for Design, in Research Design: Qualitative, Quantitative and Mixed Methods. Sage Publications, Thousand Oaks, CA.

Darmody, P. B. (2007). Henry L. Gantt and Frederick Taylor: The pioneers of scientific management. *American Association of Cost Engineers International Transactions.*

Drake, R. F. (2003). The role of values in servant leadership. *Leadership and Organization Development Journal, 22* (2), 76-83

DeCelles, K. A. and M. D. Pfarrer (2004). "Heroes or villains? Corruption and the charismatic leader." *Journal of Leadership & Organizational Studies* **11**(1): 67(11).

Freeman, A. W. (2004, January). Introduction: Focus on family involvement as an Extension of servant leadership at Livingstone College. *The Negro Educational Review, 55*(1), 7-8.

Fiedler, F. E. (1977). Job engineering for effective leadership: A new approach. *Management Review, 66*(9), 29-31.

Fernandez, J. A. (2004). Management in times of change: Lessons from *The Art of War. Business Strategy Review, 15*(1), 52-58.

Farling, M. L., Stone, A. G., and Winston, B. E. (1999). Servant leadership: Setting the stage for empirical research. The Journal of Leadership Studies, 6, 49-72.

Greenleaf, R. K. (1977). *Servant leadership.* New York: Paulist Press.

Greenleaf. (2012). Accessed on July 6, 2012 from http://www.greenleaf.org/whatissl/

Hoy, W.K and Miskel, C.G. (2001). *Educational administration: Theory, research and practice*, New Jesey : McGraw-Hill Inc.

Harris, J. I. (2002). The king as public servant: Towards an ethic of public leadership based on virtues suggested in the wisdom literature of the older testament. *Journal of Theology for South Africa* 113: 61.

Hamm, J. (2006). The five messages leaders must change. *Harvard Business Review,*
\   *84*(5), 114-123.

Holy Bible, New International Version. (1984). International Bible Society-Africa, Nairobi,

Hunter, J. C. (2010). Interview by Galen W. Jones, 6 August. Tape recording. Tabernacle Missionary Baptist Church, Lawrenceville,GA. *The Servant: A simple story about the true essence of leadership.* New York, NY: Crown Business.

Jennings, D. B. (2002). Those who would lead must first serve: The praxis of servant leadership by public school principals. *Dissertations Abstracts International, 63* (04), 1207. (UMI No. 3049171).

Jung, D. and J. J. Sosik (2006). "Who are the spellbinders? Identifying personal attributes of charismatic leaders." *Journal of Leadership & Organizational Studies* **12**(4): 12(15).

Jung, D. I., and Avolio, B. J. (2000). Opening the black box: An experimental investigation of the mediating effects of trust and value congruence on transformational and transactional leadership. Journal of Organizational Behavior, 21, 949-964.

Joy, Ngwendo. (2012). The Seed. *A magazine of Missionary Concern.* Vol. 24, p.25.

Kaiser, W. C. (2008). *Preaching and teaching from the Old Testament: A guide for the Church.* Grand Rapids, MI: Baker Academic.

Katz, R. (2004). *The human side of managing technological innovation* (2nd ed.).New York: Oxford University.

Kumar, R., Garg, A. K., Jagdale, S. C., and Advani, J. Y. (2004). Understanding employee cycle through exit interviews: Conceptual framework and case illustration. *South Asian Journal of Management, 11*(4), 67-91.

Kinnaman, D. (2012). Six Reasons Young People Leave the Church. *Leadership Journal* www.christianitytoday.com/le/2012/winter/youngleavechurch.html

Kirkpatrick S., and Locke, E. (1996). Direct and indirect effects of three core charismatic leadership components on performance and attitudes. Journal of Applied Psychology, 81, 36-51.

Lord, C. (2000). A note on Sun Tzu. *Comparative Strategy, 19*(4), 301-307.

Lussier, R. N. and Achua, C. F. (2001). *Leadership*: Theory, application and skill development. USA: South- West College Publishing.

Luecke, R. (2003). *Managing change and transition. Harvard business essentials.* Boston: Harvard Business School.

Malphurs, A. (2003). *Being leaders: The nature of authentic Christian leadership.* Grand Rapids, MI: Baker Books.

McGuire, E., and Kennerly, S. M. (2006). Nurse managers as transformational and transactional leaders. *Nursing Economics, 24*(4), 179-185.

McKenna, R., and Eckard, K. (2009). Evaluating pastoral effectiveness: to measure or not to measure. *Pastoral Psychology, 58*(3), 303-313.

Mutai, Benjamin. (2000). How to Write Quality Research Proposal: A Complete and Simplified Recipe, Thelley Publications, Edinburg, Scotland.

Niewold, Jack W. (2006). Incarnational leadership: Towards a distinctly Christian theory of leadership. Ph.D. diss., Regent University.

Oyetunyi.C.O. (2006). *The relationship between leadership style and school climate:* Botswana secondary schools. Unpublished PhD Thesis. University of South Africa

Purser, K. K. (2003). *Ministry leadership in Puget Sound Church of Christ.* (Doctoral dissertation, University of Phoenix, 2003).

Parker, L. D., and Ritson, P. A. (2005). Revisiting Fayol: Anticipating contemporary management. *British Journal of Management, 16*(3), 175-194.

Pietri, P. H. (1974). Organizational communication: The pioneers. *Journal of Business Communication, 11*(4), 3-6.

Podsakoff, P. M., MacKenzie, S., and Bommer, W. H. (1996). Transformational leader behaviors and substitutes for leadership as determinants of employee satisfaction, commitment, trust, and organizational citizenship behaviors. Journal Management, 22, 259-298.

Messias, D. K. H., Fore, M.E., Mc Loughlin, K., & Parra-Medina, D. (2005). Adults roles in community-based youth empowerment programs: Implications for best practices. *Family & Community Health*, *28*(4), 320-337.

Riggio, R. E., Riggio, H. R., Salinas, C., & Cole, E. J. (2003). The role of social and emotional communication skills in leader emergence and effectiveness. *Group Dynamics: Theory, Research, & Practice, 7*(2), 83-103.

Tan, J.Y. (2009). Ministry Meets Social Networking Connecting with the Digital Natives. New Theology Review. November.pp. 37-44.

Sekaran, V. (2003). Research Methods for Business, A Skill Building Approach. 4th Edition, New York, Prentice Hall.

Sashkin, M. and Sashkin, M. (2003). *Leadership that matters*. San Francisco: Berrettkoehler Publishers Inc.

Taylor, F. W. (2008). Report of a lecture by and questions put to Mr. F. W. Taylor: A transcript. *Journal of Management History, 14*(3), 214-236.

Taylor, T. A. (2002). Examination of leadership practices of principals identified as servant leaders. *Dissertation Abstracts International, 63* (05), 1661. (UMI No.3052221). Tracey, J. B., and Hinkin, T. R. (1998). Transformational leadership or effective managerial practices? Group & Organization Management, 23, 220-236.

The Canon Law Society of Great Britain and Ireland (2001). *The Code of Canon Law*. Collins Liturgical Publications.

UN. (1985). Youth: Social Policy and Development Division. Retrieved from http://social.un.org/index/youth/FAQs:aspx on 1/8/2012 at 11:25am.

Vroom, V. H., and Jago, A. G. (2007). The role of the situation in leadership. *American Psychologist, 62*(1), 17-24.

www.Mindtools.com/pages/artical/PrivacyPolicyAndConsumerProtectionInfo.htm Downloaded on 18.6.2012 at 12:20am.

www. Changingminds.org/disciples/leadership/styles/ Downloaded on 18.6.2012 at 12:22am.

www.leadership.org/privacy-policy Downloaded on 18.6.12012 at 12:23am.

www.greenleaf.org Downloaded on 18.6.2012 at 12:28am.

Yetton, P., & Crouch, A. (1983). Social influence and structure: Elements of a general theory of leadership. *Australian Journal of Management*, 8(2), 15-26.

Zenger, J.H., and Folkman, J. (2002). *The extraordinary leader: Turning good managers into great leaders.* New York, NY: McGraw-Hill.

Zeldin, S., Camino, L., and Calvert, M. (2003). Towards an understanding of youth in community governance: Policy priorities and research directions. *Social Policy Report: Giving Child and Youth Development Knowledge Away, 17*(3), 1-20.

APPENDICES

Appendix I: Questionnaire for Priests

Please fill out the details below and tick the answer most suitable.

PART: A

Q.1. Parish (where you are currently serving)..............................

Q.2. What is your specific priestly category?

Diocesan priest ☐   Missionary priest ☐

Q.3. Indicate your age bracket below

Below 25 years ☐   6-34 years ☐   35-44 years ☐

45-54 years ☐   above 55 years ☐

Q4. How many years have you been a priest in Diocese of Meru?

0-10 years ☐   11-20 years ☐   21-30 years ☐

31-40 years ☐   41-50 years ☐   over 50 years ☐

Q5. How many years have you been a priest in this parish?

0-5 years ☐   6-10 years ☐   11-15 years ☐

16-20 years ☐   21-25 years ☐   Over 25 years ☐

Q6. Do you have youth activities management responsibilities?

Yes ☐   No ☐

SECTION B: I) Servant Leadership Style

Q7.   Do you practice Servant leadership style in managing church related youth activities?

Yes ☐   No ☐

Q8. Do you as a priest always treat the youth like important people in the church?

Yes ☐   No ☐

Q9.   Are you always ready to show the youth humility in managing the church activities?

Yes ☐   No ☐

Q10. As a priest do you always show the youth how to get involved in the church activities?

Yes ☐   No ☐

Q11. Please tick the most appropriate alternative in the boxes provided

1= strongly disagree 2= Disagree   3=Neutral 4 = Agree 5= strongly agree

Statement	1	2	3	4	5
The priest should always treat the youth like important people in the church.					
The priest to always be ready to show the youth humility in managing the church activities.					
The priest should always show the youth how to get involved in church activities.					

II) Transformational leadership

Q12. Do you practice Transformational leadership in managing church related youth activities?

Yes ☐   No ☐

Q13. As a priest do you always train the youth to be future leaders in the church?

Yes ☐   No ☐

Q14. Do you, as a priest, always train the youth to manage their church activities?

Yes ☐   No ☐

Q19. As a priest do you ensure continuity of youth programmes in your absence?

Yes ☐   No ☐

Q20. Please tick the most appropriate alternative in the boxes provided

1= strongly disagree   2= Disagree   3=Neutral   4 = Agree   5= strongly agree

Statement	1	2	3	4	5
The priest should always train the youth to be future leaders in the church.					
The priest should always train the youth to manage their church activities.					
The priest should ensure continuity of youth programmes in his absence.					

III) The Entertainment Leadership

Q21. Do you practice the Entertainment Leadership in managing church related youth activities?

Yes ☐   No ☐

Q22. Do you think the church activities should be more of entertainment for the youth?

Yes ☐   No ☐

Q23. Do you agree the priest should ensure the church activities are entertaining to the youth?

Yes ☐   No ☐

Q24. Do you ensure entertainment-oriented youth activities have more time than other youth activities in the church?

Yes ☐   No ☐

Q25. Please tick the most appropriate alternative in the boxes provided.

1= strongly disagree   2= Disagree   3=Neutral   4 = Agree   5= strongly agree

Statement	1	2	3	4	5
The church activities should be more of entertainment for the youth.					
The priest should ensure the church activities are entertaining enough to the youth.					
The priest should ensure entertainment-oriented youth activities have more time than other youth activities in the church					

V) The Charismatic Leadership

Q26. Do you practice Charismatic Leadership in managing church related youth activities?

Yes ☐   No ☐

Q27. Do you as a priest inspire the youth, through encouragement, to participate in Church activities?

Yes ☐   No ☐

Q28.Does your presence in church related youth functions inspire their participation in church activities?

Yes ☐   No ☐

Q29. Do you always strive to create positive attitude towards church activities among the youth?

Yes ☐   No ☐

Q30. Please tick the most appropriate alternative in the boxes provided

1= strongly agree   2= Disagree   3=Neutral 4 = Agree 5= strongly agree

Statement	1	2	3	4	5
The priest leadership should be attractive to the youth.					
The priest should be able to inspire the youth, through encouragement, to participate in church activities.					
The presence of the priest in church related youth functions should inspire their Participation in Church activities					
The leadership of the priest should create positive attitude towards church activities among the youth.					

Appendix II: Youth Focus Group Discussions Schedule

The following are statements and questions that will guide the focus group discussion

1) What are your views on the following types of leadership styles
   i. Servant Style
   ii. Transformational style
   iii. Charismatic style
   iv. Entertainment style
2) Which style would you like to be used in the church when managing youth activities......give reasons why you prefer a particular style
3) Which style do our priests practice most
4) What is your ranking of the other styles in terms of how often they are practiced by our priests
5) Given a chance which style would you want to see changing in the church
6) In your opinion which leadership makes the youth feel like running away from church affairs......give reasons for your opinion
7) Do you think all these styles of leadership are necessary in the management of church youth affairs ....please give your reasons for your opinion.

SA	A	NS	D	SD	The perception of the youth on the leadership style of the priest in influencing participation in church activities. / Construct measurement scale: SA =Strongly agree A=Agree NS=Not sure D =Disagree SD=Strongly disagree / Experience of the youth on the leadership style of the priest in influencing participation in church activities.	SA	A	NS	D	SD
					Servant leadership style					
					The priest should always treat us like important people.					
					The priest should always be ready to show the youth humility in managing the church activities.					
					The priests should always show the youth how to do church activities					
					Transformational leadership style.					
					The priest should always train us to be future leaders in church activities.					
					The priest should always train us to manage our church activities.					
					The priest should ensure continuity of church activities in his absence.					
					Entertainment Leadership style					
					The church activities should be more of entertainment for youth.					
					The priest should ensure the church activities are entertaining enough to the youth.					
					The priest should ensure youth related entertainment activities have more time than other church activities.					
					Charismatic Leadership style					
					The priest's leadership should be attractive to the youth.					
					The priest should be able to inspire the youth, through encouragement, to participate in					

					the church activities.					
					The presence of the priest in youth programmes should inspire them to Participate in church activities					
					The leadership of the priest should create positive attitude towards church activities among the youth.					

Appendix III: Youth Perceptions on Leadership Styles

Servant Leadership Style

Statement	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree	Total	Mean	Stad -Dev
	1	2	3	4	5			
The priest should always treat us like important people.	4	6	3	28		41	3.34	1.16
The priest should always be ready to show the youth humility in managing the church activities.	1	21	2	17		41	2.85	0.74
The priests should always show the youth how to do church activities		3	1	32	5	41	3.95	1.33
							3.38	**1.07**

Transformational Leadership Style

Statement	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree	Total	Mean	Stad -Dev
The priest should always train us to be future leaders in church activities.			7	5	29	41	4.54	1.49
The priest should always train us to manage our church activities.			2	6	33	41	4.76	1.73
The priest should ensure continuity of church activities in his absence.		4	1	32	4	41	3.88	1.32
							4.39	**1.52**

Entertainment Leadership Style

The church activities should be more of entertainment for the youth.				4	37	41	4.90	1.98
The priest should ensure the church activities are entertaining enough to the youth.				1	40	41	4.98	2.17
The priest should ensure youth related entertainment activities have more time than other church activities.			2	5	34	41	4.78	1.79
							4.89	**1.98**

Charismatic Leadership Style

The priest's leadership should be attractive to the youth.		5	1	9	26	41	4.37	1.33
The priest should be able to inspire the youth, through encouragement, to participate in the church activities.		29	1	10	8	48	2.94	0.62
The presence of the priest in youth programmes should inspire them to Participate in church activities				8	33	41	4.80	1.75
The leadership of the priest should create positive attitude towards church activities among the youth.		1	2	29	9	41	4.12	1.21
							4.06	**1.23**

Appendix IV: Youth Experiences on Leadership Styles

Servant Leadership Style

Statement	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree	Total	Mean	Stad-Dev
	1	2	3	4	5			
The priest should always treat us like important people.		34	4	3		41	2.24	0.69
The priest should always be ready to show the youth humility in managing the church activities.		9	9	23		41	3.34	0.93
The priests should always show the youth how to do church activities		10	2	29		41	3.46	1.21
							3.02	0.94

Transformational Leadership Style

Statement	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree	Total	Mean	Stad-Dev
The priest should always train us to be future leaders in church activities.			5	34	2	41	3.93	1.42
The priest should always train us to manage our church activities.			3	35	3	41	4.00	1.47
The priest should ensure continuity of church activities in his absence.			11	23	7	41	3.90	0.92
							3.94	1.27

Appendix V: Youth Perceptions on Leadership Styles

Type of Leadership	Mean	Stad-Dev
Entertainment Leadership style	4.89	1.98
Transformational Leadership style	4.39	1.52
Charismatic Leadership style	4.06	1.23
Servant Leadership style	3.38	1.07
Average	**4.18**	**1.45**

Appendix VI: Youth Experiences on Leadership Styles

Type of Leadership	Mean	Stad-Dev
Transformational Leadership style	3.94	1.27
Charismatic Leadership style	3.49	0.81
Servant Leadership style	3.02	0.94
Entertainment Leadership style	2.80	0.64
Average	**3.31**	**0.92**

Appendix VII: Letter of Introduction

Date: 18th May, 2012
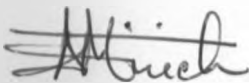
MUNENE LAWRENCE,
P.O. BOX 16 – 60200
MERU-KENYA.

Dear Respondent,

RE: RESEARCH QUESTIONNAIRES

I am a student of University of Nairobi pursuing a masters degree in project planning and management. This questionnaire is designed to gather information on the "Influence of Priests' Leadership Styles on Youth Participation in Church Activities in the Catholic Diocese of Meru". Information collected will be treated as confidential and personal details collected here will not form part of the final research. This is an academic research and the information you give will go a long way in helping me achieve my objectives.

Thank you in advance for your co-operation and assistance.

Yours faithfully,

Munene Lawrence Mutembei
(L50/66242/2010)