Relationship between Leadership Styles of Small Christian Community Leaders and the Christian Spirituality of Members in Outer-ring Deanery, Archdiocese of Nairobi, Kenya

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DECLARATION

I, the undersigned, state that this research work is entirely original with no assistance from others. It has never been presented before to another institution of higher study. The sources used in the essay have all been adequately acknowledge and attributed.

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DEDICATION

This thesis is dedicated to my congregation, Comboni Missionary Sisters.

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I take this precious opportunity to thank Almighty God for His inspiration and providential help throughout my studies, particularly in the writing of this paper. My heartfelt thanks and deep appreciation go to my Supervisors, Dr. Daniel M. Kitonga and Dr. Fr. Henry Tucholski, for their unconditional passion and sacrifices in providing continuous guidance, inspiring advice, and constructive comments toward the successful completion of my thesis.

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ABSTRACT

The study investigated the relationship between leadership styles of SCC leaders and Christian spirituality among members of SCCs in the Outer-ring Deanery of the Archdiocese of Nairobi. Leaders of these SCCs are expected to demonstrate and promote ethical leadership values. However, SCCs leaders appears to be adopting a secular leadership approach that emphasize authority, personal interest, tribal considerations, competition during elections of SCCs leaders and a lack of accountability. Such tendencies contradict goals of Christian leadership values rooted in service and spiritual growth. Guided by the theories of Servant Leadership and Spiritual Well-being, the study examined the existing leadership styles among SCCs, level of Christian spirituality, the relationship between the demographic characteristics and level of Christian spirituality, and the relationship between leadership styles of SCC leaders and Christian spirituality among members in Outer-ring Deanery. The research employed a positivist approach, and literature was reviewed thematically. A quantitative method was used and the respondents were selected through a cluster multi-stage random sampling technique. Data were collected from 408 members of SCCs using structured questionnaire on the Leadership Style and Spirituality Scales. Data analyzed involved descriptive and inferential statistics, including Pearson's correlational, assisted by SPSS version 25. The findings revealed that democratic leadership style was dominant and that the overall level of Christian spirituality was high. The results further showed that education level, position held in the SCCs and marital status had significant associations with Christian spirituality. Additionally, democratic leadership demonstrated a moderate positive and statistically significant relationship with Christian spirituality, and autocratic leadership style showed a weak insignificant positive relationship, while laissez-faire styles emerged as a significant negative predictor of spirituality. The study concluded that leadership style plays a vital role in shaping and promoting Christian spirituality within SCCs. It recommended SCC leaders enhance democratic or participatory leadership practices. Future research could adopt longitudinal and qualitative approaches to better capture the contextual realities of SCCs, and develop a guided model for leadership formation within the church.

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ABBREVIATIONS and ACRONYMS

AMECEA:	The Association of Member Episcopal Conferences in Eastern Africa
BEC:	Basic Ecclesial Communities
CE:	Common Era
DRC:	The Dutch Reform Church
FABC:	The Federation of Asian Bishops' Conferences
IBM	International Business Machines
NACOSTI:	The National Commission of Science, Technology and Innovation
PAG:	The Pentecostal Assemblies of God
SCCs:	Small Christian Communities
SPSS:	Statistical Package for Social Sciences
SS:	Spirituality Scale
TU-ISERC:	Tanagaza University - Institutional Scientific Ethics Review Committee

OPERATIONAL DEFINITION OF KEY TERMS

Small Christian Community (SCC) refers to the neighborhood families/ communities that meet once a week to enrich each other by sharing the word of God, praying together, and sharing life experiences with a real communion of faith. The name Small Christian community (SCCs) as it is used in most parts of Africa and Asia, synonymously Basic Ecclesial Communities (BECs) or Basic Christian Communities (BCCs,) also used in Latin America. In Kiswahili speaking countries of Africa also use Jumuia (home cell fellowship), but for convenience the study used Small Christian Community (SCC).

Leadership: refers to the process of guiding, influencing and serving other in a way that promotes growth and inspires people to achieve shared goals.

Leadership Styles: these are the ways the leaders of SCCs act in exercising their leadership roles in influencing individuals or groups of people.

Leaders: refers to the individuals that elected to coordinate, guide and facilitate activities within the Small Christian communities.

Spirituality: refers to an individual's search for meaning and purpose in life, inner peace and a connection with something greater than oneself.

Christian Spirituality: refers to the discipline of applying the gospel to daily life and it is about growing in communion with God, others and creation.

Demography: refers to the personal and social characteristics of Small Christian Community members, in the context like age, gender, education level, marital status, and position held within SCCs.

Not Married and **Single**: refers to those who are not yet married at present but with time they can get married, while Single refers to those members of SCCs who live as single by choice of life.

OPERATIONALIZATION OF CONCEPTUAL VARIABLES

Leadership style is the manner in which the leader of SCCs exercises the role of leadership in leading fellow members. In the study, leadership style measured on a scale of 1 to 5, and the scoring of the scale indicated what type of leadership style from the three categories of leadership styles, that is autocratic, democratic, and laissez-faire. The scale has 18 items and the sum response for items, 2, 6, 10, 15, and 16 is for authoritarian or autocratic leadership style. Sum items of 4, 5, 8, 1, 14, and 18 is for democratic leadership style, and sum of the response items of 3, 7, 9, 12, 13, and 17 is for laissez- fair leadership style. The scoring interpretation: if the sum of each leadership style score is 26-30, it is in the very high range, 21-25 in the high range, 16-20 is the moderate range, while 11-15 is in low range, and 6-10 is in a very low range (Northouse, 2009). Finally, this scale helped to range the level of leadership styles among the SCCs of the Outering Deanery Archdiocese of Nairobi, Kenya.

Christian Spirituality is the relationship with the higher reality of who God gives meaning to one's life and with the existential life. It is the integration of one's belief/faith in day to day life. In the study, Spirituality Scale used to measure Christian spirituality. Spirituality Scale measured with Likert scale 1 to 6 and the scoring as the scale indicated the level of spirituality of the members of Small Christian Communities. Spirituality Scale has 23 items and the scoring sum of the scale is ranged from 23 – 138. The scoring interpretation of the Spirituality Scale: if the sum of the score is 23-26 shows very low level of Spirituality, 61- 91 indicates low spirituality, 92 – 117 is the range of moderate spirituality and 118 – 138 shows high level of spirituality or spiritual wellness (Delaney, 2003). At the end, this scale helped in the current study to identify the level of the Christian Spirituality among the members of SCCs of Outer-ring Deanery.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter presents an overview and an outline of the background to the study, statement of the problem, objectives of the study, general and specific objectives, research questions, significance of the study, scope and delimitation of the study, assumptions and at the end of the chapter, the summary.

1.2 Background to the Study

Small Christian Communities (SCCs) of today trace their historical roots to the early Christian communities gatherings as described in the New Testament (Richard, 2020), where believers communities witnessed Christian life and strengthen their faith through their unity, prayer, fellowship and breaking the bread together (Acts 2:42-47). According to the study by Richard (2020), these SCCs served various purposes, such as prayer, fellowship, Eucharistic celebration, spiritual growth, and Bible sharing. They yearned to apply God's word to their everyday experiences and lives, and the goal of applying the Gospel message became their motivating drive. In the same way, Healey (2018) describes Small Christian Community as a new way of being a Church that draws its roots to 2000 years back, that embedded deeply in ecclesiology as a places where ecclesial identity, life, ministry, and mission occur. Because SCCs serves as space for spiritual nourishment, and building up the Church. So, SCCs become critical environments where leadership directly influences members' spiritual development.

Understanding this relationship requires clarity on leadership in general. Leadership is broadly defined as an influence process between leaders and followers who aim to achieve shared goals (Genza, 2021). Kouzes and Posner (2017) emphasize that leadership is "what one does," while Christian leadership stresses service, humility, and motivation rather than control.

D’Souza (2022) further argues that Christian leadership respects the dignity and uniqueness of others and encourages participation rather than dominance. Leadership style, therefore, refers to the behavioral patterns used by leaders to influence their followers (Northouse, 2022), and these behaviors directly shape how SCC members engage spiritually in their communities.

Within SCCs, leaders are elected by the members and their role is to bring the members together for prayer, centralize them to understand and encourage each other, as well as to look after the need of the Church and themselves. Ideally, these leaders should provide participatory, transparent, and service-oriented leadership. However, practical experiences in various contexts reveals that some leaders approach when they come to leadership tend to look with personal interest adopt secular leadership behaviors or fail to distinguish church service from political practices. It might be that leaders exercise a secular form of leadership within the Christian framework. Challenges such as lack of transparency in regard of some money contributions in SCCs and limited accountability have been reported in different SCC contexts. Studies, like Muthamia et al. (2020), reveals the need for ongoing formation of leadership training to accompany them throughout their mandate beside their initial seminar during the election, which results in leadership gap that undermine community life. These deficiencies highlight the need to examine how leadership styles related to Christian spirituality within SCCs.

Leadership styles—particularly autocratic, democratic, and laissez-faire, first introduced by Kurt Lewin—remain foundational in understanding contemporary leadership behaviour (Sougui, 2015; Khan et al., 2016). Focusing on these three foundational styles allows for a clear, measurable, and contextually relevant investigation of the relationship between leadership and Christian spirituality within SCCs. Moreover, many other leadership styles can be considered as variations or extensions of these three core approaches. So, autocratic leaders make decisions

without involving followers (Shiundu, 2024), democratic leaders encourage participation and shared decision-making (Jony et al., 2019), while laissez-faire leaders avoid involvement and provide minimal guidance (Northouse, 2022). The effectiveness of SCCs, therefore, depends significantly on the type of leadership style applied, as each style influences participation, unity, and spiritual growth differently.

Spirituality itself has various definitions, though it is rooted historically in Christian tradition (Kim, 2016). It encompasses values, life choices, and practices informed by one's understanding of God, self, others, and creation (Foley, 2021). Christian spirituality involves integrating faith into daily life, deepening one's relationship with Christ, and consciously growing toward ultimate values (Shuler, 2024). Williams (2021) adds that spirituality shapes how individuals relate to reality through attitudes, beliefs, and behaviours. Since SCCs are designed to nurture members through prayer, Scripture, and acts of charity (O'Donnell, 2016), leadership within these communities significantly shapes how spirituality is lived and experienced.

The relatedness between leadership styles and Christian spirituality is profound. Effective leadership fosters openness in prayer, active Bible sharing, mutual support, and personal responsibility for spiritual growth. Participatory leadership, for instance, encourages members to engage fully in community activities and to deepen their faith. Conversely, rigid or authoritarian leadership can create passivity, reduce participation, and weaken the spiritual vibrancy of SCCs. When leaders model humility, prayer, and service, they build trust, encourage forgiveness, and strengthen communal love—key indicators of strong Christian spirituality.

In United State of America (USA), a qualitative study was done and according to that study the church leaders are not well-versed in leadership styles and how best to foster the

growth of Church members (Keita, 2019). Another qualitative research that was conducted in USA discovered that pastors need to own a leadership style that advances the Church toward an organizational Church. The study found a positive correlation between transformational leadership, organizational change commitment, and the organization's readiness for Change (Drummond, 2020). This study presented the result of organizational commitment and readiness for change as an influence of the leadership style.

A study conducted in Tanzania on SCCs shows that each member possesses a unique gift that can be used to build and strengthen the communities. The study further indicates that the effectiveness of SCCs depends on the type of leadership exercised, particularly the extent to which leaders set an example and lead by example (Mahimbali, 2022). This suggests that SCC leadership in the region often emphasizes example-setting, participatory leadership, and servant-like leadership behaviors. However, the study also highlights several challenges—such as misuse of authority, lack of feedback on church contributions, and overburdening members with financial demands—which weaken the vitality of SCCs. These challenges also reveal the presence of autocratic or inconsistent leadership styles within some SCCs.

Locally, a mixed method study conducted by Muthamia et al. (2020) in Tigania deanery, Meru Catholic Diocese of Kenya found that although most respondents viewed SCC leadership as effective (65.6% of respondents agree and 5.6% strongly agree), frequent fundraising discouraged participation, especially among economically vulnerable members. Their study also revealed that 24% of leaders had never attended leadership training, resulting in poor leadership practices and weakened evangelization. This study concludes that pastoral leaders must receive leadership training immediately in order for them to engage in effective evangelization. Another mixed method research conducted by Nyakundi and Ayako (2020) in the Pentecostal Assemblies

of God (PAG) Church of Kianungu District Nyamira County, found that although other factors may have contributed to low Church membership growth, poor leadership was identified as a significant factor.

The findings of a quantitative study at St. Francis Catholic Church in Kasarani, Nairobi Country according to Nzisi (2017) shows that SCC leaders significantly impact the direction, communication, and carrying out strategies within the parish and to the larger Roman Catholic Church. However, 63.4% of the respondents said that there was at least some truth to the thinking that due to the lack of leadership and community support, some members were leaving the Church to join other Churches. So, these Kenyan studies collectively show that SCC leadership at the local level exhibits a mixture of strong and weak practices. While some leaders employ participatory, supportive, or example-setting approaches that promote community cohesion and encourage member engagement, others demonstrate inconsistent or authoritarian tendencies, such as poor oversight of contributions and lack of feedback. These varying leadership styles directly impact the vitality of SCCs and the Christian spirituality of members, influencing their participation, commitment, and overall spiritual growth.

The researcher explored the preceding studies and identified a significant gap. Globally, regional, and local studies indicate that SCC leaders employ a range of leadership styles, including participatory, servant-like, and example-setting approaches, while some also demonstrate inconsistent or authoritarian tendencies. These variations impact community cohesion, member engagement, and, potentially, the spiritual growth of members. However, these studies do not specifically examine the relationship between the leadership styles of SCC leaders and the Christian spirituality of members, particularly in the context of the Outer-ring Deanery of Nairobi. Most prior research has focused on leadership effectiveness, organizational

outcomes, or general challenges, with limited attention to how leadership styles influence spiritual development. Furthermore, the majority of studies were qualitative or mixed methods, leaving a methodological gap that calls for a quantitative investigation to allow for generalization of findings. Addressing this gap is critical because understanding how leadership styles affect the Christian spirituality of SCC members can guide leaders in adopting strategies that strengthen community cohesion, enhance participation, and promote spiritual growth. Therefore, this study seeks to investigate the relationship between leadership styles of SCC leaders and the Christian spirituality of members in the Outer-ring Deanery of Nairobi, providing knowledge that can benefit SCCs at the grassroots level, as well as the parish, deanery, diocese, and the wider Church.

The public outcry of the Outer-ring Deanery Archdiocese of Nairobi is from unwritten documents, participant observers, and interaction with those who serve in the area during the researcher's stay in the community of one's congregation. The catechist and the parish priests shared the concern of the leaders lacking ongoing formation training to accompany them throughout their mandate besides their initial seminar during the election (Anonymous, 2023). The study by Muthamia et al. (2020) also highlights that because they never attended leadership training and the absence of leadership seminars led to various issues in the SCCs, such as poor leadership. Making use of some contributions, in the Outer-ring deanery sees members occasionally not necessary to their growth and, at times, not getting feedback from their leaders on how those contributions ended up is part of the challenge of members. Such situations overburden and demoralize members and, above all, weaken the growth and vivid spirit of members of SCCs (Mahimbali, 2022). The challenges of frequent fundraising and contributions through SCCs hinder members from coming to leadership, especially when they are not

economically well off. It also discourages members from becoming active members of SCCs. Muthamia et al. (2020) also noted the same challenge of financial contribution among SCCs of Tingana Deanery.

Furthermore, some public outcry caught the researcher's attention during participative observation. The Outer-ring Deanery area has Christians from across the country and faces both socio-economic and multi-ethnic challenges. In this context, the election of SCC leaders sometimes reflects tribal competition or domination, with personal interests taking priority over the spiritual needs of the community. Some leaders of SCCs in the Outer-ring Deanery also fail to differentiate politics from Church matters or faith services.

The researcher identified a gap in the literature regarding the relationship between leadership and Christian spirituality in SCCs of the Outer-ring Deanery. This gap took the attention of the researcher's interest/passion. Being fueled by the study, the researcher decided to address the leadership challenges in SCCs at the grassroots level of the Church. The researcher is taking this research in the Outer-ring Deanery because it is the place where the researcher encountered the problem. Although the Outer-ring Deanery is one of the vibrant pastoral areas in the Archdiocese of Nairobi, the realities of the area still present significant challenges for SCC leaders. The researcher also considers the setting of the area could represent the reality of rural and urban of SCCs. In the Outer-ring Deanery, the researcher is focusing on the SCC leaders and members. Therefore, this study will investigate the relationship between leadership styles of SCC leaders and Christian spirituality of members in the Outer-ring Deanery Archdiocese of Nairobi. The study is vital by focusing on this fundamental ground of SCCs in building the body of Christ or the Church by responding to the social outcry and filling the knowledge and methodology gap in the field.

1.3 Statement of the problem

In the Outer-ring Deanery, the leaders of SCCs work closely with parish leadership, participating actively in broader Church initiatives. However, a growing body of evidence and anecdotal observations indicate that some leaders prioritize authority, personal interest, or tribal dominance during elections, while others adopt secular approaches that emphasize status and material gains rather than Christian values of service, humility, and communion (Anonymous, 2023; Mahimbali, 2022). These practices, combined with frequent fundraising and poor feedback on contributions, overburden members and discourage active participation, weakening community cohesion and the spiritual vitality of SCCs (Muthamia et al., 2020).

Global, regional, and local studies show that leadership styles in Church communities, ranging from participatory and servant-like to authoritarian, directly influence members engagement and spiritual growth (Keita, 2019; Drummond, 2020; Mahimbali, 2022; Nzisi, 2017). However, little is known specifically about the relationship between leadership styles of SCC leaders and the Christian spirituality of members in the Outer-ring Deanery.

This study, therefore, addresses this gap by quantitatively investigating how different leadership styles of SCC leaders relate to the Christian spirituality of their members in the Outer-ring Deanery Archdiocese of Nairobi, Kenya.

1.4 Objectives of the Study

According to Kumar (2019), objectives refer to the specific goals one aims to achieve during research. This part comprises the general and specific objectives of this study.

1.4.1 General Objective

This quantitative study investigated the relationship between leadership styles of Small Christian Community leaders and Christian spirituality among the members of SCCs in the Outer-ring deanery Archdiocese of Nairobi, Kenya.

1.4.2 Specific Objectives

The specific objectives of this study were to:

1. Investigate the type of leadership styles existing among the SCCs of the Outer-ring deanery Archdiocese of Nairobi, Kenya.
2. Determine the level of Christian spirituality among the members of SCCs of the Outer-ring deanery Archdiocese of Nairobi, Kenya.
3. Examine the relationship between demographic characteristics and the level of Christian spirituality among members of SCCs of the Outer-ring deanery Archdiocese of Nairobi, Kenya.
4. Measure the relationship between leadership styles of SCC leaders and Christian spirituality of members in Outer-ring deanery Archdiocese of Nairobi, Kenya.

1.5 Research Questions

This study sought to answer the following questions:

1. What are the leadership styles practiced in the SCCs in the Outer-ring deanery in the Archdiocese of Nairobi, Kenya?
2. What is the level of Christian spirituality among members of SCCs of the Outer-ring deanery in the Archdiocese of Nairobi, Kenya?

3. What is the relationship between the demographic characteristics and the Christian spirituality of the members of SCCs in the Outer-ring deanery archdiocese of Nairobi, Kenya?
4. What is the relationship between leadership styles SCC leaders and the Christian spirituality of members in the Outer-ring deanery Archdiocese of Nairobi, Kenya?

1.6 Significance of the Study

The results of the study may be significant to the leaders of SCCs, the member of SCCs, parish priests and to the academia as follows:

The leaders of SCCs: The study may offer more knowledge and help leaders of SCCs to reflect and evaluate their leadership styles. It may also increase consciousness of the importance of ongoing formation for leaders, in support of providing more selfless service.

The members of SCCs: This study may offer members of SCCs an opportunity to enhance their Christian spirituality. By identifying leadership styles that positively influence spiritual growth, the study can guide members in adopting practices that strengthen their faith and encourage mutual service.

The Parish Priests: This study may assist parish priests of the deanery in better understanding the dynamics of SCCs and addressing gaps highlighted by the findings. By using the study's insights, priests can support members through mentorship, design leadership training sessions, and implement strategies that promote profound growth in Christian spirituality.

Academia: This study may not only enhance the researcher's knowledge and skills in the field, but also contributes to the existing body of literature on SCCs. The outcome of this study may serve as a reference material for scholars and researchers conducting further research in the field.

1.7 Scope / Delimitations of the Study

Simon and Goes (2013, as cited in Akanle et al., 2020) stated that the scope of a study refers to the boundaries within which the research operates. This study focused on members of the Small Christian Communities (SCCs) in the Outer-ring Deanery of the Archdiocese of Nairobi. It included only those who were elected as leaders within the SCCs, as well as the members in this specific deanery, which consists of seven parishes. The study employed a quantitative research design, and data were collected exclusively through questionnaires. Therefore, the findings of this study were generalized only to the SCCs within the Outer-ring Deanery of the Archdiocese of Nairobi. The study investigated the relationship between leadership styles in SCCs and Christian spirituality in the Outer-ring Deanery, Archdiocese of Nairobi, Kenya.

Theofanidis and Fountouki (2018), refer to the researchers' distinguishing of the boundaries or limits where the research is to be conducted as its delimitation. This study was delimited to the variables in the conceptual framework. In the study, the different leaders, outside members of SCCs of the Outer-ring Deanery, like pastoral parish council and parish priests are not included to avoid ambiguity. The study does not also include qualitative research methods. As well the findings of the study do not generalize to the whole Archdiocese of Nairobi.

1.8 Assumptions of the Study

In research, some circumstances arise that are justifiable and beyond one's control. In the words of Leedy and Ormrod (2016), "assumptions are so basic that without them, the research problem itself could not exist" (p. 62). The study was based on the following assumptions:

1. The respondents understood the language and terminology that were used.

2. The participants were interested in the study and responded to the questionnaire sincerely and enthusiastically.
3. The leadership styles that SCC leaders applied were distinguishable.
4. The Christian spirituality among members of SCCs could be reliably measured using a standardized instrument.
5. A relationship existed between leadership styles of SCC leaders and Christian spirituality of members in the Outer-ring Deanery.

1.9 Chapter Summary

This chapter has presented brief definitions of the variables and an overview of related studies on leadership styles and Christian spirituality in global, regional and local perspectives. At the same time, it shows the relatedness of the variables. The chapter has presented the statement of the problem that demonstrates the knowledge gap and methodology to be addressed. It has also outlined the general and specific objectives of the study. This envisions the goal of the study which was to investigate the relationship between leadership styles of Small Christian Community leaders and Christian spirituality of members in the Outer-ring deanery archdiocese of Nairobi. The next chapter focuses on the literature review and generates more information about the topic of the study.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This chapter presents a theoretical literature review that applies to the study, an empirical literature review connected to the objectives, and the conceptual framework. The study uses theoretical and narrative literature review, that is, to look at the phenomenon through the theories and narratives. The study includes material published after 2015, that is global, regional and local and that aligns with the study. The study excluded literature older than 10 years, non-English language and non-peer reviewed literatures.

2.2. Theoretical Literature Review

According to Ndlovu et al. (2022), theory is a framework for explaining, illuminating, and foreseeing the actual world occurrence. This research was directed by two theories: The Theory of Servant Leadership that is traced to Robert Greenleaf in 1977 and the Theory of Spiritual well-being established by Raymond Paloutzian and Craig W. Ellison in 1979.

2.2.1 Servant Leadership Theory

The term servant leadership was developed as a formal concept by Robert Greenleaf in the early 1970s (Asamoah, 2018). Later, in 1977 Greenleaf published his ideas and provided the definition of the theory. The desires to serve and prepare people to serve are at the center of the servant leadership theory. It has been termed a selfless calling because of a leader's innate desire to improve the lives of others. The idea of a leader that grows from serving the follower comes from the servant leadership paradigm. Accordingly to Lehrke and Sowden (2017), the servant leader is, at most, a contradiction that can only be comprehended by changing one's perspective on leadership, that is, by moving from dominance to service, from power to empowerment, and from leader-centricity to follower-centricity.

As Asamoah (2018) states, the core of servant leadership theory is service, which is centered on the interests of others rather than oneself. He also emphasizes that this theory advocates that a leader's primary purpose, drive, and duty is to serve and satisfy the needs of others. This is how leadership should best be motivated. In short, according to Machokoto (2019), the significance of this theory is to take servant-ship to fellow members with the goal of meeting their needs. In other words, a servant leader is to bring a meaningful contribution to the followers' lives.

The goal of leadership is to influence followers or members; and those in place of leadership should be aware of how their behavior and actions are reflected in their style of leadership. According to Akparep et al. (2019), leadership researchers have proposed that there is no superior leadership style; instead, different styles vary depending on a number of features. These features include the institution's structure, the nature of the work, the traits of the team members, the group that the leader leads collectively, and above all, the leader's personality. Being that by nature, SCCs are within the context of the Church, leaders of SCCs are invited to follow Jesus' model that shields humility and is centered on the model of the first Christian community.

The theory of servant leadership gives ten key attributes as a tool to leaders that Gandolfil et al. (2017), list in reference to Greenleaf's definition of servant leadership. These are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to people's growth, and community building. These can be a tool to leaders of SCCs, so that, in the ministry of their service, they can promote spiritual advancement and growth in fellowship for members. Members getting such adequate services can experience God's love in their lives,

focus on living out the values of their faith, and build up strong interpersonal relationships among them and with Christ.

Servant leadership theory in the current study challenges the three other leadership styles: autocratic, democratic, and laissez-faire for the type of influence on their fellow members. SCCs leaders influence other individuals or groups of people to achieve a common goal (Northouse, 2022), which influence should be related with the progress of Christian spirituality in the fellow members of SCCs Outering Deanery. This concept of servant leadership challenges the autocratic leadership style by examining leaders' actions and how they treat their followers, (Machokoto, 2019). Autocratic leadership is boss-centered, that has all authority and responsibility (Benincasa, 2016, as cited in Nyakundi & Ayako, 2020). There is no room for follower consultations (Nyakundi & Ayako, 2020) and the decision-making process is centralized. There is subordinates' incapacity to grow in self-actualization and pride in their accomplishments (Akparep et al., 2019). According to Machokoto (2019), Greenleaf's suggestion is that servant leaders prioritize their followers in all decisions, which requires them to be truthful and equitable with others, unlike the autocratic leadership style.

Democratic leadership is a participative leadership style because it allows followers to feel trusted and builds a strong sense of teamwork, mutual aid, and high morale, enhancing followers' performance (Nwokocha & Iheriohanma, 2015). This aligns with the theory of servant leadership in terms of how it approaches members and is consistent with the model of Christ and the first Christian Community life, which is the fundamental aspect of the Church and continues in our modern SCCs. Democratic leadership is criticized for having a lengthy decision-making process that takes a lot of time and effort (Akparep et al., 2019). With regard to servant

leadership theory, this style helps SCC leaders of the Outer-ring Deanery and to be more effective in reaching their desired goals.

The laissez-faire leadership style is known as the “hands off style, and leaders limit their involvement with the group members” (Nwokocha & Iheriohanma, 2015, p. 194). It is regarded as passive and ineffectual (Akparep et al., 2019). However, the theory of servant leadership views this kind of approach as wholly incompatible, as it requires leaders to provide service, accept others’ responsibilities, and give of themselves in a way that requires authenticity, personal participation, and generosity (it might include giving one’s time, effort, attention, compassion, and sometimes even one’s belongings). In addition, leaders demonstrate service by helping in the front lines and setting an example for behavior and style (Asamoah, 2018). According to this theory, it could be very challenging for leaders of SCCs with the style of laissez-faire leadership to promote the relational Christian spirituality of fellow members in the Church, particularly where the study focuses on the Outer-ring Deanery.

Servant leadership theory, despite its weaknesses of depending on personal moral principle rather than accepted norms and requiring time for implementation or decision-making, fits well in the current study. Servant leadership theory was adopted in this study as the theoretical framework that helps SCC leaders prioritize the enhancement Christian spirituality by adapting leadership style that are appropriate to the reality of SCCs within the context of Church nature and mission. The theory helps leaders to reflect on how their services influence the group dynamics. Being associated with the Christian values of service and humility, the theory, guides SCC leaders to distance themselves from the exercise of power typical of a secularized world and instead to emulate the teaching and model of Jesus and the first Christian community. It emphasizes a mentality of service that focuses on the person and fosters the growth of Christian

spirituality among the members. Moreover, the theory provides understanding to the SCC leaders in the Outer-ring Deanery as they exercise their leadership roles, enabling them to adapt the styles consistent with church leadership principles and beneficial to fellow members. The essence of Christian leadership, as emphasized in the theory, rests upon immutable principles and values, including morality, servant hood, and respect for others.

The theory primarily focuses on the role, actions, and behaviors of the leader, emphasizing external aspects rather than the spiritual condition or inner well-being of individuals and the community. Since the growth of Christian spirituality in SCCs depends on both leadership influence and the internal spiritual development of members, the theory of spiritual well-being is also incorporated. This theory directly aligns with the study of Christian spirituality, as it addresses faith, divine connection, and the internal spiritual condition of individuals. By integrating these two theories, the current study is able to examine how different leadership styles (autocratic, democratic, laissez-faire) are associated with the spiritual well-being and Christian spirituality of SCC members within the Outer-ring Deanery of the Archdiocese of Nairobi. Therefore, the servant leadership theory guides the study in understanding leader behavior and style, while the spiritual well-being theory provides a framework to assess the influence of leadership on members' spiritual growth.

2.2.2 Spiritual Well-being Theory

The Spiritual Well-being Theory was developed by Raymond Paloutzian and Craig W. Ellison (1979). According to this idea, spiritual well-being is a personality trait with two dimensions: one horizontal dimension (existential) representing one's sense of life's meaning and purpose, and one vertical dimension (religious) representing one's perspective of one's relationship to God. The sense of satisfaction that stems from a person's relationship with God or

another higher power is referred to as the religious dimension. Conversely, the existential dimension pertains to a human's sense of fulfillment, tranquility, and purpose in life. The expression of life connected to God, oneself, one's community, and one's environment is what this core shows to be spiritual well-being (Cena & Bual, 2021).

Saefundi et al. (2022), presented spiritual well-being, according to Ellison, as "a journey to find happiness, one based on improving personal potential. Also, the explanation of Sriwiyanti that spiritual well-being is how a person builds relationships with himself, others, nature, and great forces outside himself" (p. 177). According to the description of Saefundi et al. (2022), people experience a sense of wholeness and integration, permeate significance to every occurrence in their lives, and find meaning in every choice they make, establish safety and well-being for both themselves and others, and feel content and appreciative of their accomplishments. People can also cultivate a sense of peace inside themselves, be truthful with others, love and compassion for others, possess insight, and a sense of being led toward genuine greatness.

In the current study, the theory of Spiritual well-being utilized to understand Christian spirituality holistically, especially the dimensions that are structured by the theory of spiritual well-being, which can clarify the complexity of Christian spirituality. Christian spirituality is about awareness of and faith in the abiding presence of God, the spirit of being, life, and relationships that strengthen and sustain all human experience (Rountree, 2016). The dimensions of the theory of both religious and existential well-being can profoundly support the progress of Christian spirituality among SCC members in different ways. Through the religious dimension, members can build relations with God as they experience their faith values through gatherings to share the Bible, pray, and have a sacramental life. Members also built strong Christian identities

through participating in each other's lives, charitable acts, and living the gospel values or moral principles in daily life. With the existential dimension, members will be helped to focus on the meaning of life, find inner peace, and be hopeful in times of difficulties. This dimension allows members to foster a sense of purpose and life sharing, to grow spiritually through mutual encouragement, and build communal belonging. That is to live and make life decisions based on Christian values.

The role of leadership in SCCs is to promote the spirituality and well-being of the members. It has a direct influence on both religious and existential well-being. Proper leadership style can nurture faith and create a purposeful Christian life. This is through selfless service of care, exemplary life, conducive prayer life, and interactive and supportive relationships. This theory of spiritual well-being will help to investigate how the different leadership styles will relate to the spiritual well-being of the members of SCCs. Christian spirituality is about living in conscious communion with God, realizing God's presence in relationships with others and nature (King, 2016).The theory may help give a relevant understanding of how leadership and Christian spirituality relate within the SCCs in the Outer-ring Deanery Archdiocese of Nairobi.

The theory of spiritual well-being is relevant to this study as it provides a framework to understand the Christian spirituality of members of SCCs in this context. It highlights the role of leadership styles in either fostering or undermining the spiritual well-being of members and emphasizes the importance of upholding spiritual values in daily practices. Integrating this theory allows the study to link leadership behaviors with the growth of Christian spirituality among SCC members in the Outer-ring Deanery of the Archdiocese of Nairobi.

2. 3 Empirical Literature Review

This section deals with the literature review in line with the research objectives, such as the types of leadership styles among the SCCs, the level of Christian spirituality among SCCs, the relationship between demographic characteristics and the level of Christian spirituality among SCCs, and the relationship of leadership styles and Christian spirituality among the members of SCCs.

2.3.1 Types of leadership styles existing among Small Christian Communities

According to theological explanation, SCCs are tangible manifestations of the Church and the authentic embodiment of communion. They are like the ecclesial communities of the early Churches that foster the community's faith. They are a community of believers in a specific neighborhood (Rayappan, 2024) about 10-15 people. These members get together once a week, mainly in homes or occasionally in a parish, to discuss the Bible, particularly the Gospel, and to connect to their own lives. Healey argues that SCCs are a way of life rather than a project or program (Ingabire, 2017). In that way of life, in SCCs, leadership has a significant role in efficiently influencing the community. Conversely, if a leader has a negative attitude or character, it is risky for the Church and community (Oluwadare, 2022). For this, leadership styles relevant to the Church context in SCCs are crucial to meeting the common goals.

The study is focusing on the leadership styles that are the three most prevalent styles that emerged from the research that Kurt Lewin performed on leadership at the University of Iowa in the 1930s. Lewin distinguished three leadership styles in that study: democratic, autocratic, and laissez-faire (Martin, 2018). Democratic leaders are participative; do not presume to know everything (Onyema, 2023). They actively involve their followers in decision-making (Hashami et al., 2024), have high moral standards, mentor their followers, and promote high levels of

participation (Kargbo, 2021). An autocratic leadership style is an authoritarian one which sets goals, imposes them on others without seeking input, and gives subordinates little room to think for themselves. It is order oriented and members are merely to follow the orders (Onyema, 2023; Hashami et al., 2024). Whereas, laissez-faire is a French expression to mean 'let them do', it describes a non-inference leading style (Arikan, 2020). Such leaders do not exercise their power and try to delegate decision-making authority to the group (Akparep et al., 2019). Their leadership style therefore, becomes effective and efficient when it corresponds well with the leader and fellow members. Democratic leadership style might align best for the context of SCCs in its approach. The empirical review of literature and the current study will help to point out which type of leadership style is adopted by leaders of SCCs.

Using mixed methods, from the global business focus, Kuofie and Muhammad (2021) regarding leaders perspective on post COVID-19 pandemic period, discovered that 38.24% of the population surveyed said that democratic leadership would be the favored style post COVID-19, while 4.41% of expected an authoritarian leadership style to be used. Although the study was conducted in a business environment, its findings are relevant to SCCs because it demonstrates a wider shift toward participatory and people-centered leadership. This aligns with the communal and relational nature of SCCs, where collaboration, shared responsibility, and inclusiveness are essential for nurturing Christian spirituality. However, the study does not examine leadership style within faith-bases communities and this gap justifies the need for the present study.

Thornhill (2023) in a qualitative collective case study of best leadership practices of senior pastors in the church of the Nazarene, revealed that the 12 senior pastor participants shared experiences demonstrated a resoundingly similar leadership style, with all 12 indicating a collaborative/team leadership approach and a church experiencing growth in the Nazarene,

United States. Although the focus of the study and the context were not in the SCCs, it provides insight into how participatory forms of leadership function within Christian communities. The finding of the study resonates with Hashami et al. (2024) and Onyema (2023) who emphasizes in team collaboration as they do not pretend they only knowers but seek to promote their fellow members. However, these studies do not examine SCCs and it is with different methodology. This creates a gap that the present study seeks to address within the context of SCCs in the Outer-ring Deanery.

In Asia, Saldanha (2015) in investigating the Federation of Asian Bishops' Conferences (FABC), the vision of concept of the New Way of being Church, revealed the result of non-dominant leadership in the communities. This discourages monopolies and promotes teamwork because it believes that genuine and successful leadership can coexist with community responsibility. In the study underlined the establishment of the new Church is the servant leadership model, which Jesus demonstrated by washing the disciple's feet. These findings echoed to the aspect of today's term of Synodality, that allows full participation, communion, co-responsibility with the spirit of strong sense of belonging and focused on serving the person (Francis, 2024). But still the investigation is not quantified and specified the style of leadership to be utilized by leaders of SCCs.

In Nigeria, Barga (2019) conducted a study on African theology of national building to demonstrate how theological discourse could lead to nation building in their nascent democratic governance and development of the people. In the results he noted that in numerous contexts todays' Church is more authoritarian, hierarchical, oppressive, and less democratic, less participative and less emancipating. This finding can be challenged with the concept of D'Souza (2022) that asserts Christian leadership is primarily about serving others, reflecting the

ecclesiological principles of Vatican II, which advocate for participation, shared responsibility and service at grassroots level. Nevertheless, there is limited how these principles are implemented by SCC leaders, particularly regarding leadership styles that promote member participation and service.

The results of a quantitative study on understanding leadership styles in a contemporary Church growth in Sunyani Baptist Association, Ghana, Ameyaw (2017) demonstrated that the majority of respondents (55.1 %) perceived that their pastors exhibited a democratic leadership style, while 23.2 paternalistic one. Despite this, 15% said their church's leadership style was autocratic and just 6.7% of respondent perceived it as laissez-faire. The mean values of different leadership styles also indicate the importance of perceptional variations. Democratic leadership had the highest mean value (3.41), followed by paternalistic leadership (2.54), autocratic leadership (2.10), and laissez-fare (1.33). This shows the democratic leadership is more utilized by the pastors compared to other three styles and through that style church members are influenced and motivated more to meet common goals. The study made a recommendation that there should be leadership training programs designed for the pastors of the various Baptist church to improve their application of the various leadership styles. However, the study was conducted among pastors outside the Catholic context and did not focus on SCCs or on Christian spirituality. This limits its applicability to the present study and highlights the need for further research within SCC settings.

In Kenya, Muthamia (2019) carried a mixed method research on pastoral leadership in the SCCs for evangelization in the Tigania deanery of the Catholic diocese of Meru. The study was meant to investigate the required skills and competencies needed in pastoral leadership for effective participatory and responsive leadership in Tigania Deanery, and to come up with an

action plan on how to equip leaders with those skills. The results of the survey showed that, although the type of leadership style used was not specified, 65.6% of respondents agreed that leaders used leadership styles, and 5.6 % strongly agreed. The results show that each SCC leader has a distinct style and that these leaders are people with various personalities and life experiences. Varied leaders have varied perspectives on leadership; as a result, the leadership style used will vary based on the individual and the situation. At the same time the findings of the study confirmed that pastoral leaders in Tigania deanery lack leadership skills for evangelizing effectively in the SCCS and drew the conclusion of the importance for pastoral leaders to undergo training programs. These findings and conclusion resonates, with the earlier mentioned in the regional study of Ameyaw (2017). Both studies bring the necessity of equipped leadership in the service field of the Church. The current study investigated the reality of the SCC leadership practices in the Outer-ring Deanery Archdiocese of Nairobi, addressing a context not covered by previous research.

Muttai (2016) conducted a study on the pastoral solution to the barriers to the growth of SCCs in St. Massimo Parish Meru Diocese. He discovered that the parish does not follow the procedure of electing leadership that stems from SCCs. Because of this, very few people attend the SCC meetings, and their clergy and pastoral council leadership frequently do not comprehend the servant attitude of leadership that is promoted in the SCCs. These findings contradict with the model promoted in Latin America, Asia, and Africa, where the AMECEA Bishops introduced SCCs as a bottom-up initiative rooted at the grassroots level. This initiative was meant to make practical the idea of ecclesiological reflection of Vatican II and this model, gives possibility to the lay people to participate in leadership. Here the insights of Steffen (2015) can bring light to build a participatory Church and revitalizing the parish community's leadership styles (SCC) to

be service-leaders, which is called non-dominant leadership style and permit community fellows to be more than passive recipients. Despite these insights, limited empirical evidence exists on the leadership styles practiced within Catholic SCCs, and this study examined these practices in the Outer-ring Deanery to address this gap.

Regarding leadership styles and their influence on Church membership growth in Kianungu, Distric Nyamira, Nyakundi and Ayako (2020) surveyed 99 people, 6 pastors, 39 Assembly committee members, and 54 Church members. According to the study findings, the pastors' responses on leadership styles adopted by Kianungu PAG Church District, 4 respondent (66.6%) stated leaders adopted democratic leadership style, while1 (16.7 %) said it was autocratic and 1 respondent (16.7%) charismatic. No pastor had ever used a laissez-faire style, strategic and cross-cultural leadership styles. Assembly committee leaders reported that 13 respondent (37.1%) of their pastors have adopted an autocratic leadership style, 16 respondent (45.7%) indicates their pastors embraced a democratic leadership style, 4 (11.4 %) indicated strategic leadership styles, 2 (5.1 %) indicated pastors have adopted charismatic and none have adopted a laissez-fair approach.

On the other hand 27 church members (50.0%) indicated that their pastors have embraced an autocratic leadership style, 18 (33.3%) say their pastors have embraced a democratic leadership style, 3 (5.6%) say their pastors have adopted a laissez-fair leadership style, 3 church members (5.6%) indicates their pastors strategic leadership style, 2 church members (3.7%) adopted charismatic leadership styles, 1 (1.9%) indicates their pastors adopted cross-cultural leadership style. It was concluded that the autocratic leadership style that appears to be used in the Kianungu PAG Church District that excludes members from important Church decisions and lacks the consultation part, adversely affecting the Church's ability to develop numerically. The

study focused on pastors of churches outside the Catholic Church; however, the finding of an autocratic leadership style suggests a potential impact on member participation that has not been empirically examined within SCCs. Consequently, this study examined the leadership styles employed by SCC leaders in the Outer-ring Deanery, addressing the gap in knowledge regarding how these styles relate to Christian spirituality and member engagement.

Chimenge (2016) conducted a research on SCCs as a platform for continuous Catechesis in Africa, opportunities and challenges, case study of our Lady Queen of Peace, South B, in Nairobi. The study recommended that SCCs critically assess their leadership styles to promote full participation, responsibility, and cooperation, noting that leadership based on power drives people apart, whereas leadership based on service unites members. This recommendation aligns with the call of the Second Vatican Council to challenge hierarchical structures in the Church, emphasizing the "people of God," collegiality, and active participation (Obiero, 2017). Despite these insights, there is limited empirical evidence on how SCC leaders implement such leadership practices in the current context, particularly in the Outer-ring Deanery. This gap highlights the need for research examining the leadership styles of SCCs in a Catholic setting.

As a gap, across globally studies outlined the democratic leadership style as a favorable one, characterized by non-dominant leadership and allowing the members to experience growth. At the regional level, however, research shows that the Catholic Church is often perceived as less democratic in its leadership practices. In contrast, studies within other Christian denominations, such as the Church of Kianungu PAG, reported that pastors predominantly used democratic leadership, while other findings from the same context revealed tendencies toward autocratic leadership that negatively affected church growth due to limited consultation and exclusion of members from key decisions. Locally, studies on SCCs within the Catholic Church have not

quantified the leadership styles used; instead, they indicate that leadership in SCCs tends to vary according to individual leaders and specific situations. Recommendations have been made for SCCs to assess their leadership approaches and to strengthen leadership training to enhance participation. Despite these contributions, there remains limited empirical evidence on the specific leadership styles practiced within SCCs, particularly in the Outer-ring Deanery. The current study addressed this gap by identifying the leadership styles predominantly used among SCC leaders.

2.3.2 The level of Christian spirituality among Members of Small Christian Communities

Spirituality is about how people relate to reality, to themselves, to one another, to the world around them, and above all, to the ultimate reality through their faiths, associated attitudes and behavior (Williams, 2021). In other words, as Gehrig et al. (2021) describe, "Spirituality as engaging all the operations of the human mind in an open, dynamic, and authentic manner" (p. 33). Since the core of Christian spirituality is accepting the experience of meeting Jesus Christ (Kim, 2016), individuals are predisposed to encounter Jesus, the Son of God, through the assistance of the Holy Spirit. Theological reflection on spirituality broadens our understanding of the idea of an existential aspect of life, in which individuals experience an inner shift toward something greater rather than merely seeking esoteric happiness. According to Gehrig et al. (2021), this can be characterized as a conversion, a call, a deeper level of relational attention, or an awareness of the deeper connections that exist between God, the cosmos, nature, and humans in their day-to-day life.

SCC is where a small group of individuals meet, read the Gospels together, discuss what Jesus wants from them, and share their life experiences in light of the Gospel message. The experience of encountering the Lord with his Word and prayers leads the members of SCCs to

uphold ethical values in their day-to-day life with a deep faith. Above all, their spirituality exhibits itself in the service of others (Livinus, 2023), open their hearts to each other with the impulse of care and encouragement. In other words, SCC is a source of inspiration to live their Christian life in action. As Oluwadare (2022) says, SCC becomes the place that sustains the community's faith since members, when they gather, share the treasure of their spirituality. What they see in the real sense, is where God is present with them. In such a situation, the Christian spirituality of the members of SCCs grows and is reflected in day-to-day life in a profound faith.

Globally, a mixed method study on Basic Ecclesial Communities (BECs) involvement and its relation to the spiritual growth of Filipino urban youth was conducted by Cortez-Arrevillaga (2016). The survey findings indicated that according to Pearson's Correlation Coefficient 'r', there was a low correlation (0.2 to 0.3); there is no relationship between a person's level of spirituality and their participation in BECs. From the focus group study findings, a list of difficulties were found and problems that the youth of the BEC face. These include laziness, work demands, the allure of media, technology, and social networking, materialism, peer pressure, time management in relation to work and community involvement and lack of commitment. Based on the above findings, the level of spirituality is concretely exhibited in the actions of individuals and accordingly also influences not only the well-being of persons but also the world. The investigation demonstrated that the inferential statistics used were unable to generalize due to their inability to obtain a probability sampling. The study also did not focus on adults members or the Kenyan context. Therefore, a gap remains in obtaining a reliable and generalizable assessment of the level of Christian spirituality among members of SCCs and the current study addressed this gap by using probability sampling.

A qualitative study regarding SCCs as pastoral priority of the Church in Tanzania, Mahimbali (2022) demonstrates how Christians through SCCs are taught the spirit of sharing belongings with the Church. They are even taught to assist one another both inside and outside of their SCCs, including in hospitals, orphanages, and homes for the disabled. As their spirituality grows, the Christians experience a sense of membership and ownership over the Church. Conversely, the study highlights obstacles that undermine members' charitable spiritual deeds and create significant obligations for Christians. These are the necessary donations that the parishes force on Christians, often at the expense of other contributions that are not crucial to the progress of the faithful. Occasionally, identified there is lack of feedback on how those contributions were used up. Those activities of SCCs in assisting the needy aligned to the description of Livinus (2023) that the spirituality of SCCs exhibits itself in the service of others, which is a public witness of the dynamics of gospel's vigor (Njoroge, 2018). But to those who bring obstacles in the way of members and trying to take advantage of the generosity of Christians, the idea of Gehrig et al., (2021) may bring insights. In which they say spirituality is engaging in the operations of the human mind in an open and authentic manner. Although the findings of the study provided valuable insights into spiritual practices within SCCs, it does not quantify the level of Christian spirituality, nor does it examine SCCs within the Kenyan context.

In Nairobi, a case study of the parish of Our Lady Queen of Peace South B was conducted by Chimenge (2016) on SCC as a platform for continuous catechesis in Africa-opportunities and challenges. The study found that through regular Bible sharing, SCC members began to internalize Scripture, leading to inner transformation. Solidarity had an impact on community life by fostering a Christian way of life in which people come together to share core Christian principles both in times of happiness and sadness. Then, the genuine outcome of

mature faith, followed by mutual service to the development of faith, in which members work to reach out to others through sharing their faith, assisting those in need, and visiting the sick and imprisoned. The findings echo the contribution of Lumko through SCC made to the Church that members experience during gathering for Bible sharing open themselves to God and to each other and their growth in faith (Steffen, 2015). It also resonates with what Scholar McGrath (as cited in Kim, 2016) states that through theological reflection, ~~of spirituality that~~ individuals experience an inner shift toward something greater. While the study findings highlight valuable spiritual practices within SCCs, the study was qualitative and did not measure the level of Christian spirituality among members. It focuses on experiences and activities rather than quantifiable indicators of spiritual well-being. So, the present study addressed this gap by using quantitative approach.

Another mixed method study by Makokha et al. (2023) on analyzing of Roman Catholic Church practices on growth of Christianity in Kakamega County. The study looked to establish the aspects of the Roman Catholic Church, like SCCs (Jumuia), Roman Catholic Church mentorship programs, had an impact on the growth of Christianity in Kakamega County. Additionally, how the practices could be transformative in order to identify ways to mitigate the Luke-warmness of the majority of church members. The study showed that 63.49% of respondents agreed and 34.92% strongly agreed that the SCC had an impact on member's spiritual lives. Though the findings of the study revealed there is too much compromise of Christian values by those claiming to be members, it concluded that the SCC helps Christianity progress. This shows the treasure of Christian spirituality among the members of SCCs in personalizing the message of the Gospel and the positive contribution of SCC. However, the level of Christian spirituality among members is not critically reported in the study. This result

resonates with the post-synodal apostolic exhortation, 'Ecclesia in Africa,' where the African Bishops confirmed the indispensable role of essential Christian Communities like SCCs (Ekena, 2017). The worldwide Roman Catholic Church developed and cultivated all its Gospel values in that cell of early Christian community. The researcher also found it significant in this current study to focus at leveling the spirituality SCCs or home cells fellowship that gives the hope in flourishing and upholding the Christian values or spiritualties.

Richard (2020) conducted a mixed method study in Tenden Sub-Parish, Kapcherop in Eldoret Diocese on SCCs membership and participation. According to the findings, 50% of SCC members met once a week, 30% met every two weeks, and 20% met once a month. The fact that a higher proportion meets once a week suggests that SCCs are incredibly successful. Because the members have more opportunities to nurture the Bible, and Christian doctrines, share Christian ideals, pray together, support one another, talks about self-reliance projects and building relationships and a sense of community. He also demonstrated that SCCs enable members to fully personify their faith rather than being mere hearers. They make an effort to live the gospel message during the entire week. They pray for each other and use the Word of God to fight spiritual battles. The findings echoed that of Nkwawir (2015), who pointed out Bible sharing is fundamental to SCCs since it serves as both the source of inspiration and the foundation for their activities. It also supported by Rayappan (2022), who stated members actively seek to be nourished by God's Word and, through deepening their faith, strive to assimilate it more fully, interpret the world in light of the Gospel, and strengthen their interpersonal relationships. The present study therefore, was essential in quantitatively assessing the level of Christian spirituality within the Outer-ring Deanery.

Conversely, Chimenge (2016) discovered in the case study on SCC as a platform for continuous catechesis in Africa opportunity and challenges in Our Lady Queen of Peace Parish, SCCs are mostly utilized by the parish as venues for fundraising. This causes division among the SCC and causes individuals to become uninterested in spiritual concerns. This finding echo the results of Muttai (2016) that says most members felt uneasy whenever the topic of money came up at the weekly prayer meeting and it becomes a significant challenge for regular Christians. The majority of them have chosen to skip weekly prayer meetings, especially if they do not have the money to contribute. As a result, the respondent suggested that other methods of requesting for money from Christians be introduced in order to free the prayers day specifically for spiritual development and nourishment. The findings of the money issue might get an insight from Alawode (2021) revealing that money is necessary to maintain mission operations. However, it is shown that the various obstacles associated with it also are a potential threat to the advancement of mission. Furthermore the findings of Muttai (2016) in St. Massimo Parish, revealed the two biggest factors inhibiting the growth of SCCs, are tribalism and clanism. For bible sharing and payers, Christians would feel at ease gathering with members of their own tribe or clan; in fact, some of them travel long distances to be with their clansmen. Both researches focused on challenges and attitudes but failed to assess how these social divisions affect the actual level of Christian spirituality and failed measure the spiritual depth, growth, or spiritual well-being of the members themselves. This leaves a gap in understanding how these challenges influence the overall Christian spirituality within SCCs.

As a gap, although existing literature acknowledges that SCCs make a significant contribution to the integral revitalization of the Church, the above empirical studies were conducted using theological, qualitative, or mixed-method approaches. This reveals a deficiency

of empirical evidence that quantitatively measures and analyzes the level of Christian spirituality within the context of SCCs using purely quantitative tools. While, prior global studies show that spirituality is best demonstrated through concrete actions, there is still remains limited research that statistically examines the level of spirituality within SCCs as a communion of families. At both the regional and local levels, SCCs align strongly with African culture, which is deeply rooted in communal life. They have proven effective in nurturing Christian spirituality and are recognized as a strategic apostolate within the Catholic Church. Despite being widely studied from various perspectives, SCCs still lack research that evaluates the level of Christian spirituality quantitatively. Therefore, a gap existed in measuring the Christian spirituality of SCC members, and the present study sought to address this gap.

2.3.3 The relationship between demographic characteristics and the level of Christian spirituality among members of Small Christian Communities

The Church views herself as a family, and the first African synod produced this notion of the Church as family. According to Katembo (2016), the African family is a place where life is welcomed, nurtured, and valued. It is also shared by the living being together, and it fosters fraternity, mutual aid, trust, and reconciliation through rites. It also upholds non- gender-based respect for tradition, authority, age, and hospitality, as well as family-based and centered education and fecundity. The African concept of family therefore, expresses a deep ecclesiological notion of a communion of believers, a fellowship with a diversity of roles and persons (Mahimbali, 2022). The SCCs are neighborhood families and designed to be gathering places for all of God's people, regardless of demographic differences. SCCs are spirituality and a way of life. Within this context, the members are able to advance in their Christian spirituality and promote practical manifestation of three Gospel- centered virtues of faith, hope, and love

among people on the local level (Healey, 2015). However, this study will show us how demographic characteristics relate to the level of Christian spirituality among members of SCCs.

Globally, in a study on a vision of the Church for the future in Asia, Saldanha (2015) revealed how women have progressed from passive to active involvement in the Church's mission in Asia through new ways of being the Church (SCCs). Their involvement in the Church's mission brings their faith to life, and they are answering God's call. They also discovered that women are the most proficient at providing counseling, compassionate care, fighting for justice among the poor and for the unfortunate, and being there for others in need. The study demonstrated that women build and sustain SCCs. These results resonated with those of Benade and Niemandt (2019) in a study on mission awakening in the Dutch Reformed Church which revealed the crucial role played by women in the Dutch Reform Church (DRC). It was concluded that without women, the DRC's mission effort would not have been feasible. However, though the study does not directly regard the level of Christian spirituality of women, it validates the vitality of their spirituality through SCCs in the Church.

In Africa, Mahimbali (2022) carried a study on the pastoral priority of SCCs in Tanzania. According to the study, women and children comprise most SCC participants. It has been remarked that SCCs quickly transform into simple prayer group where women predominate. One of the biggest issues facing the communities today is convincing men to participate in SCC activities. According to Healey's (2015) findings on the research of SCCs as domestic Church in the context of African ecclesiology, 75% of SCCs members in Eastern Africa are Women. In the study, men's involvement is a big challenge and youth are mostly absent from the SCCs, except particular youth SCCs. Here the recommendation of Richard (2020) might bring insight, that

those young members of the Church and men should be encouraged to participate for spiritual uplift.

In the Tenden Sub-Parish, Kapcherop in the Eldoret diocese-Kenya, Richard (2020) conducted a mixed method study on SCCs. The survey findings revealed demographic involvement in terms of gender, status, and education. It was discovered that there was a notable gender gap in the SCCs membership, with 70% of members being female and 30% being male. The report is clear that women continued to predominate in the SCCs in spite of their family duties and commitments. Regarding their status, 60% of them were married, 20 % were widowed, 10% were single parents, and 10% were single. The married are more dedicated to participating in SCCs to raise their children in the correct doctrine, but widows or single parents were occasionally prohibited from leading SCCs or undertaking specific tasks. According to the study, this made some members avoid attending SCC sessions at all. The kind of prohibition shown in SCCs is to be opposed with the claim of (Obiero, 2017) in which SCCs or other initiatives in the Church are the source of enrichment, nourishment and renewal to the members. SCCs give ground to edification, not for judgment. Even though some members may have impediments for receiving sacraments, but still SCCs give possibility for conversion and other spiritual foods for their souls. This is also supported by the position of Katembo (2016), where the African family is a place where life is welcomed, nurtured, and revered since SCCs are neighborhoods of Families. To be argued that SCCs should encourage people and should remain open to those who have some impediments to participate in all roles, as Jesus was welcoming sinners.

In the results of the study on pastoral solutions to the obstacles in the growth of SCCs, Muttai (2016) presented from the practical experience of 11 SCCs, at St. Massimo, a small

percentage of people attend the weekly prayer days. Though, St. Massimo comprises very big SCCs with over 50 families, less than 20 people participate in weekly Bible sharing and prayers. According to the study, women make up the majority, roughly 80%, children about 10%, and men and young people the remaining 10%. This significant difference of participation of the findings provoked the researcher, Muttai (2016), to conduct some interviews. He demonstrated that the participation of men are influenced by culture and tradition, the majority of whom are illiterate, and who always feel uncomfortable and embarrassed sitting and talking in public in the presence of women and children. The youth also feel uncomfortable, bored and shy in front of their parents during the weekly SCC meeting. In crossing the barriers of culture and misconception, the above results may get insights from the idea of Obeiro (2017) that for the church of Kenya to continue flourishing in spiritually, the cooperation and participation of all its members–young and old, men and women is fundamental.

Finally, the results of Richard (2020) showed that appropriate SCC planning and educational levels are interrelated. In the survey, 25% of respondents claimed they were uneducated, while 30% had completed primary school, 10% had completed secondary school, 20% had completed mid-level college, and 15% had completed university education. According to the findings, the study explained that a significant portion of the membership lacked formal education, which had a negative impact on the quality of SCCs discussions and activities. Finally, the researcher recommended that professionals and other educated laypeople should be encouraged to attend SCCs in order to contribute their expertise and increase the effectiveness of SCCs.

As a gap, SCCs are a new way of Church, the involvement of all members, men and women and young and old is essential for spiritual growth. In global perspective studies on the

topic are limited and the few demonstrated that women involvements in SCCs brings their faith to life and are most proficient in various mission activities of the Church. In the regional perspective, in the African context, discovered women with Children are the dominant participants and their presence in SCCs is remarkable. In both regional and local scholars agree that the low participation of men and youth in SCCs. Locally, there is gap in gender participation, where woman comprise the dominance. Regarding status married scored highest percentage (60%) participation and the higher educated less participation. In all the literature reviewed, global, regional and local there is a correlational gap of demographic characteristics and Christian spirituality but the research gives a clue that the faith of the women is visible holistically. So, this research will help to fill in the literature gap.

2.3.4 The relationship between leadership styles of Small Christian Community leaders and Christian spirituality of Members

SCCs offer a chance to learn about leading an ecclesial life, reflect the issues faced by the people in the context of the gospel, and perceive God's presence in their lives on a tangible level. SCCs were designed to be communities where Christians would share and live out their Christian faith intensively. Above all, SCCs provide a chance to pray and hear God's Word (Oluwadare, 2022). In such a way of life, leaders of SCCs have a specific duty to guide members through their selfless actions and to have an influence on their Christian spirituality (Katembo, 2016). They are shepherds and each shepherd will be questioned about their shepherding style (Mackey et al., 2021, as cited in Nabellal et al., 2022). In carrying out any task, a leader who is solely focused on one's own interests is not a good leader. Unfortunately, selfishness is a common trait of today's leaders in both politics and religion (Onyema, 2023). Leadership practices in SCCs are not only just functional, it is intrinsically mission driven. SCC leaders are called to reflect and

stand with spiritual maturity, Christian values and lead by example. Implementing an effective leadership style is essential to the spiritual well-being of church life. The SCCs spiritual profundity can also shape how leaders lead. Its faith base communities can challenge the leaders to form a character for collaborative leadership. This interface builds a dynamic relationship between SCC leadership style and spirituality. It helps both leaders and members to enter into the process of influencing, shaping one another and growing together in a profound maturity of Christian faith.

Similarly, leadership in SCCS should not be cultic control or the use of power, but rather service based in moral principles and a selfless mentality that considers the well-being of those entrusted to one's care (Onyema, 2023). The main responsibility therefore, of leadership is to empower and envision the progressive improvement of the members' spiritual life. It has to do with extending an invitation, supporting, and transforming individuals as well as communities (Stache, 2020). This is how SCC leaders play a crucial role in influencing members' spiritual lives. By modeling exemplary behavior, strengthening the bonds of communion, and organizing weekly gatherings, where the Word of God is shared and challenge members to apply it to their daily lives, to be transformed by it, and become witnesses in both words and deeds to the outside world. The following empirical literature will navigate how the leadership style efficiently associates in contributing for the growth of Christian spirituality.

In the United States, qualitative findings of Thornhill (2023) on best leadership practices of senior pastors showed that church development happens when pastors motivate and involve the congregation in the vision process because it makes everyone feel like they belong. Simultaneously, the study recommended that leaders must follow God's guidance for a church to flourish, which means they must spend a lot of time in prayer and reflection. This

recommendation resonated with Tettey (2018) that claimed spirituality is a powerful motivator for leadership and personal life since it molds the inner self. Their leadership is a reflection of their life, and people are unable to provide what they lack.

A qualitative study on the effect of leadership styles on Church growth done by Spencer (2022) in Century Baptist Church in Inkster, Michigan, USA, indicates the main leadership characteristics that contributed to the decline in membership were the laissez-faire leadership style. It was found to be associated with a lack of accountability by 31% of research participants based on the results of both the questionnaire and the interview. The recommendation of Tutor (2023) to the Diocese of Mati can be applied to the above findings. The study recommended that through SCCs to boost the ongoing formation of lay leaders to encourage the integrity and chrism that lay leaders are experiencing in their method of service. Enrolling them in leadership preparation can also help them to improve their abilities to lead both the community and individuals. However, these different studies focused on different populations and not on relational perspective of leadership style and Christian spirituality and are qualitative. Results indicate how the leadership spiritual empowerment and style can affect the development and decline of congregational members.

In Ghana, Sunyani Baptist Association, Ameyaw (2017) carried out a quantitative study on understanding leadership styles in a contemporary Church growth. In the study, the results of the relationship between leadership styles and growth of the church revealed on Pearson correlation coefficient. Democratic [$r = .653$, $p<.000$], autocratic [$r = -.764$, $p <.000$], and laissez-faire leadership style [$r = -.160$, $p< .000$] and paternalistic [$r = .220$, $p < .0157$]. Furthermore the study demonstrated strong positive correlation between church growth and democratic leadership style with Church setting leadership. Democratic puts trust in members

and encourages participation in decision making. Autocratic have very strong negative relationship and laissez-faire leadership styles have negative relationships between leadership styles and church growth. This states that autocratic style is ineffective in a church setting since Jesus never exhibited that kind of leadership. Laissez-faire style also does little to help followers satisfy their needs and abdicate responsibility. The result of democratic leadership of the study echoed with the claim of Juqu (2022) that in the perfect church setting, the democratic style could further guarantee accountability. Since with the democratic styles everyone is on the same page on what has to be done and individuals also contribute to the efforts of growth. The research aligns with the current study methodologically, though it was conducted with a different focus and in a different context among pastors and not members of SCCs.

In Uganda, Kyambogo University, results of a quantitative research on organizational performance and leadership styles by Turyahikayo et al. (2023) in a few public Universities showed that the effectiveness of an organization is not significantly impacted by a laissez-faire leadership style ($p = 0.240 > 0.05$). This finding is consistent with many other organizational contexts. As a result, the study recommended University administrators to avoid adopting a laissez-faire leadership style and to respond to failures as well as difficulties as soon as possible. This position is supported by Abasilim et al. (2019) findings on leadership styles and employees commitment in Nageria. Comparably the findings indicated that laissez-faire leadership has a very weak relationship with members' commitment which resulted correlational coefficient ($r = 0.099$), signifying that this style of leadership does not drive members' commitment and should not be encouraged. Furthermore, the study gives conclusion that autocratic leadership also did not significantly predict the members' commitment. This conclusion echoed Fowler et al. (2019) that found the autocratic leadership style as one of ineffective pastoral leadership.

In Kenya, Mumbi (2023) conducted a study on the influence of corporate governance on the success of Churches in Nairobi. The results of the study revealed a positive and statistically significant relationship between leadership and success of Churches in Nairobi. The results of the influence of leadership in the success of Churches in Nairobi was coefficient (r) = 0.879 at p – value <0.01. The study recommended that Nairobi Churches should embrace a leadership to effectively deliver the desired success. This position was supported by findings of Muthamia (2019), who showed in the result of a study on effective pastoral leadership in SCCs for evangelization, there was a substantial association between pastoral leadership and leadership styles in influencing Christians' evangelizing in SCCs. The result of the relationship is indicated 62.2% highly probable, likely 35.6%, and uncertain 2.2%. The studies indicate how leadership and leadership styles matter for fruitful evangelization in SCC. The indication of the results paves the way for the church to develop a specific style that suits the context, particularly in the local communities.

On the other hand, the results of Muttai's (2016) research on pastoral remedies to the growth-blocking issues facing SCCs in St. Massimo Parish, Meru Diocese, Kenya, revealed how the behavior exhibited by the leaders discouraged the members. Members have noticed that leaders did not treat the SCCs with the seriousness that they merit. They also failed to guide and set a good example for their subordinates through their absence and lack of interest in their roles and participation, which discouraged and demoralized the members. According to Allen (2015) Churches must have strong leadership, excellent service and good fellowship. This is a good challenge to the leaders of SCCs of St Massimo Parish. Similarly, Muthamia (2019) found from the results of interviewing SCC members that they highlighted the leaders' absence from SCC meetings and events and their leaders' delay to meetings. Active participation in SCCs is

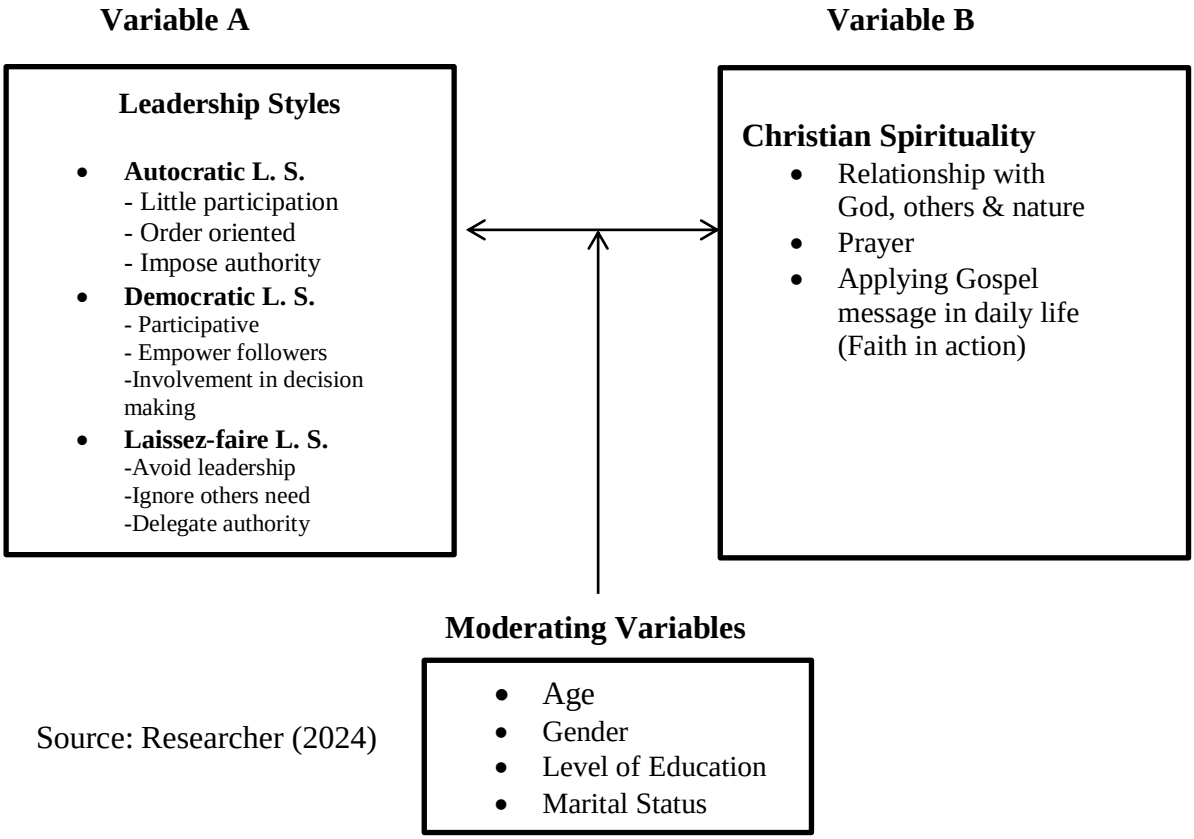
discouraged by leaders' lack of interest. On the other hand, leaders who are struggling financially are discouraged due to frequently donating money through the SCCs. Another issue was the absence of leadership training on Church matters. The relationship of SCC leadership style and Christian spirituality is not featured in the findings.

In identifying the gap, studies conducted globally showed that Church development occurred through the influence of leadership styles and the ability of leaders to motivate and engage members. The studies were in different settings and focuses, and not in relation to leadership styles and Christian spirituality in the context of SCCs. Global, regional and local scholars agree on the ineffectiveness of laissez-faire style of leadership. Regionally scholars agree on the ineffectiveness of both autocratic and laissez-faire leadership in the church setting. Within Kenya, different studies investigated leadership within the context of Church in general and in SCCs. They identified two faces of leadership: first, the successful influence of leadership and the second, the various ways leaders discouraged members' participation. It was also revealed, that the leaders discouraged due to repeated request of money in SCCs and lack of leadership training. There was a research limit in relation to leadership styles and Christian spirituality with reference to SCCs. This study filled this gap by examining specifically the relationship of SCC leadership styles and Christian spirituality in Outer-ring Deanery with a quantitative approach.

2.4 Conceptual Framework

According to Kivunja (2018) a conceptual framework is the comprehensive, logical arrangement and connections of all elements that constitute the fundamental concepts, frameworks, strategies, plans, and execution of the whole study endeavor.

Figure 1: Relationship between leadership styles and Christian spirituality



Source: Researcher (2024)

According to Figure 1, this study predicts that variables A and B determine relationships between leadership styles and Christian spirituality. The conceptual framework is presented for variables A, which is leadership styles, and variable B is Christian spirituality and the likely influence of moderating elements such as age, gender, level of education and marital status.

2.5 Chapter Summary

This chapter has presented a theoretical literature review suitable to the study. It looked at two theories, specifically, servant leadership theory, developed by Robert Greenleaf in 1977, and spiritual well-being theory, established by Raymond Paloutzian and Craig W. Ellison in 1979. Empirical literature was also reviewed, in line with the research objectives- to investigate the

type of leadership styles among SCCs; to find out the level of Christian spirituality among members of SCCs; to examine the relationship between demographic characteristics and the level of Christian spirituality among members of SCCs; and to measure the relationship between SCC leadership styles and Christian spirituality in the Outer-ring Deanery. This paved the way for the theoretical framework and conceptual framework. In the reviewed literatures there was gap of knowledge that the current study focuses on the Outer-ring Deanery. Methodological most of the available literature was qualitative and some mixed method. So, this study sought to bridge the gap by investigating the relationship between leadership styles of SCC leaders and Christian spirituality in the Outer-ring Deanery Archdiocese of Nairobi through quantitative method. The following chapter presents the research methodology adopted for the study.

CHAPTER THREE: METHODOLOGY

3.1 Introduction

This chapter presents the methods that were utilized to achieve the research objectives. It describes the epistemology of the study, research design, study location, target population, sampling design, sampling frame, sampling size determination, and sampling techniques. The chapter also discusses research instruments, scoring, validity and reliability of instruments, pre-testing of instruments, and procedures for data collection, and data analysis. For ethical reasons, the names of the parishes of the Outer-ring Deanery, central zones of SCCs and SCCs were used pseudonyms. The chapter ends with ethical considerations and the anticipated impact of the study.

3.2 Epistemology of the Study

Epistemology is identified as a notion and philosophy of knowledge (Khatri, 2020), that focuses on how research seeks to discover information in order to arrive at reality (Alharahsheh & Pius, 2020). This study employed the positivist approach. The ideology of positivism helped the researcher, based on empirical study to make scientific discovery with well-structured methodology and to deal objectively. Furthermore, adopting a positivist paradigm enables the researcher to apply objective analysis and employ statistical methods in interpreting the collected data (Al-Ababneh, 2020). In light of this ontological perspective the focus of the study is on the relationship between leadership styles of SCC leaders and Christian spirituality.

3.3 Research Design

Research design is the specific procedure used in the research process. It is the ‘blueprint’ for the research investigation (Ghanad, 2023). There are two categories of research paradigms - quantitative and qualitative. The quantitative paradigm is known as conventional, positivist, and empiricist, and the qualitative paradigm is known as the constructivist and interpretative

approach (Al-Ababneh, 2020). The quantitative paradigm was used in this study because the variables examined could be measured objectively. This was done using measurement tools and statistically represented data analysis (Mehrad & Zangeneh, 2019). This type of research design allowed measuring the variables under the investigation using software like SPSS version 25, by doing that, the study objectives were achieved.

To address and measure the relationship between the two main variables, a correlational survey design was adopted in this study (Gezgin et al, 2018). The researcher used this design to identify a relationship of variables. That is to examine two variables to establish if there is a statistically substantial relationship between them (Ghanad, 2023). A numerical description of trends, attitudes or perspectives of population was generated and interpreted using sampling. The study then employed cross-sectional design which aimed at collecting data within a short time (Asio, 2021). The cross-sectional approach in the study helped to investigate the existence of correlations among variables. So, the researcher collected data from SCCs (from both members and their leaders) and statistically analyzed them to clarify relationships between leadership styles of SCC leaders and level of Christian spirituality of members in Outer-ring Deanery Archdiocese of Nairobi, Kenya.

3.4 Location of the Study

The Archdiocese of Nairobi encompasses two counties: the city of Nairobi (Nairobi County) and Kiambu County. It has 15 deaneries covering a total area of 3,721 square kilometers. The research was done in the Outer-ring Deanery, which is one of the 15 deaneries within the eastern parishes of the Archdiocese of Nairobi, located in Zone D of Ruaraka with seven parishes (Archdiocese of Nairobi, 2024). Besides the researcher’s encounter with the problem in the area, the location was appropriate and suitable for the study, which focused on the

leadership styles of SCC leaders and the Christian spirituality of SCC members. The area faces socio-social and economic challenges that could significantly influence leadership practices. The setting reflects both rural and urban realities of SCCs. Thus, the topic could shed light on how leadership is challenged and how Christian spirituality is experienced among members of SCCs in that local context.

3.5. Target Population

The target population is a conceptually confined group of possible participants that reflects the characteristics of the population of interest and to which the researcher may have access (Casteel & Bridier, 2021) and hopes to make a comprehensive generalization (Rahman et al., 2022). The target populations of this study were the members of the SCCs of the Outer-ring Deanery Archdiocese of Nairobi. The Outer-ring Deanery has 357 SCCs and about 10,821 as individual members of SCCs. The list name of the 357 SCCs were taken from the parishes of the Outer-ring Deanery. The members of Small Christian communities (both leaders and members) who participated in this study were Catholics from different ethnicities who inhabit the area. They are male and female with different statuses and educational levels from primary school to Ph. D and who fall between 18 and 75 years old.

3.6 Sampling Design

The study used a probability sampling technique, which has given to each member of the population an equal chance to be selected as a study sample. From the types of probability sampling, the study utilized multi-stage sampling (multi-stage cluster sampling) and simple random sampling. These techniques were used in the study to help in reaching to the visibility sampling with in the wide area and large number of population. The techniques also allow every individual member without any distinction of genders both of leaders and members of SCCs to

have an equal chance of being selected as a sampling of the study. This sampling process includes a sampling frame, sampling size determination, and sampling techniques.

3.6.1 Sampling Frame

The sampling frame refers to the actual list of the people from which a sample is drawn (Mweshi & Sakyi, 2020). The sampling frame of this study listed all the parishes of the Outer-ring Deanery Archdiocese of Nairobi with letters of pseudonyms; p - A, p- B, p - C, p - D, p - E, p - F and p - G. 'P' stands for 'parish' and the alphabetical letters for the name of seven parishes. As a first phase of multi-stage cluster sampling it also identified the sample parishes and the central zones of SCCs of the sample parishes, from which the final sample, were drawn.

In the study, the target populations were the members of SCCs (both leaders and members within SCCs) of the seven parishes of the Outer-ring Deanery. To obtain a clear and representative sample size, the researcher employed multi-stage random sampling. Out of the seven parishes in the deanery, two parishes were sampled, comprising 105 SCCs. From these, 12 SCCs were randomly selected, yielding a total of 408 respondents. Each SCC has five leaders; therefore, once an SCC was selected, its leaders were automatically included in the sample. For this reason, the sampling of SCCs and the selection of leaders did not require separate sampling frames. In these 12 SCCs, 60 were the leaders (having each SCC five leaders) and 348 were the remaining members. Those 12 SCCs have fixed and specified number of members which are shown in Table 2 with pesuodonyms. Therefore, the sampling frame in the study ensured clarity of target population and selected sample size through accurate and valid sampling technique.

Table 1: ***Population of the Study and First Phase of Multi-stage Random Sampling Technique***

Parishes	Target of Population (members of SCCs in the parishes)	Randomly Sampled Parishes 1st Stage	Centralized Zones of SCCs of the Sampled Parishes	Number of SCCs in Each Zone
P - A	3310			
P - B	890	P - B	Cz -1	16
			Cz- 2	12
P - C	1200			
P - D	1870			
P - E	1581	P - E	Cz - 3	25
			Cz - 4	11
			Cz - 5	23
			Cz - 6	18
P - F	860			
P - G	1110			
Total	**10,821**			**105**

Table 1, shows the target population of Outer-ring Deanery of Archdiocese of Nairobi, drawn from seven parishes. Then the two parishes selected at randomly with their respective name of their centralized zones (with pseudonyms 'Cz' with sequence of number) and number of SCCs they hold in each central zones.

3.6.2 Sample Size Determination

The sample size refers to the number of study participants, observational components, or elements a researcher plans to examine in order to generalize the findings to a larger population (Bryman, 2016). The sample size for the study was determined using the formula from Krejcie and Morgan (1970). It used a 95% confidence interval with an acceptable error of 5%.

$$S = \frac{x^2\,NP\,(1-P)}{d^2(N-1) + x^2P\,(1-P)}$$

Where:

S = Stands for the requisite sample size

x^2 = the table value of Chi-square for 1 degree of freedom at the desired confidence level (3.841)

N = the population size

P = the population proportion (0.50) is used to provide the maximum sample size)

1-P = estimated percentage of failures

d^2 = square of the utmost allowance for inaccuracy between the actual percentage and sample proportion (in the study, it is set at 5%)

So, using a 95% confidence interval with an estimated error of 0.05 and the study's target population of 10,821, the sample size for the study was calculated as follows:

$$S = \frac{1.96^2 \times 10{,}821 \times 0.5(1-0.5)}{0.05^2(10{,}821-1) + 1.96^2 \times 0.5\,(1-0.5)} = \frac{10{,}392.49}{28.01} = 371.03 = 371$$

Thus, 371 respondents made up the research's sample size. In this regard, 10% of the respondents and questionnaires were added to address the issue of attrition in data collection within the sample size. Mugenda and Mugenda (2003) defined attrition in sample size as the loss, withdrawal, misplacement, or damage of research questionnaires during data collection or processing. 10% is suggested by Mugenda and Mugenda (2003) to address attrition. To count for possible attrition, 37 more participants were added; 10% of 371 are 37.1, which are approximate 37. Therefore, 408 participants made up the total sample size for this study due to attrition concerns.

3.6.3 Sampling Techniques and Procedures

According to Sharma (2017), sampling is a technique or process that a researcher uses to scientifically choose a reasonably smaller number of representative objects or people from a predefined population to use as a data source. The study employed a probability sampling

approach, in which each unit has an equal chance of being chosen. From the categories of probability sampling multi-stage sampling was used. The multi-stage sampling is also known as a multi-stage cluster sampling technique that involves a series of stages (Rahi, 2017). These scientific choices, as Rahman et al. (2022) state, are due to a large population and allowed the researcher to divide a large population into smaller clusters to make data gathering more efficient and effective. So, in the first stage, from the entire Deanery, which is considered as clustered into seven parishes, two parishes were sampled in a random sample. In the second stage, from the central zones of the sampled parishes, SCCs which are the respondent were picked. This process of sampling from the clusters continued until the required number was reached.

In this study, the target populations were the members of SCCs (both leaders and members) of the seven parishes of the Outer-ring Deanery. The researcher, through multi-stage random sampling, obtained members of 12 SCCs as the sample size in the study. In the first stage the name of the seven parishes were written on small pieces of paper and put in a box and at random two parishes (p- B and p- E) were picked. These parishes have six centralized Zones (Cz) of SCCs (p - B have two central zones and four are of p- E).

The second stage of sampling techniques was also involves simple random sampling and both parishes possess the list names of each Small Christian Communities according to their central zones. In order to have an equal chance to be selected, the list number of each SCC in written pieces of paper and were placed in 6 boxes that represent their zones. The list of the number SCCs follows according to the order of the statistics list of SCCs of each zones received from the parish. Lastly, after shaking the box well, two pieces of paper of the numbers of SCCs were picked at random from each 6 box of zones, which this resulted the 12 SCCs (as presented in table 2 in pseudonyms with sequence of numerical number). So, following the process of

selection of the required number of participants, 408 participants who are members of the 12 SCCs were recognized to be respondent of the questionnaire in the study.

From the target population of 10,821, the sample size with the concern of attrition was 408 (100%). From these 408 respondent members of 12 SCCs 60 were the leaders of SCCs. Each SCC has five leaders (Chair person, assistant of Chair person, secretary, assistant of secretary and treasurer). The distribution number and percentage of their participation as leaders were included in their respective communities as part of the members.

Table 2: ***Second Phase of Sample Distributions through Multi-stage Random Sampling***

Centralized Zones (Cz-)	Sampled SCCs 2rd Stage	Sample Size	Percentile
Cz - 1	SCC - 01	56	13.7 %
	SCC - 02	58	14.2 %
Cz - 2	SCC - 03	53	12.9 %
	SCC - 04	35	8.6 %
Cz - 3	SCC - 05	13	3.2 %
	SCC - 06	15	3.7 %
Cz - 4	SCC - 07	28	6.9 %
	SCC - 08	35	8.6 %
Cz -5	SCC - 09	60	14. 7 %
	SCC - 10	35	8.6 %
Cz- 6	SCC - 11	8	2 %
	SCC- 12	12	2.9 %
Total		**408**	**100 %**

Table 2 shows the six centralized zones of SCCs of the sampled parishes. Then, it presents the specific SCCs that were selected from the central zones as the 2nd stage of multi-stage random sampling with their respective sample size and percentile.

3.7 Research Instrument

A research instrument or tool is used to gather data, through surveys (questionnaires), interviews and observation (Ghanad, 2023). The researcher collected data through a survey that employed standardized measurement scales. The leadership style scale is available for free scale, but permission was requested for the spirituality scale via email and with no response received. The request for permission for scale is included in the appendix. The chosen standardized scales were appropriate for the study goal and displayed adequate validity and reliability.

In the study, the researcher used two standardized instruments: the first is the Leadership Styles Scale developed by Peter G. Northouse (2009) to assess to the leadership styles of SCC leaders. It has 18 items and is made up of a 5-point Likert scale. The second instrument was the Spirituality Scale, developed by Colleen Delaney (2005), to measure spirituality from a holistic perspective. The scale assessed Christian spirituality of the members of SCCs holistically. The Spirituality scale has 23 items and measures with a 6-point Liker Scale.

The questionnaire (Appendix B) was distributed to the participants who are members of SCCs (both leaders and members) Outer-ring Deanery. It has three sections; Section A covers the demographic characteristics of the participant, leadership styles of SCC leaders are covered in Section B, and Christian spirituality is covered in Section C.

3.7.1 Scoring of Instruments

Peter G. Northouse (2009) developed a scale for leadership styles to measure the three common leadership styles. The three leadership style categories (Authoritative, Democratic, and Laissez-faire) on the questionnaire are determined by a participant's overall score. The tool has 18 items and is made up of a 5-point Likert scale, which 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, and 5 = Strongly Agree. From the 18 items, the sum response for items 1, 2,

6, 10, 15, and 16 (authoritarian leadership), Sum response for items 4, 5, 8, 11, 14, and 18 (democratic leadership) and 3, 7, 9, 12, 13, and 17 are for (Laissez-faire leadership). According to Northouse (2009) the scoring interpretation, if the sum of each leadership styles score is 26-30 is in the very high range, 21-25 in the high range, 16-20 is the moderate range, while 11-15 is in low range, and 6-10 is in a very low range.

Table 3: ***Scoring of Leadership Styles Scale***

Scoring Interpretation	**Range**
Very low	6 - 10
Low score	11 - 15
Moderate score	16 - 20
High score	21 - 25
Very High	26 - 30

Table 3 indicates levels of the sum each leadership style (authoritarian, democratic, and laissez-faire) with very low (6-10), low (11-15), moderate (16-20), high (21-25) and very high (26-30).

Spirituality Scale (SS) which was developed by Colleen Delaney (2005) to assess human spirituality holistically is adopted in the study. It has 23 items, measured with a 6-point Likert scale, where 1 = Strongly Disagree, 2 = Disagree, 3 = Mostly Disagree, 4 = Mostly Agree, 5 = Agree and 6 = Strongly Agree. The scoring of the 23 items of the spirituality ranges from 23 to138. According to Delaney (2005) the scoring interpretation, if the sum of the score is 23-60 indicates very low levels of spirituality, 61-91 indicates low spirituality, 92-117 is the range of moderate spirituality, and 118-138 suggested high levels of spirituality wellness.

Table 4: ***Scoring of Spirituality Scale***

Scoring Interpretation	Range
Very low	23 - 60
Low spirituality	61 - 91
Moderate spirituality	92 - 117
High level of spiritual wellness	118 - 138

Table 4 shows the levels of spiritual wellness in life according to Delaney (2005).

3.7.2. Validity and Reliability of Instrument

Validity is refers to each instrument unique scores have significance and enable the researcher to make sound inferences about the sample population under study (Mohamad et al., 2015). In the study, the researcher ensured the validity of the instruments by aligning the questionnaire items with the research objectives and carefully revising them. Furthermore, the researcher ensured the instrument measures what they planned to scale. A field pre-test was conducted with a similar group of SCCs from another deanery. Content validity of the instrument was verified by experts who reviewed the questionnaire items for clarity, relevance, and alignment with the research objectives.

Reliability, according to Surucu and Maslakci (2020), refers to the stability of a measuring and its consistency over time, which is the ability to measure instruments to give similar results when applied at different times. To ensure the research reliability of the instrument pre-testing of the instruments was carried out and worked out through the SPSS and determined the internal consistency of the instruments through Cronbach's alpha coefficient. The value of the Cronbach's alpha result ranges from 0 to 1. A reliability score of 0.7 or greater is considered satisfactory (Heal & Twycross, 2015).

The leadership style instrument has been displayed to be reliable in various types of researches like Seeger's (2020) study which revealed a range from .92 to .95, Cronbach's alpha that to be considered the highest range of internal consistency. Sherard's (2015) study also showed a reliability coefficient of 0.887 (as cited in Howard & Knight, 2022). The total spirituality scale internal consistency of Cornbach's alpha coefficient, according to Delaney (2005) was found .94.

3.7.3 Pre-testing of Instruments

According to Hashim et al. (2022), pre-testing of the instrument is an essential component of a quantitative study. In the study, pre-testing was done to enable the researcher ensure the respondents understood the questions in the survey questionnaire. Furthermore, it allowed the researcher to improve the survey questionnaire and get rid of analytical mistakes. In light of this, the pre-testing sample was done among the members of the SCCs of St. Daniel Comboni parish, Nairobi Eastern Deanery Archdiocese of Nairobi. As Mugenda and Mugenda (2003) suggested, 1–10% of the sample size to be the participants for the pre-test considered sufficient, and 10 % of the total sample size of 408 which was conducted the pre-test with 40.8 that is 41 participants. The pre-testing was conducted with the agreement of the parish priest of St. Daniel Comboni parish of Utawala. In the pre-testing the internal consistency of the instruments was demonstrated.

3.8 Data Collection Procedure

Data collection is a crucial phase in the quantitative research process. It requires time and work, yet good data gathering procedures increase the validity or correctness of the outcomes of study findings (Sadan, 2017). The researcher ensured quality and efficiency of data collection procedure in accomplishing all the necessary approval requirements before going for data

collection. This comprised obtaining an authorized research letter of approval from Tangaza University- Institutional Scientific Ethics Review Committee (TU-ISEC) that was from the office of the directors of post-graduate studies. The researcher also got permission from the National Commission of Science, Technology, and Innovation (NACOSTI), which allowed for data collection.

Furthermore, a letter of consent was inquired from the dean of the Outer-ring Deanery clergy office to allow data gathering from the allocated study. The researcher obtained informed consent from the participants. The researcher also hired one research assistant from the members of the same congregation, who is a Bachelor's degree holder, and got instruction in distributing questionnaires, completing questions, and collecting questionnaires from respondents. This was to ensure effective management of data collecting and time. The respondents were given an adequate time of 20 minutes to respond to the questions.

3. 9 Data Analysis

According to Dawit (2020), data collection is a process of gathering, transforming, cleaning and modeling data in order to find the necessary information. It is an essential component of research that helps the researcher determine the effectiveness of the study's findings and reach a conclusion. So, in this quantitative study, the data collected were analyzed using descriptive and inferential statistics. In Table 2, a detailed data analysis is explained.

Table 5: ***Data Analysis***

Data Analysis of	Variables types	Purpose of the test	Types of the test
Demographic characteristics	Categorical	Gather information about demographic characteristics	Frequencies, percentiles
Objective One	One Scale	Test scale variable	Descriptive Statistics
Objective Two	One Scale	Test scale variables	Descriptive Statistics
Objective Three	One Categorical & One Scale	Test relationship between categorical & scale variable	Chi-Square
Objective Four	Two Scales	Test relationship between two scale variables	Pearson's Correlation Coefficient

The findings of the study are provided in frequencies and percentages in accordance with Table 2. The levels of leadership styles and levels of Christian spirituality were scored and measured respectively using a composite score in order to measure their various levels. Chi-Square type of test was used to associate demographic variables, including age, gender, level of education, position, and marital status with Christian spirituality. Pearson's Coefficient Correlation analysis was applied to examine the relationship between leadership styles of Small Christian Community leaders and Christian spirituality of members in Outer-ring Deanery Archdiocese of Nairobi. The IBM Statistics version 25 of the SPSS was employed to set up the data analysis. Then descriptive statistics are intended to gather information on respondent's

demographic features, like age, gender, educational level, position and marital status. The findings of the statistical test are presented in tables.

Inferential statistics aims to generalize the findings obtained from multi-stage random sample to the population from where the sample was drawn. In the study, for objective one and two was applied Descriptive Statistics. Chi-Square examined the relationship between demographic characteristics and Christian spirituality of the members of SCCs. The Pearson Correlation Coefficient test was involved to measure the relationship between leadership styles of SCC leaders and Christian spirituality of members in the Outer-ring Deanery Archdiocese of Nairobi, Kenya.

3.10 Ethical Considerations

The ethical considerations around doing the research are as important as choosing the right research approach and techniques (Fleming & Zegwaard, 2018), where formal research approval is required before a project can produce empirical material. The primary goal of ethical consideration is to guarantee that research does not harm participants while maintaining its quality (Akerfeldt & Boistrup, 2021). For this the researcher only started data gathering after receiving approval from the Tangaza University- Institutional Scientific Ethics Review Committee (TU-ISREC), and permission from National Commission of Science, Technology and Innovation (NACOSTI), a letter of consent from the dean of Outer-ring Deanery clergy office Archdiocese of Nairobi, Kenya, and informed consent from the respondents. Some of the following key principles were upheld; informed consent, anonymity, participant protection, confidentiality and no deception, and voluntary involvement. In the study, the researcher informed the participants about the purpose and the necessity of their participation voluntarily. By ensuring that their real names or other sensitive personal information was not included in the

questionnaire during data collection, the researcher was also safeguarded the respondents from any potential harm resulting from their participation in the study.

According to the principle of confidentiality and anonymity, personal information about respondents were not be requested or included in the data. Additionally, the respondents were informed of their ability to revoke their consent during data collection. They were also encouraged to ask questions whenever they have them and to withhold any personal information they might not want to provide the researcher without repercussions. The researcher did not intend to hurt anybody. To aid in disseminating the surveys, the researcher hired one a bachelor's degree holder research assistant. The participants had 20 minutes to complete the questionnaire after the researcher conducted debriefing.

3.11 Envisaged Impact of the Study

This study yielded insightful information regarding the relationships between leadership styles of SCC leaders and Christian spirituality among the members of SCCs in the Outer-ring Deanery of the Archdiocese of Nairobi, Kenya. The research findings especially shed significant light on the levels of leadership styles and levels of Christian spirituality among members of SCCs of Outer-ring Deanery Archdiocese of Nairobi. Above all, the research offered substantial insights to leaders to help them become more aware of ensuring their approach aligns with Christian values and as an effective Christ-centered leadership for fostering the Christian spirituality of the members of SCCs. Also, the study offered information on understanding how leadership styles can associate with the spirituality of the members in becoming more dynamic, deepening profound relationships with God, and increasing their commitments to the Church's mission in society.

CHAPTER FOUR: RESULTS

4.1 Introduction:

The result chapter presents the study findings in light of the overall objective of the study that focused on analyzing the relationships between leadership styles of SCC leaders and Christian spirituality of members in Outer-ring Deanery, Archdiocese of Nairobi, Kenya. The key findings of the study revealed that leadership styles of SCC leaders have different degree of association with Christian spirituality among the members. Specifically democratic leadership style established a significant positive relationship with Christian spirituality, Laissez-faire shown as significant and a moderate negatively predicted Christian spirituality, while, autocratic display a minimal or none-significant relationship with Spirituality This chapter presents the response rate, the reliability of the research instruments, the demographic characteristics of the participants, and the findings related to each research objective. The data were analyzed using both descriptive and inferential statistical techniques

4.2 Response Rate

The response rate includes the sample size of the research targeted against the number of actual responded and spoiled responses. The response rate of the members of the SCCs of the Outer-ring Deanery, Archdiocese of Nairobi, Kenya is portrayed in Table 6.

Table 6: ***Response Rate***

Respondent	Sample targeted	Returned Quest.	Spoiled Quest.	Sample used for study	Returned rate%	Spoiled rate %	Sample used rate %
Questionnaire	408	382	26	356	93.6 %	6.4%	87.2%

A total of 408 questionnaires were distributed to SCC members of the Outer-ring Deanery and 93.6% (n = 382) had responded and collected. By the end 6.4% (n = 26) considered

spoiled responses due to incomplete which were screened out during data cleaning and did not affect overall data analysis. The study was carried out with remaining 87.2 % (n = 356) and this response rate, according to Jayali and Javali (2024) is considered excellent for population representation and the ability to generalize the findings.

4.3 Reliability of Instruments

In order to determine the extent to which the scales were consistent and reliable in measuring the leadership styles practiced with in the SCCs of the study and capturing the level of Christian spirituality of the members, the Cronbach's alpha was used. The normality of data was also checked according to skewness and Kurtisus.

Table 7: ***Reliability statistics***

Scales	No. of Items	Cronbach Alpha	Skewness	Kurtosis
Leadership Styles	18	.722	.71	1.94
Spirituality Scale	23	.913	-1.66	5.05

As Table 7 shows, the Cronbach's alpha for Spirituality was α = .91, while for leadership style was found α = .72, but when each dimension of leadership styles checked Cronbach's alpha resulted higher. The result showed that democratic leadership style (6 items) internal consistency of .82, autocratic (6 items) has Cronbach's alpha .78 and α .74 for laissez-faire (6 items). These results show within one dimension the items more internally consistency as they determine the particular pattern closely, but when all 18 items of leadership styles combined together (democratic, autocratic and laissez-faire) lower, this could be the conceptual variety among the three leadership styles. Based on the affirmation by Selvam (2017), measures that indicate an internal consistency between 0.6 and 0.7 are acceptable while the scores above 0.7 are good. Heal & Twycross (2015) affirm a reliability score of 0.7 or greater is considered adequate.

Therefore, in the study, both scales used scored Cronbach's alpha above the conventional threshold and this good internal consistency of instruments increase the confidence in the accuracy of the findings and the validity of the analysis for dependable outcomes.

In Table 7, the assessment of normality for the total scores of leadership styles (Sk = 0.71, Ku = 1.94) and Christian spirituality (Sk = -1.66, Ku = 5.05) also indicated that both variables were within the acceptable range for normality, given the sample size (n =356). For sample size greater than 300, the skewness values less than ± 2 and kurtosis value below $\pm$ 7 are considered acceptable for normal data distribution and can be still used reliably and suitable for parametric statistical tests (like correlation, and regression) (Field, 2018; Matore & Khairani, 2020). The results show that leadership style scores were approximately normal with slight positive skewness. Whereas spirituality scores were moderately negatively skewed, implying that most respondents scored relatively high on spirituality. This may bring potential implication in weakening the strength of correlation or beta coefficient, even when real relationships exist.

Despite this limitation, the data were considered suitable for parametric analyses and statistically justified and appropriate for examining the relationships between Christian spirituality and demographic characteristics, also between leadership styles of SCC leaders and Christian spirituality among SCC members.

4.4 Participants Demographic Characteristics

The study sought to establish participants' personal characteristics, comprising of age, gender, level of education, position in SCCs, and marital status. In doing this, the researcher implies to give readers good picture of the participants and ensures the sample represents the larger population of the study. Table 8 provides the details of the participant's demographic characteristics.

Table 8: ***Participants Demographic Characteristics***

Variable	Frequency	Percent
Respondents' Age Categories		
18-28 years	27	7.6
29-39 years	115	32.3
40-50 years	129	36.2
51-61 years	66	18.5
62-72 years	19	5.3
Respondents' Gender		
Male	105	29.5
Female	251	70.5
Respondents' Highest Educational Level Attained		
Primary School	69	19.4
Secondary School	122	34.3
Certificate/Diploma	101	28.4
Bachelor's Degree	49	13.8
Master's Degree	15	4.2
PhD	0	0.0
Respondents' Position in SCCs		
Member	304	85.4
Chair Person	12	3.4
Assistant of Chair Person	12	3.4
Secretary	11	3.1
Assistant Secretary	7	2.0
Treasurer	10	2.8
Respondents' Marital Status		
Single	72	20.2
Married	240	67.4
Not Married	12	3.4
Separated/Divorced	17	4.8
Widowed	15	4.2

As shown in Table 8, the frequency of respondent aged between 40 - 50 years at 36.2% (n = 129) followed by 29 - 39 years at 32.3% (n = 115) were higher compared to the respondents

aged 51- 61 years at 18.5% (n = 66), 18 - 28 years at 7.6% (n = 27), and 62-72 years at 5.3% (n = 9). This implies most participants of SCCs are composed of those of active adults (29-39 years) and mature stage of life (40-50 years). The low representation of youth in the SCCs is consistent with previous studies. Healey (2015) observed that young people are often absent from SCCs within the African Church context, except in youth-specific groups. Similarly, Muttai (2016) reported that youth participation in SCCs remains minimal. In regard to gender the results of the study shows female respondents were higher at 70.5 % (n = 251) as compared to male 29.5 % (n = 105). This finding suggests women are more active participants in the dynamics of SCCs in the Outer-ring Deanery. These findings align with Mahimbali (2022), Richard (2020) and Muttai (2016), who also reported a notable gender gap in SCC membership and participation. Healey (2015) similarly found that about 75% of SCC members in Eastern Africa are women. This could be an indication that membership to SCCs is predominantly made up of female as compared to males.

Considering the highest level of education attained by the research respondent, the frequency of the respondents who had attained secondary school qualification at 34.3% (n = 122) and followed by those a certificate/diplomas level of qualification at 28.4 % (n = 101) were considerable higher. This shows most members of SCCs have acquired moderate level of education which this is adequate for their community participation or sharing. Small portion are primary level school of education at 19.4% (n = 69), bachelor's Degree at 13.8% (n = 49), and master's degree at 4.2% (n = 15). None of the respondent (0%, n = 0) held a PhD qualification, suggested that participation of higher level of education is limited. The low participation of individuals with higher education levels resonates with Momanyi et al. (2025), who note that

various socio-economic challenges may hinder the attainment of higher education among SCC members in Kenya.

In regard to the positions held by respondents' in their respective SCCs, the majority were ordinary members at 85.4% (n = 304), as compared to other members who held leadership positions, and who comprised of, chairperson at 3.4 % (n = 12), assistant chairperson at 3.4% (n = 12), secretary at 3.1% (n = 11), assistant secretary at 2.0% (n = 7), and Treasurer at 2.8% (n = 10). The findings are reflecting well the reality of leadership which is something obvious to find it concentrated among few people in serving the wide communities of the Deanery. With reference to the respondent of marital statues indicated that the majority were married at 64.7 % (n = 240) as compared to those who were single at 20.2% (n = 72). The minority were separated or divorced at 4.8% (n = 17), widowed at 4.2% (n = 15), or not married at 3.4 % (n = 12). The majority married respondents implies in the study that families find a suitable ground for faith formation and Christian spirituality growth.

4.5 Type of leadership styles Existing among the Small Christian Communities

The first objective of the study was to investigate the type of leadership styles existing among the SCCs of the Outer-ring Deanery, Archdiocese of the Nairobi, Kenya. To collect data from the respondent for this objective, leadership style questionnaire that measures the three common leadership styles (autocratic, democratic, and laissez-faire) was used. In line with Northouse leadership measurement guidelines, the sum of the 5- point Likert scale scores on each statement describing one of the three types of leadership styles, that is autocratic (Q1, Q2, Q6, Q10, Q15, Q16), democratic (Q4, Q5, Q8, Q11, Q14, Q18), and Laissez-faire (Q3, Q7, Q9, Q13, Q17), was worked out from the responses of each of the 356 research participants. Leadership style scale is a 5-point scoring with scales ranging from very low presence to very

high presence of the leadership style. Table 9 has the summary of the respondents' data that was used to assess the extent to which the three leadership styles (autocratic, democratic, and laissez-faire) were present in the leadership practices among the SCCs in the Outer-ring Deanery, Archdiocese of Nairobi. From the sum of the scores informative descriptive statistical numeric measures of the mean (average value), and the standard deviation were also figured out as indicated within Table 9.

Table 9: ***Measuring Types of Leadership Styles***

Leadership Styles		**Very Low (6 -10)**	**Low (11-15)**	**Moderate (16-20)**	**High (21-25)**	**Very High (26-30)**	**Total**
Autocratic		20	98	162	66	10	356
	%	5.6%	7.5%	45.5%	18.5%	2.8%	100
Democratic		0	4	47	210	95	356
	%	0%	1.1%	13.2%	59%	26.7%	100
Laissez-faire		15	129	145	61	6	356
	%	4.2%	36.2%	40.7%	17.1%	2.0%	100

The summary data in Table 9 indicates the dominant presence of the democratic leadership style, with 85.7 (n = 305) of the members of SCCs under the investigation scoring it in the categories of high 59% (n = 210) and very high 26.7 % (n = 95), respectively. This is followed to a lesser extent by the presence of Autocratic with high 18.5% (n = 66), very high 2.8% (n = 10) and laissez-faire leadership styles with high 17.1% (n = 61), very high 2% (n = 6). The result also indicates that the presence of the laissez-faire and authoritative style was categorized as low to moderate by a substantial number of research participants. For laissez-faire with low 36.2 % (n = 129) and moderate 40.7% (n = 145) and for autocratic leadership style low

27.5% (n = 98) and moderate 45.5 % (n = 162). Whereas the categorization of the presence of democratic leadership style as low 1.1 % (n = 4) and moderate 13.2 % (n = 47) was placed lower scoring interpretation as compared to similar categorizations for the laissez-faire and autocratic leadership styles.

These above results indicated democratic leadership style had a predominant existence within SCCs, followed by the autocratic and laissez-faire leadership styles, respective from afar. This suggested that among the SCCs the practice of leadership is more participatory and inclusive which meets the appropriate style and goal of SCC in the Church, as well as reflects the Church's emphasis on shared responsibility and community discernment. This interpretation aligns with the concept of servant leadership theory, Thornhill (2023) demonstrate through collaborative leadership approach Church experience growth in Nazarene, and with Saldanha (2015) revealed the non-dominant leadership in communities as vision of the New Way of being Church. The lesser existence of the leadership styles of autocratic and laissez-faire implying the approach using power and non- engagement may exist within communities but shows less common.

4.6 The Level of Christian spirituality among the Members of Small Christian Communities

The second objective of the research pursued to determine the level of Christian spirituality among the members of SCCs of the Outer-ring Deanery Archdiocese of Nairobi. The main tool for determining the level of Christian spirituality among the members of SCCs was Spirituality Scale. Data for this objective was collected through this 6-point Likert scale questionnaire to assess the human spirituality holistically. To analyze the data, the sum of the 6 – point Likert scale scores on each of the 23 statement describing an aspect of spiritual wellbeing

in the life a member of SCC was computed from the responses of each of the 356 research participants. The scores of the scale range from very low levels to very high levels of spiritual well-being and presented descriptively, as shown in Table 10. The frequency and percentage of Christian spirituality score were calculated descriptively to measure the level of spirituality as indicated in Table 10.

Table 10: ***Measuring Spirituality Levels among members of Small Christian Communities***

Scores of Christian Spirituality	**Range**	**Frequency**	**Percentage (%)**
Very low spirituality	23-60	1	0.3
Low spirituality	61-91)	8	2.2
Moderate spirituality	92-117	95	26.7
High spirituality	118-138)	252	70.8
Total		**356**	**100**

The results in Table 10, indicates that the majority 70.8% (n = 252) of 356 respondent were in the category of high level of spiritual wellness. A substantial number of the members 26.7% (n = 95) fell in the category of moderate spiritual wellness, while only 0.3 % (n = 1) and 2.2 % (n = 8) were in the category of very low and low spiritual wellness respectively. The overall indication of these findings is that the overwhelming majority of sampled members of the SCCs of Outer-ring Deanery Archdiocese experience moderate to high levels of spiritual wellness. This implies that most of the respondents of the study reflecting actively live out their Christian faith within their SCCs. This finding also shows consistency with the observed moderate negative skewness in the data distribution of Christian spirituality that implies respondents score concentrated towards high. Relatively few respondents of the study scored low Christian spirituality and that reflect there is strong spiritual well-being among the members of SCCs.

4.7 Relationship between Demographic Characteristics and Level of Christian Spirituality among Members of Small Christian Communities

The third objective of the research was aimed at examining the relationship between demographic characteristics and the level of Christian spirituality among members of SCCs. Data related to demographic characteristics of the research participant was collected, from structured questions in the questionnaire, and which comprised of age, gender, level of education, position in SCCs, and marital status. To investigate whether demographic characteristics were significantly associated with the level of Christian spirituality among members of SCCs, the Chi-square contingency table as non-parametric inferential statistical testing technique was employed. As the results are shown on Table 11, descriptive analysis was used to portray frequency scores.

Table 11: ***Levels of Spiritual Wellness in Relation to Demographic Characteristics***

Variables	Levels of Christian Spirituality					Chi-Square
	Total	**Very Low**	**Low**	**Moderate**	**High**	
Respondents' Age						
18-28 years	27(7.6%)	0(0.0)	0(0.0%)	9(2.5%)	18(5.1%)	
29-39 years	115(32.3)	0 (0.0)	2(0.56)	34(9.6)	79(22.2)	$\chi2 = 6.981$
40-50 years	129(36.2)	1(0.28)	3(0.84)	27(7.6)	98(27.5)	df = 12
51-61 years	66(18.5)	0(0.0)	2(0.56)	19(5.3)	45(12.6)	p = 0.859
62-72 years	19(5.3)	0(0.0)	1(0.28)	6(1.7)	12(3.4)	
Respondents' Gender						
Male	105 (29)	0(0.0)	1(0.28)	34(9.6)	70(19.7)	$\chi2 = 3.697$
Female	251 (71)	1(0.28)	7(1.97)	61(17.1)	182(51.1)	df = 3 p = 0.296
Respondents of Highest Education Level						
Primary School	69 (19.4)	0(0.0)	3(0.84)	27(7.6)	39(11.0)	
Secondary School	122(34.3)	0(0.0)	4(1.12)	34(9.6)	84(23.6)	$\chi2= 41.114$
Certificate/Diploma	101(28.4)	0(0.0)	1(0.28)	16(4.5)	84(23.6)	df = 12 p = 0.000
Bachelor's Degree	49(13.8)	0(0.0)	0(0.0)	13(3.7)	36(10.1)	
Master's Degree	15(4.2)	1(0.28)	0(0.0)	5(1.4)	9(2.5)	
Position in SCC						
Member	304(85.4)	0(0.0)	7(1.97)	84(23.60)	213(59.8)	
Chairperson	12(3.4)	0(0.0)	0(0.0)	6(1.69)	6(1.69)	$\chi2= 63.234$
Assistant Chairperson	12(3.4)	0(0.0)	0(0.0)	1(0.28)	11(3.1)	df = 15 p = 0.000
Secretary	11(3.1)	0(0.0)	0(0.0)	1(0.28)	10(2.8)	
Assistant Secretary	7(2.0%)	1(0.28)	0(0.0)	0(0.0)	6(1.69)	
Treasurer	10(2.8)	0(0.0)	1(0.28)	3(0.84)	6(1.69)	
Marital Status						
Single	72(20.22)	0(0.0)	3(0.84)	15(4.21)	54(15.17)	
Married	240(67.42)	0(0.0)	4(1.12)	67(18.82)	169(47.47	$\chi2=34.506$
Not Married	12(3.4)	1(0.28)	0(0.0)	4(1.12)	7(1.97)	df = 12
Separated/Divorced	17(4.78)	0(0.0)	0(0.0)	4(1.12)	13(3.7)	p = 0.001
Widowed	15(4.21)	0(0.0)	1(0.28)	5(1.4)	9(2.5)	

Table 11 presents the distribution of demographic characteristics and levels of spiritual wellness contingency tables for the members of SCCs. Field (2023) states that when reporting Pearson's Chi-square it can simply report the value of the test statistic with associated degrees of freedom and the significance value or we report the $\chi 2$ statistic, the degrees of freedom and the significance value. It is also to report the contingency table. He also states that, if the exact Sig. value is less than .05 for the row labeled Pearson Chi-square, then there is a significant relationship between the two variables.

The Chi- square test results, $\chi 2$ (12) = 6.981, p >.859, indicate no statistically significant association between respondents' age and their level of Christian spirituality. This implies that age was not associated with the data distribution of spirituality scores among members of SCCs. Concerning the respondent of gender distribution, the Chi-square test revealed that there was no significant relationship between the respondents gender and levels of spiritual wellness $\chi 2$ (3) = 3.697, p > .296. This suggests that male and female respondents of SCCs did not differ meaningfully in their levels of Christian spirituality.

Although, the analysis did not found significant association between demographic factor of age and gender and Christian spirituality, this may partly be due to most respondent scoring high Christian spirituality, which reduced variability across categories. The homogeneity of responses shows that members of SCCs, regardless of age or gender have a consistent strong Christian spiritual life.

With Chi-square test results of $\chi 2$ (12) = 41.114, p < .000, it was determined that education level of a members of SCC had a statistically significant relationship with level of spiritual wellness. In relation to positions held by members in SCCs, the Chi-square test $\chi 2$ (15) = 63.234, p < .000, indicates that there is a significant relationship between the position that a

member of SCC holds in SCCs and the level of one's spiritual wellness. The Chi-square test for marital status and spiritual wellness returned values of $\chi 2$ (12) = 34.506, $p < .001$, with the interpretation that there is a statistically significant relationship between a member of SCCs marital status and his/her level of spiritual wellness.

4.8 Relationship between Leadership Styles of SCC Leaders and Christian Spirituality of Members of Small Christian Communities

The fourth objective of the research sought to measure the relationship between leadership styles of SCC leaders and Christian spirituality among members of SCCs. To investigate whether there was a relationship between the leadership styles (democratic, authoritative and Laissez-faire) and Christian spirituality among the respondent, the Pearson correlation coefficient statistical analysis was employed. The following Table 12 provides the correlation matrix for the Pearson correlation coefficient that was generated using SPSS application.

Table 12: ***Multiple Correlation (Pearson r between each pair)***

Variables	r	P - value	Interpretation
Demographic ⟷ Christian spirituality	0.319**	0.000	Moderate positive and significant correlation
Laissez-faire ⟷ Christian spirituality	-0.088	0.096	Weak negative and insignificant correlation
Autocratic ⟷ Christian spirituality	0.040	0.448	Weak positive and insignificant correlation

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

*.Correlation is significant at the 0.05 level (2-tailed).

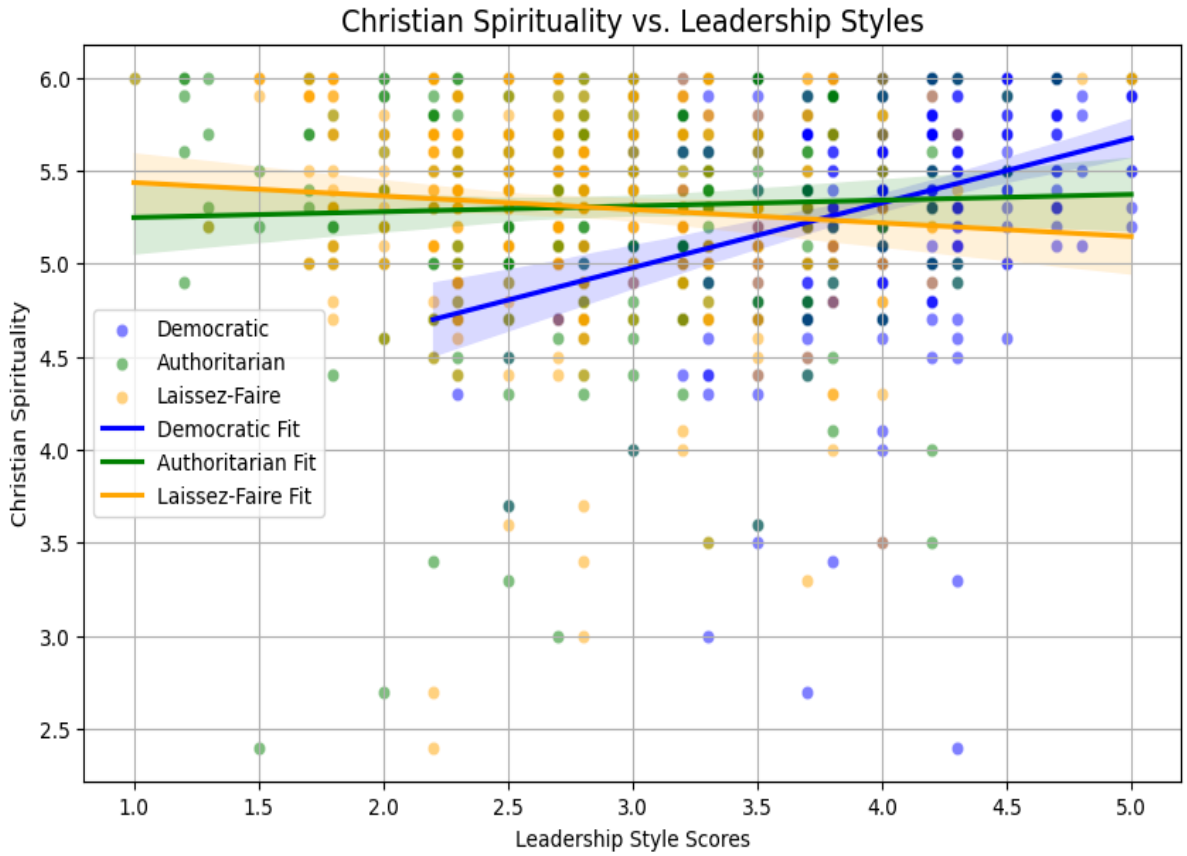
As indicated in Table 12, data shows significant positive correlation between Christian spirituality and democratic leadership practices at a 2-tailed significant level (r = .319**; p = 0.000). A moderate positive correlation in this data (r = .319) implies that the two variables move in the same direction, and that the relationship is statistically significant (p = .000 < 0.05), which implies that the finding is not by chance and can be generalized to the population of study. This also means that increase in the level of democratic leadership practices also increases the level of spiritual wellness. Therefore, the higher the democratic leadership practices, the higher the level of spiritual wellbeing of member of SCCs.

The relationship between autocratic leadership style and levels of spiritual wellness was established to be a weak positive and statistically insignificant one (r = 0.040; p = 0.448). This is interpreted to mean that authoritative leadership does not have an association with the spirituality well-being of the members of SCCs. In other words, authoritative leadership style practice does not lead to better or higher spirituality wellness of the SCC members. Furthermore, the study found an insignificant weak negative correlation between the Laissez-faire leadership style and levels of Christian spirituality (r = -.088; p = .096). The p-value (.096 > 0.05) indicates that there is no significant relationship between laissez-faire leadership style practices and the spiritual well-being of the members of SCCs. This implies, laissez-faire leadership practices do not have positive impact on the spiritual wellbeing of the members of SCCs, and could potentially impact negatively on their spiritual wellness.

The researcher performed a multiple linear regression analysis to examine whether democratic leadership style, autocratic leadership style, and laissez-faire leadership style predicted Christian spirituality among members of SCCs. To evaluate the accuracy and fitness of a multiple linear regression model, a scatter plot comparing actual and predicted values of the

dependent variable (Y) is a visual diagnostic used (Han et al, 2022). The scatter plot for the multiple linear regression model developed in the current research is depicted in Figure 3.

Figure 2: ***The Scatter Plot of the Actual Versus Predicted Dependent Variable for the Multiple Linear Regression Model***



From figure 2, the fit lines for democratic and laissez-faire leadership styles indicated upward-sloping and downward-sloping lines, respectively, with the implications that democratic leadership has a positive impact on Christian spirituality of members of SCCs, while laissez-faire leadership has a negative impact on their Christian spirituality. The fit line for autocratic leadership style is rather flat, that is with a mild upward slope, indicating that the impact of this leadership style is also mild or positively weak. Below also presented the results of multiple linear regression in Table 13.

Table 13: ***Multiple Regressions Predicting Christian Spirituality from Leadership Styles***

Predictor	B	SE B	β	t	p
Democratic Leadership Style	1.321	0.211	.317	6.272	.000
Autocratic Leadership Style	0.160	0.159	.054	1.006	.315
Laissez-faire Leadership Style	-0.401	0.167	-.128	-2.398	.017

Note R^2 = .112, Adjusted R^2 = .105, F (3,352) =14.861, p < .000

The overall regression model was significant, that is F (3,352) = 14.861, p < .000. Given that R^2 = .112, the implication was that the predictors explained 11.2% of the variance in Christian spirituality.

Examining the predictors individually, democratic leadership style was a significant positive predictor of Christian spirituality (B = 1.321, SE = 0.211, β = .317, t = 6.272, p <.000), suggestion that higher democratic leadership style was associated with higher Christian spirituality. This may imply that the practice of democratic leadership foster members' participation and faith sharing within communities. Yet, the low variance explained shows that other elements might also have an influence on Christian spirituality among members of SCC.

Autocratic leadership style was insignificant weak positive predictor (B = 0.160, SE = 0.159, β = .054, t = 1.006, p = .315). This implied that higher autocratic leadership style did not predict any change on Christian spirituality level of SCCs members. From the multiple regression model analysis, laissez-faire leadership style was a significant moderate negative predictor of Christian spirituality (B = -0.401, SE = 0.167, β = -.128, t = -2.398, p < .017). This was interpreted to mean that higher laissez-faire leadership style was associated with lower Christian spirituality of members.

4. 9. Conclusion

The chapter presented and interpreted the findings of a quantitative study that intended to examine the relationships between leadership style of SCC leaders and the Christian spirituality of members in the Outer-ring Deanery, Archdiocese of Nairobi. The findings showed that democratic leadership style was the most dominant and positively related with Christian spirituality. In general, members showed high level of Christian spirituality and educational level, leadership position and marital status emerging as significant factors, while age and gender were not. Autocratic leadership has also shown no significance relation with Christian spirituality, while laissez-faire leadership negatively predicted Christian spirituality.

These results address the study objectives and research questions by identifying leadership styles and demographic characteristics that significantly associate with Christian spirituality within SCCs. Additionally, the findings offer initial insights for enhancing participatory leadership and promoting spiritual growth among SCC members. The next chapter presents the discussion of the key findings and revisits the conceptual framework and offer suggestions for improvement of theories.

CHAPTER FIVE: DISCUSSION

5.1 Introduction

This chapter provides a discussion of the study results in light of key findings from current similar studies carried out worldwide. The discussion focuses on the four specific objective of the study. Furthermore, the chapter presents suggestions for improvement of theories and revisited the conceptual framework, with the purpose of assessing the relationship among the variables of the study. Finally, it presents limitations of the study and chapter conclusion.

5.2 Type of Leadership Style Existing among Small Christian Communities

The first objective of the study sought to investigate the type of leadership styles existing among the SCCs of the Outer-ring Deanery Archdiocese of Nairobi, Kenya. The key findings indicated a dominant presence of the democratic leadership styles, with 87% (n = 305) of SCCs members scoring it in the categories of high (59%, n = 210) and very high (26.7%, n = 95). In comparison, the autocratic leadership style was rated to a lesser extent, with 18.5%, (n = 66) high and 2.8%, (n = 10) very high. Similarly, the laissez-faire leadership style appeared at relatively lower levels, 17.1%, (n = 61), and 2%, (n = 6) very high. These findings make it clear that democratic leadership is not only preferred but naturally compatible with the communal nature of SCCs in the Outer-ring deanery.

The findings of the current research indicate a relatively high presence of democratic leadership style (59%, n = 210 high and 26. 7%, n = 95 very high) in running of SCCs of the Outer-ring Deanery. This result is consistent with Kuofie and Muhammad (2021) who, from global business perspective reported democratic leadership style (38.24%) would be the favored style post COVID-19, while less expected authoritarian leadership style (4.41%) to be used. While their study focused on business rather than church base settings, the corresponding trend suggests that participatory leadership is increasingly valued across different contexts. In the case

of SCCs, the strong presence of democratic leadership reflects the Church's emphasis on shared responsibility and community discernment. This interpretation is in line with the concept of servant leadership theory which encourages the trust of fellow members and sense of inclusivity or team work. From the researcher's perspective, this strong democratic presence confirms that servant leadership is not theoretical but actively lived within SCCs through collaboration and shared responsibility. This study therefore asserts that participatory/ democratic leadership is becoming the defining leadership culture in SCCs, shaping how members pray, plan and serve together.

Similarly, the findings are also agree with the findings by Thornhill (2023) who demonstrate senior pastors a collaborative/ team leadership approach and church experiencing growth in Nazarene, United States. Further the finding agree with Saldanha (2015) revealed non dominant leadership in the communities as vision concept of the New Way of being Church. These related results support the growing recognition that inclusivity and community participation over authority or control, as central to effective ministry. The strong presence of democratic leadership among the SCCs in the Outer-ring Deanery thus reflects a leadership culture grounded in collaboration and mutual service and shared responsibility, which may help members feel more integrated and valued within the community. What this study contributes uniquely is evidence from SCCs showing that participatory leadership is not only effective in business or global churches but is also deeply rooted in African Catholic community structures.

The findings also aligns with Ameyaw (2017) on the study understanding leadership styles in a contemporary Church growth in Sunyani Baptist Association, Ghana shows pastors exhibit democratic leadership style (55.1%) more than the other styles (paternalistic (23.2%, autocratic (15% and laissez-faire (6.7%), and utilizing that style church members are influenced

and motivated more to meet their common goals. In line with the servant leadership theory that supporting the present study, which the results value the primary leaders' purpose or duty is to serve and satisfy the needs of others and foster spiritual growth. This study adds that the democratic style strengthens spiritual relationships because it mirrors Christ's model of humble service. The echo of this finding suggests the leadership rooted in service remain key factor in enhancing communal vitality within SCCs.

On the other hand, the finding of the current study contradict that of (Nyakundi & Ayako, 2020), who conclude that autocratic leadership style (50%), was the most dominant style in Kianungu PAG Church District, followed by democratic (33.3%) and laissez-faire (5.6%) styles. Their study indicated that excludes members from important Church decision and lacks the consultation part, adversely affecting the Church's numerical growth. The contextual and structural difference between Pentecostal and Catholic based communities could account for contrast with the presents research result. Both democratic and servant eldership ideals are reflected among SCCs of the Outer-ring deanery, where leadership is typically more service-oriented and participatory. This could explain why autocratic leadership was less prevalent. The contrast with authoritarian context reinforces the researcher's conclusion that autocratic leadership does not organically grow in SCC structures, which are fundamentally communal and dialogical. This study, therefore argues that where SCCs are functioning well, autocratic leadership is minimized because it contradicts their spiritual and communal identity.

Furthermore, the findings of the current study do not agree with those of Barga (2019), who observed in his research on African theology of national building, in Nigerian, that in numerous contexts of today's Church is more authoritarian, hierarchical, oppressive, and less democratic, less participative, and less emancipating. Likewise, Muttai (2016), in his study

conducted at St. Massimo parish –Meru diocese, in Kenya, found that parish leadership often failed to follow the procedure of electing leadership that stems from SCCs. As a result, very few people attended the SCC meetings, and both their clergy and pastoral council leadership frequently do not comprehend the servant attitude of leadership that promoted in the SCCs. The contrast between these studies and the present findings may be attributed to the stronger emphasize on communal, and participatory nature of leadership practices within SCCs, which emphasizes shared responsibility and inclusivity. This study highlights the importance of ecclesial context, showing that catholic SCCs by their very design promote shared leadership, which naturally suppresses autocratic tendencies.

Overall, although limited specific studies exist on leadership styles among SCCs, the finding of the current research statistically evident dominance of the democratic leadership styles (59% high and 26.7% very high) compared to the relatively lower presence of autocratic (18.5% high and 2.8% very high) and laissez-faire (17.1% high, and 2.0% very high) leadership styles within SCCs of the Outer-ring Deanery Archdiocese of Nairobi, evidences form wider leadership field supported by evidence from the broader leadership field. The result resonates with the pronunciation of Second Vatican Council regarding leadership style in the Catholic Church that challenge the hierarchical structure of the church and advocated for full participation, responsibility and collaboration by all church members. It also aligns with the vision of AMECEA initiative of SCCs, which sought to actualize the ecclesiological reflection of Vatican II that gives possibility to the lay people participation in leadership in their own way of structures, and revitalizing and building a participatory church. Likewise, the finding echoes the current perspectives of Synodality in the Church that emphasizes the value of full participation, communion, and co-responsibility with a strong sense of belonging and all directed towards

serving the person. The findings of this study provide concrete evidence that vision of Vatican II and AMECEA is being realized at the grassroots level through democratic leadership in SCCs. This research therefore affirms that SCCs in the Outer-ring Deanery are already practicing synodality through lived participation, co-responsibility, and inclusion.

Above all, the finding of the study align with the guiding theories of the studies- servant leadership and spiritual well-being which both anticipate that of democratic leadership as style can bring positive implication for the SCCs of the Outer-ring Deanery. Servant leadership theory reinforces the idea that democratic leadership style empowers members and strengthens effectiveness in reaching common goals. Similarly, the theory of spiritual well-being suggests that appropriate leadership style can nurture faith, promote purposeful Christian living, sustain prayerful and supportive relationships, and uphold the spiritual well-being of SCC members. From the researcher's perspective, the strong presence of democratic leadership in SCCs also reflects the principles of Ubuntu, '*I am because we are'* and also resonate with the indigenous African leadership traditions that emphasize consensus relational harmony, mutual care, and shared responsibility. This study therefore argues that democratic leadership in SCCs is not only effective but culturally authentic, fostering a sense of belonging, communal trust, and collaboration. The researcher concludes that democratic leadership directly nurtures spiritual well-being within SCCs by strengthening relationships, promoting trust, and inspiring communal prayer and mission. Furthermore, this study offers new insight that spiritually vibrant SCCs, grounded in both African communal values and Catholic ecclesiology, tend to adopt democratic leadership more than any other style. .

5.3 The level of Christian Spirituality among the Members of Small Christian Communities

The second objective of the research pursued to determine the level of Christian spirituality among the members of SCCs of the Outer-ring Deanery Archdiocese of Nairobi. The findings revealed that a vast majority of respondents (97.5%) exhibited moderate to high levels of Christian spirituality, with most (70.8%) reporting a high level. This indicates that Christian spirituality is generally strong among SCC members in the Deanery. The findings of the current research indicate that SCCs within Outer-ring Deneary Archdiocese of Nairobi, have a high level on the Christian spirituality of members are not isolated and indeed this has been supported in other empirical findings.

For example, this finding is consistent with the research by Makokha et al. (2023), who focused on establishing the role of SCCs (Jumuia) within the Roman Catholic Church in Kakamega County, revealed that the majority of research participants (63.49 %) agreed and 34.92 % strongly agreed indicated that the practices of SCCs had a positive impact on their spiritual lives. This alignment suggests that members of SCCs who are led by inclusive and participatory leadership styles, experience a deeper sense of belonging and spiritual growth.

The finding also concurs with Chimenge (2016), who found that SCCs in our Lady Queen of Peace, South B- Nairobi, experience inner transformation through bible sharing, which led to mature faith expressed in mutual service and outreach those in need. Similarly, Richard (2020) observed that members who meet weekly in SCCs demonstrate stronger spiritual grow (50%), than those meets less frequent (every two weeks (30%) or once a month (20%) as consistent fellowship, and prayer deepened their faith and mutual support. These patterns are consistent with the current study, indicating that spirituality of members progresses by regular

participation in SCCs. The consistent interaction, sharing, mutual care provides fertile ground for faith formation and community growth.

Similarly, the result of the study agree with Mahimbali (2022), who demonstrated Christians through SCCs grown up or taught the spirit of charitable acts among Christians and outside of their SCCs, as well as spirit of sharing belongings with the church, as their spirituality grown Christians experience a sense of membership and ownership over the church. These insights support the current research fining, and suggested that SCCs provide an essential setting where faith is demonstrated through service solidarity, sense of belonging and commitment. It also aligning with the idea of spiritual well-being theory, that highlights a harmonious relationship with God, other and the community. The current study therefore reinforces that SCCs are not merely established units but spiritual environments that nurture holistic faith formation.

However, some empirical findings contradict the key results of the current study, revealing several challenges that hinder the spiritual progress of members in SCCs. Factors like lack of feedback in regard of some contributions, excessive fundraising requests, internal divisions, aspect of tribalism or clan have been reported to undermine spiritual interest, weakening of participation of members in SCC and inhibit growth in SCCs (Mahimbali, 2022; Chimenge, 2016; and Muttai, 2016). Similarly, in Filipino, Cortez-Arrerillaga (2016), found a weak correlation between Filipino youths' level of spirituality and their participation in BECs. This weak association was attributed to some obstacles on the side of the youth, including laziness, work demands, allure of media, technology, and social networking, materialism, peer pressure, and lack of commitment. These findings emphasize the potential threats that can arise when SCCs adopt secular approaches or practices that deviate from their central mission of

fostering faith formation and witnessing unity and service at the grassroots of the Church. Such deviations demonstrate that Christian spirituality can weaken when SCCs drift from their core mission or when socio-cultural challenges overshadow spiritual priorities. Therefore, the current study underscores the significance of promoting transparency, inclusivity, and participatory leadership within SCCs as vital means of overcoming these barriers and fostering authentic spirituality among members.

Overall, the key finding of the current study supports both theories of spiritual well-being and servant leadership. The high score of spiritual well-being of respondent indicates SCC members able to connect with their Creator and find a sense of purpose or meaning. This strong Christian spirituality also reflects the fruitfulness of service –oriented leaders within SCCs. The present research therefore upholds that leadership rooted in service has a direct and positive influence on the spiritual formation of SCC members.

The implication of these findings are fundamental not only in SCCs of Outer-ring Deanery but also church wide as they demonstrate how authentic discipleship can be promoted through faith-based community life rooted in prayer, service, and solidarity. However, previous scholars have pointed out, certain challenges that may hinder the growth of spirituality in SCCs. Nevertheless, the findings suggest that despite such challenges, SCCs can maintain their spirituality, through continuous catechetical formation grounded in Christian values of prayer, service and solidarity.

5.4 Relationship between Demographic Characteristics and the Level of Christian Spirituality among Members of Small Christian Communities

The third objective of the research was aimed at examining the relationship between demographic characteristics and the level of Christian spirituality among members of SCCs of

the Outer-ring Deanery Archdiocese of Nairobi County. To examine whether there is a relationships using inferential statistics test of the Chi-Square contingency.

According to the key findings, there existed statistically significant relationships between education level [$\chi 2$ (12) = 41.114, $p < .000$], position in SCC [$\chi 2$ (15) = 63.234, $p < .000$], and marital status [$\chi 2$ (12) = 34.506, $p < .001$] and Christian spirituality of the members. However, the Chi- Square test results, no statistically significant association between age [$\chi 2$ (12) = 6.981, $p > .859$], and gender [$\chi 2$ (3) = 3.697, $p > .296$] and Christian spirituality.

The study's findings of significant association of educational levels with Christian spirituality [$\chi 2$ (12) = 41.114, $p < .000$], were consistent with research conducted by Richard (2020) who states that lack of formal education had a negative impact on the quality of SCCs discussions and activities. Richard further recommended that professionals and other educated lay people should be encouraged to attend SCCs in order to contribute their expertise and increase the effectiveness of SCCs. This alignment implies that education strengthen member's ability to understand and reflect on Word of God and contribute meaningfully in community sharing and apply the gospel values in daily life. Educated members are to be expected to have strong communication and reasoning which enable them to integrate faith and existential living. The researcher interprets this to mean that higher education equips members with critical thinking and communication skills that foster deeper spiritual engagement and more meaningful contribution in SCC activities.

Further, the findings of this study of educational level association with Christian spirituality concurred with the findings established by Muttai (2016), who observed that the participation of men in SCCs are influenced by culture and tradition, the majority of whom are illiterate, and who always feel uncomfortable and embarrassed sitting and talking in public in the

presence of women and children. This suggests that education not only improves one's ability to participate confidently in community sharing but also helps to overcome cultural barriers that limit participation in spiritual activities. In context of SCCs higher education may therefore contribute to greater openness, self-expression and spiritual progress, while limited education can hinder active participation and shared reflection that foster Christian spirituality.

Regarding positions held by members in the SCCs and their potential association with the level of Christian spirituality [$\chi 2$ (15) = 63.234, $p < .000$] among members is consistent with the empirical work of Richard (2020), who conducted a study on SCCs in Kenya. Richard revealed that widows or single parents were occasionally prohibited from leading SCCs or undertaking specific tasks, and this made some members avoid attending SCC sessions at all. This indirectly implies that some level of stigmatization could result in some members of SCCs and could potentially impact negatively on the quest to achieve higher levels of spiritual nourishment from the SCCs. Correspondingly; the current study suggests that leadership positions with in SCCs may improve opportunities for spiritual involvement, sharing responsibilities and participation in various communal faith activities. Those excluded from leadership or active roles may feel less motivated and have less spiritual progress, while those who held responsibilities are likely to feel more sense of belonging, and fulfilled spiritually. In order to foster comprehensive Christian spiritual growth, this emphasizes how crucial inclusivity and empowerment are in SCC leadership structures.

The finding of statically significant relationship between marital status of SCC members and their Christian spirituality wellness [$\chi 2$ (12) = 34.506, $p < .001$] in the current study supported by Richarch (2020) conducting a study on SCCs in the Tenden Sub- Parish, Kapcherop. His finding indicated that married were more dedicated to participating in SCCs in

order to raise their children in correct doctrine. The current study expands on Richard's work by including all marital categories, including single, married, widowed, and divorced members, while also emphasizing the importance of marital commitment in increasing involvement. The significant association observed suggests that each group's life situation may shape their participation in SCCs differently. Single members may seek personal spiritual development and as sense of community, widowed or divorced may seek spiritual and psychological support and married member my find a place for family faith formation in SCCs. The researcher interprets this to mean that SCCs must address the diverse spiritual needs of members according to their life situations to foster holistic Christian spirituality.

The key finding of this study establish no significant association between a members of SCC's age and Christian spirituality well-being [$\chi 2$ (12) = 6.981, p >.859], suggesting that spiritual growth and engagement are relatively uniform across age group. Although Muttai (2016) observed that the youth feel uncomfortable, bored and shy in front of their parents during the weekly SCC meeting, possibly limiting their spiritual growth, this trend may not apply to the SCCs in the Outer-ring Deanery. The absence of age differences in the current study could show that SCCs in this context provide a more inclusive and participatory environment where members, regardless of age, experience comparable levels of spiritual nourishment.

The current finding of the study, which revealed no significant relationship between the gender of SCC members and their level of Christian spirituality well-being [$\chi 2$ (3) = 3.697, p > .296], disagree with several scholars who observed that women predominantly participate in the SCCs compare to men and sustains the community faith, nurture Christian spirituality and manifest a profound faith in daily life (Saldana, 2015 in Asia, Benade and Niemandt, 2019 in Dutch Reformed Church; Mahimbali, 2022 in Tanzania; Healey, 2015 in Africa; Richard, 2020;

and Muttai, 2016 in Kenya). Unlikely the contexts reported by these earlier scholars, the current fining could indicate a relatively equal participation of both men and women in spiritual practices. This may also imply that gender differences have become less significant in shaping Christian spirituality as it is experienced within the SCCs of the Outer-ring Deanery.

Overall, the absence of significant relationship between age and gender with Christian spirituality may partly be explained by the limited visibility in the data, as most respondents demonstrated a high level of Christian spirituality. This finding also reinforces the conceptual understanding that spirituality transcends demographic characteristics, since SCCs designed to be place of all God's people regardless of demographic difference. Finally, the significant association with education, leadership position and marital status suggests that Christian spirituality among SCC members, regardless of their age or gender, is more nurtured by quality of learning, role participation, relational experiences, and engagement in community life. In particular, higher educational attainment may enhance understanding of faith teachings; leadership position within SCCs may foster a sense of responsibility and spiritual growth through active engagement in the life of the community; and marital status may deepen relational and moral dimension. The researcher emphasizes that Christian spirituality in SCCs in shaped primarily by active engagement and relational participation, rather than inherent demographic traits, highlighting the dynamic and participatory nature of spiritual growth.

Furthermore, this is consistent with both the spiritual well-being theory and servant leadership theory. The spiritual well-being theory views spirituality as relational, built with God through faith experiences in SCCs and among members who participation in each other's lives and purposeful living, guided by moral principles in their daily lives. The servant leadership also highlights service that allows members to experience God's love in their lives. Through such

involvement members build up strong interpersonal relationships among themselves and with Christ. Collectively, these patterns suggest that Christian spirituality among SCC members is a dynamic and participatory experience shaped by the depth of one's engagement in faith and community life, rather than by inherent demographic attributes. The researcher concludes that active participation, service, and relational engagement in SCCs are central to fostering Christian spirituality and well-being, in alignment with both guiding theories.

5.5 Relationship between Leadership styles of SCC Leaders and Christian Spirituality of Members of Small Christian Community

The fourth objective of the study was to measure the relationship between leadership styles (democratic, authoritarian, and laissez-faire) of SCC leaders and the level of Christian spirituality among the participants. The Pearson correlation coefficient statistical analysis was employed to determine whether there is relationship between the leadership styles and the level of Christian spirituality variables.

According to the current study key findings, established a moderate, positive significant correlation between democratic leadership practice and levels of Christian spirituality among members of SCC, $r = .319$; $p < 0.000$ (2-tailed). This implied that the degree of Christian spirituality grows among members the more leaders practice democratic leadership style. In other word, participatory and inclusive leadership approach appears to promote deeper faith commitment and a stronger sense of belonging among SCC members. This study therefore adds that democratic leadership does not only correlate statistically with spirituality but shapes the actual lived spiritual experience of SCC members. When leaders involve members in decisions, listen to their views, and affirm their contributions, they create a spiritual climate where members feel valued, connected, and more willing to participate in communal prayer, Bible

sharing, and acts of service. In the context of SCCs in the Outer-ring Deanery, democratic leadership functions as a catalyst that activates spiritual engagement and strengthens communal identity.

This finding is in agreement with a study by Ameyaw (2017) who investigated that the democratic leadership style have a statistically significant positive correlation ($r = 0.653$, $p < 0.000$) with Church growth in Ghana. Although conducted in a different context, the similarity between the findings of the two contexts implies that Christian spirituality is strengthened by participative leadership style nurtures spiritual well-being, a sense of ownership and belonging that are central to mission of SCCs.

Similarly, findings also concur with findings of Mumbi, (2023) who examined the influence of corporate governance on the success of Churches in Nairobi. Her findings specifies principles that align with democratic leadership styles, was determined to have a positive and statistically significant relationship ($r = 0.879$, $p < 0.01$) with Church success. In the context of SCCs, this implies democratic leadership not only support administrative and communal effectiveness but also fosters growth in the religious and spiritual lives of members. The substantial positive association observed in present study reinforces the broader understanding that inclusive and shared governance leadership significantly enhances Christian spirituality among members of SCCs.

Additionally, the findings of this research corresponds with those of Thornhill (2023) who determined the best leadership practices of senior pastors and showed that church development ensues when pastors motivate and involve the congregation in the vision process for it makes everyone feel like they belong. Thornhill further recommended that leaders must follow God's guidance for a church to flourish. Although Thornhill did not specifically refer to

democratic style, his findings clearly reflect participatory principles compatible with democratic values. The implication of these consistent findings is that participatory leadership cultivates a deep sense of community, ownership, and purpose elements that directly strengthen spiritual life at the grassroots level. The present study therefore emphasizes that when SCC leaders practice participatory leadership rooted in Christian values, they create fertile ground for nurturing authentic discipleship and spiritual maturity. This is also consistent with the servant leadership model.

Over all, the key finding of this current study is in agreement with the theory of servant leadership that emphasis participation, value of service, humility, commitment to people's growth, community building and meeting the needs of others. This theoretical also aligns with the Christian leadership, the approach of Jesus and first Christian Community, the fundamental trend of today's Synodaliy of the Catholic Church and vision of Vatican Second and the AMESEA bishops regarding SCCs. Leadership practices in SCCs are not only just functional, it is intrinsically mission driven. SCC leaders are called to stand with spiritual maturity, uphold Christian values and lead by example. The present study further interprets that spiritual leadership at the SCC level must go beyond administration and inspire the community towards meaningful encounters with God. Democratic and servant-like leadership styles provide the relational space necessary for this encounter to happen.

Furthermore, interpreting these current findings through the theory of spiritual well-being reveals that the style of democratic leadership nurture the religious dimension of spirituality, allows members of SCC to experience a deeper relationship with God through Bible sharing, prayer, and care for one another. This relational and inclusive environment, in the existential life of members provides meaning and purpose in their daily lives as they live out the Gospel values.

Therefore, the findings encourage members and leaders of SCCs in the Outer-ring Deanery to promote the style of democratic leadership with the spirit of servant leadership, enhancing authentic discipleship and communal faith at the grass root of the Church (SCC).

According to the key findings of the currents study, autocratic leadership style established a weak positive and statistically insignificant correlation with Christian spirituality ($r = 0.040$, $p = 0.448$). In other word, the Christian spirituality of SCC members does not appear to be enhanced by the use of an autocratic leadership approach. This study therefore interprets that even though autocratic leadership may sometimes ensure order or compliance, it does not inspire deeper spiritual growth or inner transformation among SCC members. The weak relationship suggests that members may outwardly follow instructions but do not internalize spiritual values in environments characterized by control, rigidity, and limited dialogue. Spirituality within SCCs appears to thrive more in relational freedom than in authoritarian structures.

This result of autocratic leadership aligns with the findings of Ameyaw (2017) that showed strong negative and statistically significant relationship ($r = -0.764$, $p < 0.001$) between autocratic leadership style and the growth of church, in Sunyani Baptist Association, in Ghana. Here both findings converge in suggesting that autocratic style does not promote spiritual growth. The autocratic leadership style principles, which in most cases may not be aligned with the Christian church principles on how members of their organizations should related with their leaders, is one of the main reasons that authoritative style leadership association on achieving objectives of the Christian churches is limited. Above all, autocratic style in the context of SCCs contradicts the goals of servant leadership and spiritual well-being theories, since its implication does not associate with the gospel value of service and is limited to promote high level of Christian spirituality. The current study therefore reinforces the understanding that spiritual

communities flourish where leaders are relational and empowering, rather than directive and controlling.

The key findings of the current study revealed a negligible negative association between Christian spirituality levels and the laissez-faire leadership style ($r = -.088$; $p = .096$). Since the p- value (.096 >.05) exceeds the conventional significance threshold, the relationship was not statistically significant. However, results from multiple linear regressions indicated that laissez-faire leadership was a significant moderate negative predictor of Christian spirituality ($\beta = -.128$, $p < .05$). This suggests that leadership-characterized by minimal guidance and involvement, tends to undermine members' Christian spirituality growth in SCCs. The current study interprets that spirituality within SCCs is not self-sustaining; members require pastoral presence, encouragement, and direction. When leaders are passive or disengaged, members may feel unsupported and disconnected, resulting in weakened communal prayer, reduced motivation, and limited participation in spiritual activities. Thus, lack of leadership presence directly affects the spiritual vitality of the community.

The finding of the current study aligns with previous empirical research in faith-based settings. For instance, Ameyaw (2017) found that the laissez-faire leadership style had a statistically significant but negative relationship ($r = -.160$, $p = .000$) with Church growth in Ghana, showing that passive leadership weakens the motivation and unity of Church members. Similarly, in United States, the findings of a study by Spencer (2022) indicated that laissez-faire leadership characteristics were key contributors to membership decline in the Century Baptist Church in Michigan. These findings collectively suggest that disengaged leadership undermines both institutional vitality and spiritual commitment.

Comparable evidence beyond church context also reinforces this pattern. In Uganda, although the study by Turyahikayo et al. (2023) focused on universities rather than church organizations, it similarly concluded that laissez-faire leadership does not significantly enhance organizational effectiveness. These consistent findings across different contexts imply that a hands-off approach, marked by a lack of active direction and involvement, weakens both organizational and spiritual advancement. In the SCC setting, this means members may lack the motivation, feedback, and pastoral guidance essential for growing in Christian spirituality. Thus, the current study highlights the importance of consistent, engaged, and supportive leadership to sustain spiritual energy and communal unity within SCCs.

Overall, the current study supports the broader body of evidence that authentic spiritual growth within SCCs depends on engaged, participatory leadership rather than passive or detached approaches. Encouraging leaders of SCCs to adopt more proactive and service-oriented practices could therefore enhance the vitality and spiritual maturity of SCC members.

In summing up the discussion of the last objective, overall, the findings of the current study demonstrated that leadership grounded in service, participation and shared responsibility-characteristic of the democratic leadership styles, creates fertile ground for nurturing Christian spirituality among members of SCCs. Democratic leadership showed a significant positive relationship with Christian spirituality, indicating that inclusive and participatory leadership strengthens members' sense of belonging and spiritual growth. This reinforces the understanding that Christian spirituality is not merely an individual experience but a communal reality shaped by leadership behaviors within the SCCs.

In contrast, the autocratic leadership style showed no significant relationship with Christian spirituality, suggesting that overly directive or controlling leadership style does not

substantially influence members' faith development. Meanwhile, the laissez-faire leadership style demonstrated a negative effect on Christian spirituality, implying that passive leadership and lack of guidance my weaken members' spiritual engagement and sense of community. These contrasting results highlight the delicate balance required in SCC leadership: leaders must be actively present without being authoritarian, participatory without being passive.

These findings underscore that leadership and Christian spirituality are mutually reinforcing when rooted in service, humility and shared responsibility. Therefore, nurturing democratic leadership within SCCs-through participatory decision-making, servant leadership formation, and collaborative pastoral structures can greatly improve spiritual vitality. Conversely, tendencies toward autocratic and laissez-faire styles should be minimized, as they risk diminishing members' active participation and spiritual growth. The present study ultimately concludes that spiritual leadership at the SCC level must be intentional, relational, and service-oriented in order to sustain vibrant Christian spirituality within the community.

5.6 Suggestion for Improvement of Theory

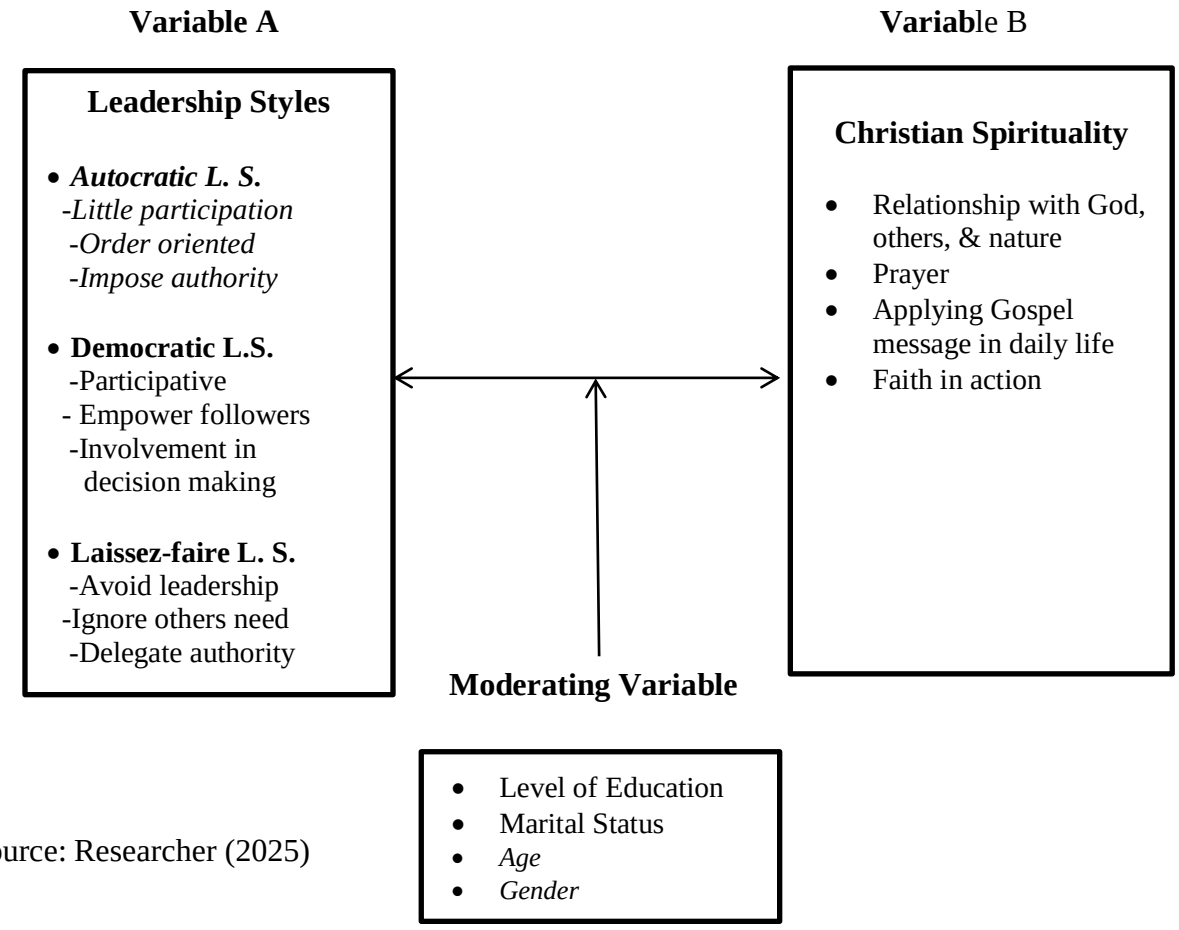
The key finding of the current study proposes that both theories of servant leadership and the spiritual well-being could be enhanced by integrating communal and participatory dimensions evident in the SCCs within the African context. While traditional African leadership has often been characterized by hierarchical and authority-centered structures, the SCC experiences demonstrate a developing model of leadership that is more participatory, inclusive-oriented. The findings emphasis that spiritual growth arises not only from individual acts of service but from shared, community-centered leadership that fosters mutual faith and belonging. Leadership style, particularly democratic approach plays a vital role in enhancing spiritual well-being and should be recognized as a crucial contextual factor within these theoretical models.

Generally, this study extends both frameworks to the African ecclesial context or culture, highlighting that authentic Christian spirituality and leadership practices are most fruitful when grounded in mutual service, shared responsibility, and communal faith practice.

5.7 Revisiting Conceptual Framework

Revisiting conceptual frame work aimed to determine whether the relationships between the main variables and the mediating demographic factors remained consistent or changed throughout the course of the study. The original frame work was structured around the relationships between leadership styles (democratic, autocratic and laissez-faire) and Christian spirituality, with demographic characteristics of age, gender, education and marital status-serving as mediating variables. The conceptual framework was reconstructed to better reflect the empirical finding of the study, particularly the strong correlation between democratic leadership and Christian spirituality, as well as the minimal influence of laissez-faire leadership. The framework also incorporates the moderating variable of members' level of education and marital status, which were found to significantly influence the relationship between leadership styles of SCC leaders and Christian spirituality. The framework was also anchored in the two theories: servant leadership and spiritual well-being. These theories clarify how the leadership styles practices within SCCs in the Outer-ring Deanery can either enhance or hinder the Christian spirituality growth of the members or communities. This revision aligns the theoretical model with observed patterns in the Outer-ring Deanery SCCs, ensuring that the framework accurately represents both leadership dynamics and members' and spiritual outcomes. Figure 3 shows the reconstructed conceptual framework after the work of data analysis.

Figure 3: ***Relationship between leadership styles of SCC leaders and Christian Spirituality***



Source: Researcher (2025)

Figure 3 above depicted the recreated conceptual framework developed after data analysis and testing of relationships among the variables. The Pearson correlation results revealed that only democratic leadership ($r = .319$, $p = .000$) had a moderate positive and statistically significant relationship with Christian spirituality, while autocratic ($r = .040$, $p = .448$) and laissez-faire leadership ($r = -.088$, $p = .096$) showed no significant correlations. However, when further tested through multiple linear regression, laissez-faire leadership emerged as a weak negative predictor of Christian spirituality ($\beta = -128$, $p < .017$), suggesting that increased laissez-faire tendencies among leaders are associated with lower levels of

members' Christian spiritual growth. Among the demographic mediators, education level and marital status showed significant relationships with Christian spirituality, while age and gender were not. Therefore, in Figure 3, non-significant variables are italicized to indicate their limited associations, and arrows represent the direction and strength of all tested relationships.

The depicted relationships in the Figure provide a basic understanding for leadership and demographic on Christian spirituality, which informs theoretical, church culture and the participatory practices of SCCs. Democratic leadership styles of SCC leaders effectively foster Christian spirituality while, autocratic and laissez-faire leadership styles did not significantly promote Christian spirituality within SCCs. This aligns with theoretical expectations from servant leadership and spiritual well-being frameworks, which highlight the importance of supportive, participatory leadership for fostering spiritual growth. In the context of SCCs where Church culture emphasizes community engagement, shared decision-making, and collaborative faith practices, authoritarian leaders' top down approach may stifle personal reflection and participation, while laissez-faire leaders' minimal guidance limits structured opportunities for spiritual formation.

Beyond leadership styles of SCC leaders, certain demographic factors also influenced Christian spirituality. Education and marital status were significantly associated with Christian spirituality, whereas age and gender were not. Higher educational levels can enhance theological reflection and engagement in faith discussion, while marital status may reinforce spirituality through family responsibilities and shared faith experiences. Practically, SCC programs could influence these insights by implementing educational initiatives tailored to varying literacy levels and incorporating family-oriented faith activities, such as couple or family Bible study groups, to nurture spiritual growth across demographic groups.

5.8 Limitation of the Study

The limitation of the current study lies on the study design being cross sectional study design that measures relationships at a time. While this provided valuable insights into relationships between leadership styles of SCC leaders and Christian spirituality among members but does not establish cause and effect of variables. This design may not reflect fully capture the complexity and dynamics of leadership style and Christian spirituality among SCCs in the place. Another limitation of the current research is that quantitative research utilized a structured questionnaire that ensured consistency and objectivity in data collection, but may have limit in capturing participants' lived experiences due to lack of direct interaction. With mixed method approach could be possible to get incorporated insight of the lived experience among SCCs.

To minimize these potential limitations, several strategies were employed. The questionnaire was a standardized and validated instrument with proven reliability as indicated by satisfactory Cronbach's alpha coefficients. A pre-testing was conducted to ensure clarity, relevance, and internal consistency of items. A relatively large and diverse sample enhanced representativeness and data collection procedure were closely monitored to ensure accuracy and a high response rate, thereby reducing possible response bias. Despite the above limitations have been noted in this study, the method used for data analysis helped the researcher effectively to meet the objectives of the study.

5.9 Conclusion

This chapter presented the discussion of the findings of the study in relation to the existing empirical literature. The findings demonstrated that democratic leadership style of SCC leaders is positively associated with Christian spirituality, whereas autocratic style showed no statistical significance relationship. In contrast laissez-faire leadership styles of SCC leaders

exhibited a negative and significant relationship with Christian spirituality. The existence of democratic practices among SCCs also proved the experience of high level Christian spirituality among members of SCCs in the Outer-ring Deanery. Within demographic factors- education, position held in SCCs and marital status have significantly associate with spiritual life of members, but age and gender had no significant relationship.

These results are in line with earlier studies and extend empirical support for servant leadership and spiritual well-being theories within SCCs context. They highlight that leadership grounded in service, humility, and shared responsibility nurtures spiritual growth at the grassroots level of the Church. Practically, these findings suggest that SCC leadership training, church polices and members' engagement strategies should emphasize democratic, participatory approaches and consider members' educational and family contexts to strengthen spiritual development. The next chapter presents the summary, conclusion and recommendation of the study.

CHAPTER SIX:

SUMMRY, CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This last chapter presents a summary of the current study's findings, conclusion and recommendations that are derived from the research objectives. The chapter also makes recommendations for further studies around leadership styles and Christian spirituality in SCCs.

6.2 Summary

This study on the relationship between leadership styles of Small Christian Community (SCC) Leaders and the Christian spirituality of members in Outer-ring Deanery, Archdiocese of Nairobi, Kenya was motivated by the researcher's interest in understanding how leadership styles influence Christian spirituality among SCC members. The study focused on the Outer-ring Deanery due to the SCCs' crucial role in faith formation, community growth, and spiritual development within the Archdiocese. The objectives were to investigate the types of leadership styles existing among SCCs, determine the level of Christian spirituality among members, examine the relationship between demographic characteristics and Christian spirituality, and measure the relationship between leadership styles of SCC leaders and members' Christian spirituality.

The study was anchored on servant leadership theory and the spiritual well-being theory. Servant leadership theory emphasizes humility, service, and moral responsibility, proposing that leaders achieve greater influence by prioritizing the needs and growth of followers. The spiritual well-being theory, on the other hand, focuses on the integration of one's spiritual, emotional, and relational life, emphasizing harmony with God, self, and others. Together, these theories provide a holistic framework for understanding how leadership behavior shapes the spiritual well-being

of members within Christian communities. The study adopted a quantitative methodology and a cross-sectional survey design. Data were collected from 356 SCC members through standardized instruments and analyzed using descriptive, inferential, and Pearson correlation statistics.

The first objective sought to investigate the type of leadership styles existing among SCCs of the Outer-ring Deanery, Archdiocese of Nairobi, Kenya. The findings revealed that democratic leadership style predominates on the Northouse Leadership Style Scale. From the lens of servant leadership theory, this reflects leaders who value collaboration, empathy, and shared responsibility hallmarks of service-oriented leadership that empower community participation. Correspondingly, spiritual well-being theory suggests that such inclusive and participatory leadership fosters members' sense of belonging and spiritual harmony, enhancing their connection to God and to one another within the SCC structure.

The second objective aimed to determine the level of Christian spirituality among members of SCCs. Findings showed that most participants experienced a high level of Christian spirituality, while others reported moderate or low levels, as measured on the Delaney Spiritual Scale. Interpreted through Servant Leadership Theory, leaders who serve with humility and moral integrity encourage followers to emulate Christ-centered virtues in daily life. Within the framework of Spiritual Well-being Theory, this high level of spirituality indicates that members experience deeper faith, meaning, and purpose through community life and leadership that promotes service, prayer, and interpersonal connection.

The third objective examined the relationship between demographic characteristics and the level of Christian spirituality among SCC members. Chi-square analysis showed that age and gender had no significant relationship with Christian spirituality. However, education level, position in SCC and marital status had significant associations. From a Servant Leadership

Theory standpoint, this implies that leadership effectiveness and its spiritual influence vary according to members' awareness, engagement, and social roles within the community. In the context of spiritual well-being theory, individuals with higher education and active participation may demonstrate deeper reflection, meaning-making, and relational spirituality, indicating that personal and social factors interact with leadership to shape spiritual growth.

The fourth objective measured the relationship between leadership styles of SCC leaders and the Christian spirituality of members. Pearson correlation results revealed a statistically significant positive correlation between democratic leadership style and Christian spirituality. A weak positive but insignificant correlation was found between authoritarian leadership style and spirituality, while a weak negative and insignificant correlation appeared between laissez-faire leadership and spirituality and through linear regression test laissez-faire emerged as a significant negatively predictor of Christian spirituality. Through the lens of servant leadership theory, democratic leaders who embody service, empathy, and shared decision-making strengthen followers' trust and faith, thus deepening their Christian experience. Spiritual well-being theory complements this finding by asserting that such servant-oriented leadership nurtures a spiritually fulfilling environment where members experience harmony with self, others, and God.

Based on the results finding, the study demonstrates that servant leadership theory and spiritual well-being theory jointly explain how democratic with a participatory leadership practices within SCCs enhance members' Christian spirituality. Leaders who model Christ-like service, inclusivity, and humility create environments that promote spiritual growth, unity, and community vitality. Conversely, authoritarian and laissez-faire styles fail to nurture the communal and spiritual depth essential for authentic Christian living. The study underscores that

spiritual development in SCCs is best sustained when leadership mirrors Christ's example of servant hood and fosters the holistic well-being of every member.

6.3 Conclusion

Based on the findings of this study, it can be concluded that leadership style significantly influences the Christian spirituality of members within SCCs of the Outer-ring Deanery, Archdiocese of Nairobi. While challenges such as authority-centered control, personal interest, tribal influence, competition, and limited accountability exist, the evidence indicates that SCCs are capable of fostering authentic Christian leadership that nurtures spiritual growth and communal vitality.

The study concludes that democratic leadership is the dominant style within SCCs and that this participatory and service-oriented approach positively contributes to members' Christian spirituality. Specifically, the analysis showed that leaders who encourage inclusivity, shared responsibility, moral integrity, and mutual support create environments where members experience stronger faith, a deeper sense of belonging, and enhanced community cohesion. This demonstrates that leadership grounded in service and collaboration effectively promotes spiritual well-being, aligning with both servant leadership theory and spiritual well-being theory.

Furthermore, the study concludes that personal and structural factors, such as educational level, position within the SCC, and marital status, interact with leadership practices to influence spiritual development. Members with higher education, active participation, and life experience are better able to engage meaningfully in SCC activities, which in turn deepen their Christian spirituality. These findings underscore the importance of fostering both capable leaders and engaged members to strengthen spiritual growth at the grassroots level of the Church.

Over all, the study concludes that leadership style plays a vital role in fostering Christian spirituality at the grassroots level of the Church. In particular, democratic and service-oriented leadership models strengthen spiritual life by empowering members, promoting collaboration, and reflecting Christ-centered values. To sustain this, the Church should prioritize ongoing formation and leadership training that emphasizes inclusivity, servant leadership and collaboration. By doing this, SCCs can continue to serve as transformative spaces for building spiritually mature, united and mission oriented communities of faith

6.4 Recommendations

Based on the findings and conclusions of this study, the following recommendations are proposed to strengthen leadership performance and spiritual formation among SCCs in the Outer-ring Deanery, Archdiocese of Nairobi, and beyond:

6.4.1 Recommendations for Small Christian Community Leaders

The study recommends that SCC leaders should continually model servant leadership theory principles by demonstrating humility, service, fairness, and accountability in all leadership interactions. Regular leadership formation and training programs should be institutionalized at the deanery and parish levels to emphasize democratic as a participatory leadership practices. These programs should focus on shared decision-making, inclusivity, and moral integrity key attributes that enhance the spiritual well-being of both leaders and members. Leaders should also encourage collaboration and mentorship among members, promoting a community spirit where service and spirituality grow together.

6.4.2 Recommendations for Small Christian Community Members

Members of SCCs should actively participate in leadership and community life to reinforce a culture of collaboration, faith sharing, and inclusiveness. Since the study found

significant relationships between education level, marital status, and spirituality, members are encouraged to engage in ongoing spiritual and leadership development activities, such as retreats, workshops, and reflection sessions that nurture both personal faith and collective responsibility. This recommendation is grounded in the spiritual well-being theory, which stresses harmony between personal growth and community belonging, and in servant leadership theory, which values mutual service and support as pathways to spiritual maturity.

6.4.3 Recommendations for Parish and Deanery Pastoral Teams

Parish and deanery pastoral teams should strengthen monitoring and support structures for SCC leaders through continuous mentorship, periodic evaluations, and leadership assessments. Regular pastoral visits, leadership retreats, and community reflections should be conducted to uphold democratic and servant leadership principles within SCCs. The findings of this study demonstrate that such oversight is essential in fostering accountability, unity, and spiritual renewal core dimensions of servant leadership and spiritual well-being.

6.4.4 Recommendations for the Archdiocese and Policy Development

At the policy level, the Archdiocese should integrate servant leadership and spiritual well-being principles into its pastoral formation frameworks. Leadership training programs should explicitly include themes of inclusivity, moral responsibility, and shared mission to strengthen the Christian spirituality of SCCs. Resources should be allocated for continuous capacity-building and mentorship programs to sustain leadership quality and spiritual vitality across all deaneries. Furthermore, consistent evaluation mechanisms should be established to measure how effectively SCC leadership practices contribute to the overall mission of the Church at the grassroots level.

Therefore, the study underscores that democratic and servant-oriented leadership not only strengthens community participation but also deepens the spiritual life of SCC members. Therefore, the Church should prioritize leadership formation, inclusive engagement, and continuous mentorship to sustain spiritually vibrant and mission-driven Christian communities.

6.5 Recommendation for Further Research

The study recommends that future research should be conducted on the relationship between leadership styles and Christian spirituality in other deaneries within the Archdiocese of Nairobi and across different dioceses in Kenya to allow for comparative analysis and broader generalization of findings. Such comparative studies will provide deeper insight into how leadership practices influence the spiritual life of Small Christian Communities (SCCs) in varying cultural and pastoral contexts.

Future researchers are also encouraged to explore the integration of indigenous African leadership and spirituality frameworks, such as Ubuntu and communal solidarity, into existing Western theories like servant leadership theory and spiritual well-being theory. This contextual synthesis would enrich understanding of Christian leadership in African ecclesial settings by grounding leadership and spirituality in local values of community, service, and shared humanity.

Additionally, mixed-methods or longitudinal studies could be undertaken to assess how leadership formation programs and pastoral interventions impact the spiritual growth and participation of SCC members over time. Such studies would contribute to developing more context-sensitive and sustainable leadership models that enhance both the faith and communal life of Christians at the grassroots level.

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APPENDICES

APPENDIX A

Participant Consent Form

Title of Research: Relationship Between Leadership Styles Small Christian Community Leaders and Christian Spirituality of Members in Outer-ring Deanery Archdiocese of Nairobi, Kenya.
Name of Researcher : Misgana Surafiel **Contact:** +254700416106 **Position of Researcher:** MA in Ethics and Organizational Leadership **Address of University:** Tangaza University, Langata, Nairobi, Kenya, 15055-00509.
Signed by Researcher……Date…….
• This study is carried out in partial fulfillment of a Master's degree in Ethics and Organizational Leadership at Tangaza University. • I humbly ask that you participate in this study by answering a series of surveys. It will take about 20 minutes to complete this activity. Before responding, kindly read and understand the questions. • There are no financial incentives, and participation in this study is entirely voluntary. • All given information will be kept firmly confidential. The identities of the participants will not be made public. • It is possible to stop taking part at any time without any consequences.
Statement to be signed by the participant: • I confirm that the researcher clearly explained the scope of the project and the questions that will be asked, and I accept that I understand the nature of the assignment. • Finally, my involvement in the project is entirely optional, and I am free to leave at any point without having to give a reason. • I hereby give my consent to participate in this study by answering the following questions.
Signed by Participant…….**Date**……..

APPENDIX B

Questionnaire for participants

Please respond to all of the questions provided in the different sections.

Section A: demographic characteristics of the participant

Kindly check the boxes next to the statements that apply to you the most. Please write you age in the box provided and for the other questions indicate by ticking ☑ in the box appropriate answer to you.

1. Age: ☐

2. Gender: M = ☐ F= ☐

3. Level of Education:

- Primary School ☐
- Secondary School ☐
- Certificate / Diploma ☐
- Bachelor's Degree ☐
- Master's Degree ☐
- PhD ☐

4.Position in SCCs

- Member ☐
- Chair Person ☐
- Assistant of Chair Person ☐
- Secretary ☐
- Assistant Secretary ☐
- Treasurer ☐

5. Your marriage status:

- Single ☐
- Married ☐
- Not married ☐
- Separated/ divorced ☐
- Widowed ☐

Section B: Leadership Styles Scale

The statements in the diagram below indicate leadership styles. Please check box next to each statement on a scale from 1 to 5 and tick ☑ your level of agreement:

Where 1= Strongly Disagree, 2= Disagree, 3= Neutral, 4= Agree, and 5= Strongly Agree

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. Members need to be supervised closely or they are not likely to do their work.	1	2	3	4	5
2. It is fair to say that most members in the general population are lazy.	1	2	3	4	5
3. In complex situations, leaders should let members work out problems on their own.	1	2	3	4	5
4. Members want to be a part of the decision-making process.	1	2	3	4	5
5. Providing guidance without pressure is the key to being a good leader.	1	2	3	4	5
6.As a rule, members must be given rewards or punishments in order to motivate them to achieve organizational objectives	1	2	3	4	5
7. Leadership requires staying out of the way of members as they do their work.	1	2	3	4	5
8. Most members want frequent and supportive communication with their leader.	1	2	3	4	5
9. As a rule, leaders should allow members to appraise their own work.	1	2	3	4	5
10. Most members feel insecure about their work and need direction.	1	2	3	4	5
11. Leaders need to help members accept for completing their work.	1	2	3	4	5
12. Leaders should give members complete freedom to solve problems on their own.	1	2	3	4	5
13. In most situations members prefer little input from the leader.	1	2	3	4	5
14. It is the leader's job to help members find their "passion".	1	2	3	4	5
15. The leader is the chief judge to the achievement of the members of a group.	1	2	3	4	5
16. Effective leaders give orders and clarify procedures.	1	2	3	4	5
17. In general, it is best to leave members alone.	1	2	3	4	5
18. People are basically competent and if given a task will do a good job.	1	2	3	4	5

Source: Adapted from Introduction to leadership; Concept and Practice by Peter G. Northouse (2009). Thousand Oaks, CA: SAGE

Section C: Spirituality Scale

The statements in the diagram below indicate the spirituality. Kindly check box next to each statement on a scale from 1 to 6 and tick ☑your level of agreement: Where 1= Strongly Disagree, 2= Disagree, 3= Mostly disagree, 4= Mostly agree, 5= Agree, 6= Strongly Agree

Statement	Strongly Disagree	Disagree	Mostly Disagree	Mostly Agree	Agree	Strongly Agree
1. I find meaning in my life experience of SCC.	1	2	3	4	5	6
2. I have a sense of purpose.	1	2	3	4	5	6
3. I am happy about the person I have become.	1	2	3	4	5	6
4. I see the presence of God in everyday life.	1	2	3	4		6
5. I meditate to be in touch with my inner spirit.	1	2	3	4	5	6
6. I live in harmony with nature.	1	2	3	4	5	6
7. I believe there is a connection between all thinks that I cannot see but can sense.	1	2	3	4	5	6
8. My life is a process of becoming.	1	2	3	4	5	6
9. I believe in the Power of God.	1	2	3	4	5	6
10. I believe that all living creatures deserve respect.	1	2	3	4	5	6
11. The earth is sacred.	1	2	3	4	5	6
12. I value maintaining and nurturing my relationships with others.	1	2	3	4	5	6
13. I use silence to get in touch with myself.	1	2	3	4	5	6
14. I believe that nature should be respected.	1	2	3	4	5	6
15. I have a good relationship with God.	1	2	3	4	5	6
16. My Spirituality gives me inner strength.	1	2	3	4	5	6
17. I am able to receive love from others and my members of SCC.	1	2	3	4	5	6
18. My faith helps me cope with challenges in my life.	1	2	3	4	5	6
19. I strive to correct the excesses in my own lifestyle patterns/ practices.	1	2	3	4	5	6
20. I respect the diversity of people.	1	2	3	4	5	6
21. Prayer is an integral part of my spiritual nature.	1	2	3	4	5	6
22. At times, I feel at one with the universe.	1	2	3	4	5	6
23. I often take time to assess my life choices as a way of living my spirituality.	1	2	3	4	5	6

Source: © Copyright, 2003 by C. Delaney.

APPENDIX C

SCALE

TANGAZA UNIVERSITY

Misgana Bdho <lm57000212022@tangaza.ac.ke>

REQUEST FOR PERMISSION TO USE SPIRITUALITY SCALE

1 message

Misgana Bdho <lm57000212022@tangaza.ac.ke> Mon, Feb 24, 2025 at 10:13 PM
To: "colleen.delaney.author@gmail.com" <colleen.delaney.author@gmail.com>

Dear Rev. Prof. Colleen Delaney

I hope this mail finds you well. I am Sr. Misgana Surafiel, a master's student at Tangaza University in Kenya. I am seeking permission to use the Spirituality Scale you developed as part of my research on the Relationship between leadership styles and Christian Spirituality among Small Christian Communities: Case of Outering Deanery Archdiocese of Nairobi, Kenya.

The scale you developed is relevant to my second variable (Christian spirituality) and will significantly contribute to a profound understanding of my study. I would first inquire if it is allowed to use the scale for research purposes outside nursing education, and second, I would also request if it is permitted to adapt the scale to contextualize in the framework of study for a better alignment with the context of my research, like items:

Item 1: I find meaning in my life experiences- (I *find meaning in my life experience of Small Christian Community*)

Item 4: I see the sacredness in everyday life. - (I see the presence of God in everyday life)

Item 5: I meditate to gain access to my inner spirit. – (I *meditate to be in touch with my inner spirit*)

Item 9: I believe in a Higher Power/ Universal Intelligence. – (*I believe in the Power of God*)

Item 15: I have a relationship with a Higher Power/ Universal Intelligence. (I have a good relationship with God).

Item: 17: I able to receive love from others – (*I am able to receive love from others and my members of SCC*)

Item: 18: My faith in a Higher Power/ Universal Intelligence helps me cope during challenges in my life. – (*my faith helps me cope with challenges in my life*).

If granted permission, I will make sure to acknowledge your work appropriately and observe any conditions you may require regarding its use and adaptation.

I thank you for considering my request, and I look forward to your kind response.

Warm regards
Sr. Misgana Surafiel
Student of Tangaza University

APPENDIX D

ETHIC APPROVAL

TANGAZA UNIVERSITY

Teaching Minds, Touching Hearts, Transforming Lives.....

REF: TU/ISERC2025/01/0074 14th May 2025

To: Misgana Surafiel Reg. No. LM57/00021/2022

Dear Misgana,

Re: *Relationship between Leadership styles of Small Christian Community Leaders and the Christian Spirituality of Members in Outer-Ring Deanery Archdiocese of Nairobi, Kenya.*

This is to inform you that TU-ISERC has reviewed and approved your above research proposal. Your application approval number is *TU/ISERC2025/06/0074.* The approval period is **14th May 2025 – 15th May 2026**. This approval is subject to compliance with the following requirements;

1. Only approved documents including (informed consents, study instruments, MTA) will be used
2. All changes including (amendments, deviations, and violations) are submitted for review and approval by TU-ISERC.
3. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to TU-ISERC within 72 hours of notification.
4. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to TU-ISERC within 72 hours
5. Clearance for export of biological specimens must be obtained from relevant institutions.
6. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal.
7. Submission of an executive summary report within 90 days upon completion of the study to TU-ISERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) https://research-portal.nacosti.go.ke and also obtain other clearances needed.

Yours sincerely

Dr. Daniel M. Kitonga (Ph.D., MBA)
Chair, TU - ISERC

APPENDIX E

RESEARCH PERMIT

TANGAZA UNIVERSITY

Teaching Minds, Touching Hearts, Transforming Lives.....

OFFICE OF THE CHAIRMAN
INSTITUTIONAL SCIENTIFIC AND ETHICS REVIEW COMMITTEE

E-mail: iserc@tangaza.ac.ke **Website:** www.tangaza.ac.ke

OUR Ref: TU/ISERC2025/06/0074 **Date:** 15th May 2025

The Commission Secretary,
National Commission for Science, Technology and Innovation
P.O. Box 30623,
Nairobi – Kenya.

Dear Sir/Madam,

Re: Recommendation for Research Permit – Misgana Surafiel

This is to confirm that Misgana Surafiel is a PI in a researcher protocol which was submitted to TU-ISERC for review. The protocol was reviewed and approved for research permit.

Misgana wishes to carry out a research under the title *"Relationship between Leadership styles of Small Christian Community Leaders and the Christian Spirituality of Members in Outer-Ring Deanery Archdiocese of Nairobi, Kenya".*

I strongly recommend Misgana Surafiel to the Kenyan National Commission for Science, Technology and Innovation for issuance of a research permit. The permit will enable her to proceed to data collection for her study. Thanking you in advance for your cooperation.

Yours sincerely,

Dr. Daniel M. Kitonga (Ph.D., MBA)
Chairperson, TU-ISERC

TANGAZA UNIVERSITY INSTITUTIONAL SCIENTIFIC AND ETHICAL REVIEW COMMITTEE (TU-ISERC)
★ 14 MAY 2025 ★
P. O. Box 15055 - 00509
NAIROBI - KENYA

APPENDIX F

RESEARCH LICENSE

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: **927873**

Date of Issue: **25/June/2025**

RESEARCH LICENSE

This is to Certify that Sr.. Misgana Surafiel Bdho of Tangaza University , has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: Relationship Between Leadership styles of Small Christian Community Leaders and the Christian Spirituality of Members in Outer-Ring Deanery Archidiocese of Nairobi Kenya for the period ending : 25/June/2026.

License No: **NACOSTI/P/25/4175284**

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See overleaf for conditions

APPENDIX G

LETTER OF THE DEAN OF OUTERING DEANERY

ARCHDIOCESE OF NAIROBI
ST. DANIEL COMBONI OUTERING DEANERY
Save Africa with Africa

23RD JULY 2025

TO WHOM IT MAY CONCERN,

RE: SR. MISGANA SURAFIEL BDHO

Peace and love of our Lord be with you.

This is to certify that Sr. Misgana Surafiel Bdho of Tangaza University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: Relationship Between Leadership styles of Small Christian Community Leaders and the Christian Spirituality of Members in Outering Deanery Archdiocese of Nairobi Kenya for the period ending: 25/June /2026.

Kindly accord her the necessary assistance.

Yours faithfully,

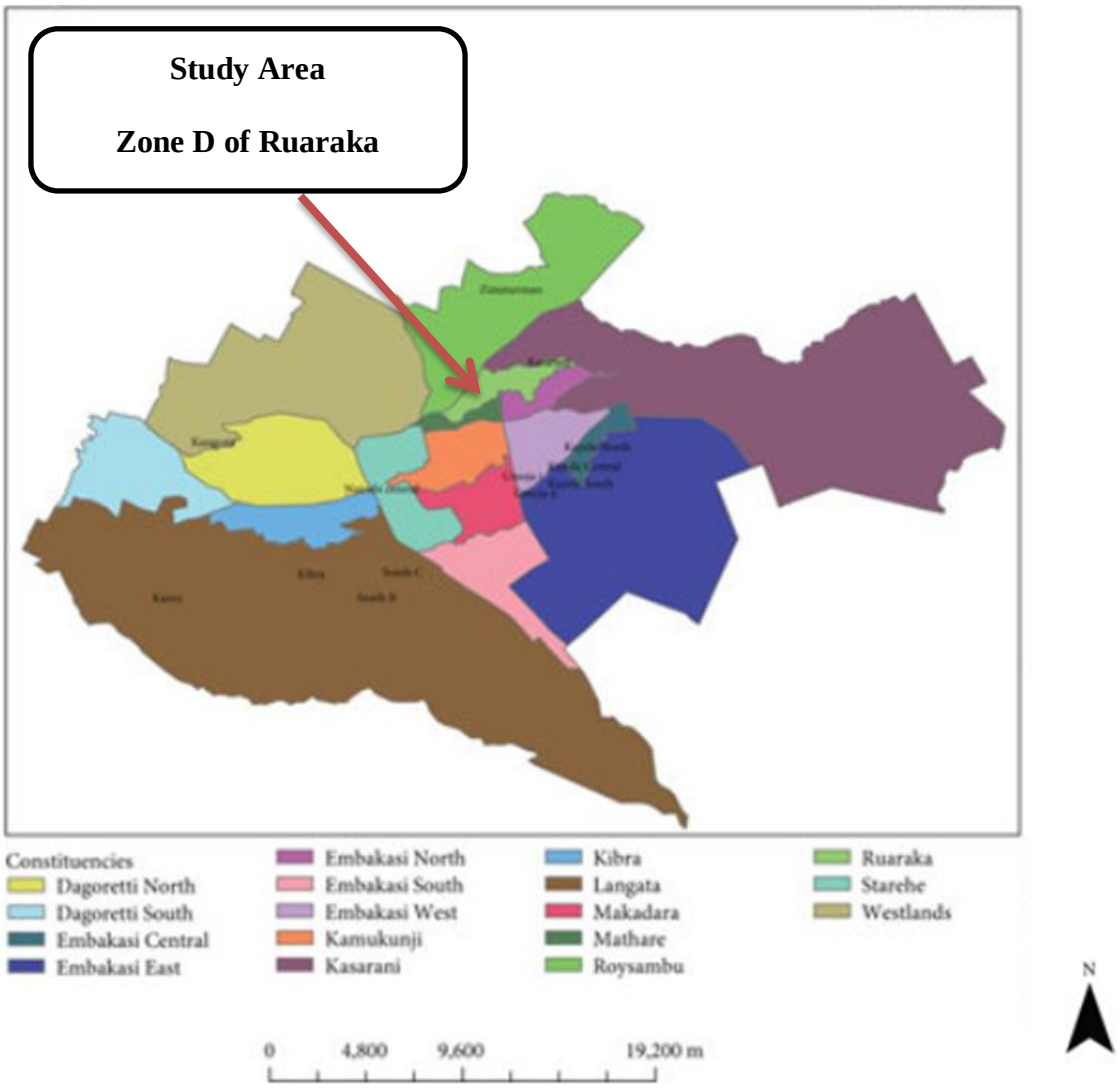
Rev. Fr. Stephen Omondi.
DEAN,
OUTERING DEANERY.

ST. DANIEL COMBONI
Fr. Dean
23 JUL 2025
OUTERING DEANERY

P.O. BOX 30815-00100 NAIROBI | EMAIL: outeringdeanery@gmail.com

APPENDIX H

Map – Area of the Study



Source: Koech et al. (2020).

APPENDIX I

PLAGIARISM REPORT

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Misgana Surafiel

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