THE INFLUENCE OF CHURCH LEADERSHIP ON EMPLOYMENT CREATION FOR THE YOUTH IN KENYA: A CASE STUDY OF THE ACK ZIMMERMAN ARCHDEACONRY, NAIROBI DIOCESE

BY

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DECLARATION

This thesis is my original work and has not been presented for a degree or any other award in any other university.

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This thesis has been submitted for examination with our approval as supervisors.

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DEDICATION

I dedicate this thesis to my late mum, Lewnida Awinja, who almost single-handedly took care of my education and who until her demise believed in me and desired that I get the very best in academics and life.

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LIST OF ABBREVIATIONS

ACK   Anglican Church of Kenya

ILO   International Labour Organization

KAYO   Kenya Anglican Youth Organization

KNBS   Kenya National Bureau of Statistics

NACOSTI   Commission for Science Technology and Innovation

NEB   National Employment Bureau

NGO   Non - Governmental Organization

NIV: New International Version

PCC   Parish Church Council

PES   Public Employment Services

SPSS   Statistical Package for Social Sciences

UNHSP   United Nations Human Settlement Programs

DEFINITION OF TERMS

Charismatic Leadership
This is a self-confident, enthusiastic leader able to win the follower's respect and support for his vision of how good things could be (Wright & Walace, 2016)

Christian Leadership
This is a process whereby servants use their credibility and capability to influence people in a particular context to pursue their God-given direction (Doornenbal, 2012).

Employment Creation
This is the process of creating new jobs, especially providing for the people who are not employed (Cambridge English Business Dictionary, 2011)

Servant Leadership
Servant leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader (Ekundayo, (2013).

Transformational leadership
Partnership between the leader and the member, mutually supporting each to a higher level of motivation (Shelton, 2012).

Visionary Leadership
Leadership that inspires people by focusing on long-term goals (Wright & Walace, 2016).

Youth
The period extending from the teenage years to early thirties. This is the period when young people invest in education and training and when they struggle to get into the formal employment market (Cieslic & Simpson, 2013).

ABSTRACT

Unemployment among the youth in Kenya continues to be a source of constant worry to policymakers. In realization of this, the purpose of this study was to determine the influence of Church leaders on employment creation for the youth in Kenya. The objectives of the study were; to determine the influence of Church's servant leadership on employment creation for the youth in Kenya, to investigate the influence of Church's visionary leadership on employment creation for the youth in Kenya, establish the influence of Church's transformational leadership on employment creation for the youth in Kenya and to establish the influence of Church's charismatic leadership on employment creation in Kenya. This study established the influence of Church leadership in employment creation for the youth in Kenya. The target population was an estimated 1520 youth who worshiped at ACK Diocese of Nairobi, Zimmerman Archdeaconry. The Archdeaconry had 6 parishes namely, St. Clement Githurai, St. Elizabeth Kahawa West, St. Andrews Zimmerman, St. Simon Kiamumbi, St. Matthews Membely and St. Augustine Kiwanja. The study adopted descriptive research design. Systematic sampling was used to select respondents from the target population. For the purpose of this study, a sample size of 456 respondents, representing 30% of the target population was used. Data was collected using a structured questionnaire, and descriptive statistical technique was used to analyze data. Inferences on the relationship between variables were drawn using correlation analysis technique. The data was analyzed using SPSS version 21. There was a statistically significant positive relationship between servant leadership, visionary leadership, transformative leadership and charismatic leadership respectively and employment creation for the youth in Kenya. Across all leadership styles, the study established that Church leaders were dependable whom the youth viewed as role models worthy of emulating. On the other hand, in some constructs of visionary and charismatic leadership, the youth did not see their leaders as directly involved in helping them find suitable jobs. Institutionally, the youth found the Church as a place for gaining social capital and networks which would translate into employment opportunity. The study recommends that Church leadership be holistic in dealing with youth ministry issues including unemployment. Moving forward, future studies should include encompasses other denominations.

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

Introduction

This chapter discusses the background information on the influence of Church leadership on employment creation in Kenya. It also explains the problem statement as well as the objectives of the study and the research questions. In addition, the chapter states the assumptions, the justification and the significance of the study. Lastly, the chapter explains the limitations of the study.

Background of the study

Leadership is the ability to persuade people to love and own what has been assigned to them (Luicier, & Achua 2015). According to Sanders (2007), leadership is the capacity of a trusted individual to inspire people to a common vision. According to Caroselli (2011), a leader has two important tasks; accomplishing the mission and growing his team members. A leader develops his team members by helping them overcome adversity along their path and identifying with them as they grow (Caroseli, 2011).

Jesus Christ, the ultimate leader, explained to the disciples of John the Baptist that His mission was to reach out to people with the message of healing and salvation (Luke 7:22, NIV Bible). Apostle Peter (Acts 10:37-38, NIV Bible) testifies to Apostle John's preaching that Jesus did meet the needs of the people as he went about preaching the Good News. Apostle James (James 2:14-25, NIV Bible) encourages Christians to show forth their faith by being practical in meeting the needs of others in the society. Following the ministry template provided by the Bible, Clerk (2013) says that missionaries integrated the building of schools and hospitals into their evangelistic efforts. Clerk (2013) notes that for many years religious institutions have been taking care of the needs of the poor and the vulnerable, alongside the

spiritual needs. According to Crowther and Osula (2013), a pastor is a father figure to his people, guiding and helping them to deal with issues. Unemployment, especially among the youth, is one major issue that confronts church leaders in the course of their work. Church leadership therefore, has to be very responsible so as to confront unemployment among the youth in their midst.

World Bank (2017) puts the unemployment rate in Kenya by the end of 2017 at 17.3%, meaning that a large population of Kenyans is living in poverty. Considering that major social problems in Malaysia are attributed to unemployment, it is possible that the same problem can also occur in our country (United Nations, 2016). Indeed, according to Danner, Makau, and Nebe, (2016), the problem of unemployment in Kenya is something that may lead to a major social problem. In addition, United Nations (2016) postulates that the high crime rate in Kenya is largely as a result of lack of employment opportunities.

The factors that contribute to youth unemployment are far and wide, ranging from personal skills to attitudes towards the general social economic factors. Fatau (2013) postulates that good education and training enhances the chances of an individual getting employed. As far as economic depression is concerned, there is a general tendency for young inexperienced young people being laid off compared to experienced old workers (Escudero & Maurelo, 2013). Thirdly, when a country like Kenya does not grow its economy in tandem with the employment needs of the youth, there is likely to be a problem with unemployment (World Bank, 2017). Lastly, when employees and trade unions demand higher wages, companies cannot be able to employ additional youth workers (Escudero & Maurelo, 2013).

The Church continues to play a significant role in the society. Traditionally, the role of the Church has been preaching the gospel. The reality of the social economic problems and

especially, unemployment necessitates Church leaders to rethink the scope of its ministry. While the government remains the significant and primary player in employment creation, the Church is one of the institutions which interact at close and personal level with the youth. Zimmerman Archdeaconry of the Diocese of Nairobi was chosen for this study because of the close proximity to the researcher.

Zimmerman Archdeaconry is one of the Archdeaconries in the ACK Diocese of Nairobi (ACK Diocese of Nairobi 2014). As shown in Figure 1.1, the diocese is headed by a Bishop who is both the administrative and spiritual leader (Diocese of Nairobi, 2014). According to St. Andrews Zimmerman (2016), the local Church is led by a vicar, who is assisted by the Parish Church Council (PCC), other clergies and Lay Readers. The PCC may form committees to help in executing specific roles, for example, the Finance and General Purpose Committee, the Procurement Committee and the Development Committee (St. Andrews Zimmerman, 2016).
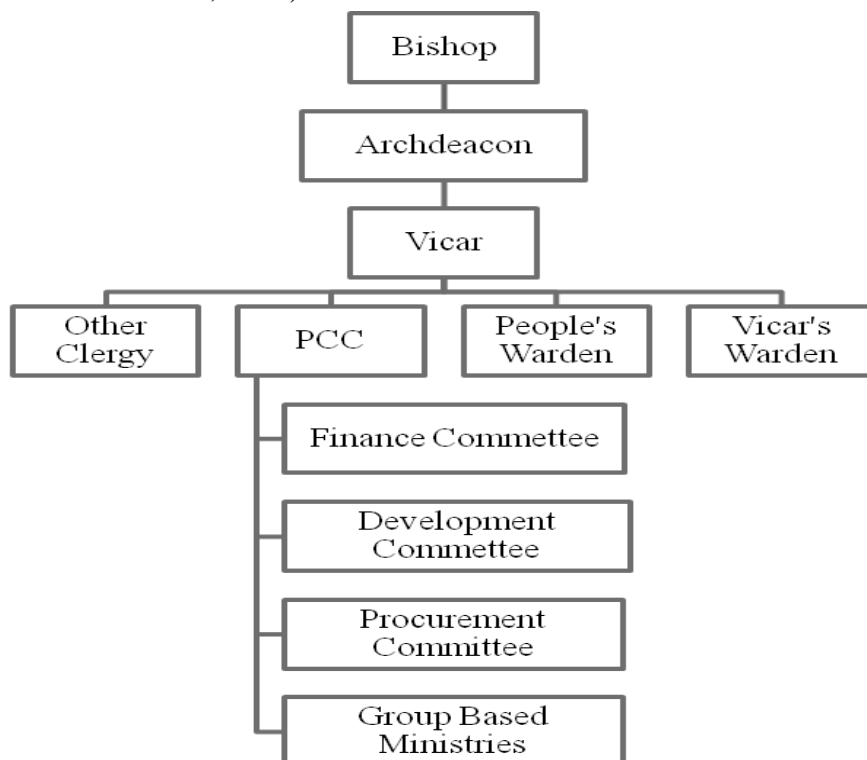
Figure 1.1: ACK organization structure (St. Andrews Zimmerman, 2016)

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Statement of the problem

According to World Bank (2017), the world youth unemployment problem is becoming major. The rate of unemployment among university graduates increased from 14% to 30% between 2007 and 2011 globally (World Bank, 2017). According to United Nations (2016), the global unemployment reached 205 million by 2015. United Nations (2016) establishes that unemployment in Africa was estimated to be at 24.9% by 2017, and projected to become worse.

Lincoln and Mamiya (2009) tracked the progress the black church in the USA had made in transforming the social-economic status of its members since the days of slavery. The study by Lincoln and Mamiya (2009) establishes that the church's ability to promote a more socially and economically responsible society depends on developing a society which is self-confident and empowered to make use of the opportunities presented, and the removal of external barriers such as racial discrimination.

In order to overcome the problem of unemployment, the predominantly black church in the USA used entrepreneurship as a means of helping the black community to get employment. The programs mentioned in the study included pooling of financial resources then loaning to members in need, building of schools and other social amenities. Other programs included the use of the pulpit ministry, mentorship programs and investment in education (Lincoln & Mamiya, 2009). However, the study by Lincoln and Mamiya (2009) has not directly linked church leadership to entrepreneurial and employment initiatives.

Okeyo (2008) sought to know how the Church in Kenya deals with poverty in rural areas. Okeyo (2008) established that the Church invested resources to eradicate poverty and alleviate suffering in the society through education, evangelism and rural development

initiatives in Kisumu and Siaya districts. Despite the efforts by government agencies and other non-governmental players, there is still a high level of unemployment especially among the youth. This in fact is supported by the unimproved average of 11.5% unemployment rate as indicated by World Bank (2017) for the last decade. The KNBS (2018) specify the unemployment rate at 7.4% for 2018, which was an improvement from 9.7% the previous year. According to KNBS (2018), this improvement was a result of election related activities and therefore a temporal contribution.

The Kenyan government through the ministry of labor has since independence put in place various policy guidelines to spar employment creation in the country (Omolo, 2012). Between the years 1963 to 1979, the Kenyan government put in place an employment policy dubbed *Kenyanisation*, meant to increase the number of indigenous Kenyans employed by the government. It invested in labor initiatives in areas like roads construction to promote employment of non-skilled and semi-skilled labor force. The *Kenyanisation* program resulted in improving the number of employees in the public service from 14.6% to 97%, and wage employment growing by 2.8%.

Omolo (2012) notes that between the years 1980 to 1989, the government deepened the use of labor through *jua kali* sector which provided employment services through National Employment Bureau (NEB), as well as promoting self-employment through the personal skills. Further, the government, between 1990 -2011, initiated and implemented a policy dubbed *Kazi kwa Vijana* program that basically aimed at creating employment for the youth population (Ahlstrom & Bruton, 2010). The initiative resulted in growth in the informal sector's employment by 17.4% while the formal sector grew by 1.97%.

However, there is still a huge population of young people, skilled and non-skilled who do not have employment. Danner et al. (2008), point out that unemployment was not just a government problem but also a societal problem, from which the Church cannot be divorced. From the foregoing, the main objective of the study is to clarify the influence of Church leaders in employment creation in Kenya.

Objectives of the study

The study established the influence of Church leadership on employment creation in Kenya. The study was guided by the following specific objectives:

i.   To determine the influence of servant leadership in Church on employment creation for the youth in Kenya.

ii. To investigate the influence of visionary leadership in Church on employment creation for the youth in Kenya.

iii. To establish influence of transformational leadership in Church on employment creation for the youth in Kenya.

iv. To establish the influence of charismatic leadership in Church on employment creation for the youth in Kenya

Questions of the study

The study was guided by the following Research questions:

i.   What is the influence of servant leadership in Church on employment creation for the youth in Kenya?

ii. What is the influence of visionary leadership in Church on employment creation in for the youth Kenya?

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v. What is the influence of transformational leadership in Church on employment creation for the youth in Kenya?

vi. What is the influence of charismatic leadership in Church on employment creation for the youth in Kenya?

Assumptions of the study

The study made the following assumptions:

i. That the views expressed by the respondents in this study were a true heart reflection on the subject.

ii. That the target population was a fair representation of the youths' feelings on the role of Church leadership on employment.

Justification of the study

The study was justified by the fact that part of the core business of the Church is transforming the society through its programs including the youth ministry. Though various urban Churches have vibrant youth ministries that take care of their needs, there is need for the Church to creatively find ways through which it can address unemployment challenges faced by the youth.

Significance of the study

The study will significantly help the Church leaders on how best they can help their members to find gainful employment. It will also help the Church leaders to formulate strategies on how to deal with the problem of unemployment in their respective Churches. On the policy side, the Church remains a respected institution so that the insight gained from this study will help it to lobby the government to come up with sustainable employment policy.

The government as an institution has the cardinal responsibility of ensuring that its citizens are all involved in gainful economic activities. As a result, it is anticipated that the study will generate useful ideas for formulating policies by various government agencies. This study will also be useful for other scholars and research institutions who would want to carry out further research on employment.

One of the most important objectives of any academic program at any university is to carry out research and help in the dissemination of knowledge. With this in mind, this study will be useful to academicians and researchers who would want to do further studies along the same line of the topic.

The scope of the study

The scope of the study was the entire Zimmerman Archdeaconry with 6 parishes and approximated population of 1520 youth members. Zimmerman Archdeaconry covers Githurai 44, Kiwanja, Kahawa West, Membley and Zimmerman. The study targeted the youth who are the most affected by unemployment. This study was carried out between April and June 2018.

Limitation of the study

The study lacked the benefit of relying on secondary data which could be used to support it due to fluctuations in members and Church attendance. According to MacFarland (2012), secondary data is data which had previously been gathered and can be accessed by researchers. While the parishes maintained a membership database, this data could not be relied on because at any given time, the number of Church attendees outstrips the registered membership to a very large extent. Furthermore, most attendees were not consistent, even those who have registered may have relocated to other locations and Churches due to one or two reasons.

Though the Church is known to have employed many people in Kenya, it was not possible to get a reliable source to inform the number employed. The study was also hampered by lack of prior academic studies on Churches, and especially as it relates to the influence of Church leadership on employment creation for the youth in Kenya. For example, it was not possible to ascertain the number of employees directly employed by the ACK.

Chapter summary

This chapter provides background information on issues concerning the influence of Church leaders on employment Creation. The chapter also discussed the statement of the problem and enumerated the objectives and questions of the study respectively. Furthermore, the study states the assumptions made, explains the significance of the study, and defines the scope of the study respectively.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter discusses the influence of church leaders on employment creation in Kenya. The chapter begins discussions guided by empirical literature as guided by the specific objectives. The chapter discusses theoretical framework on which the study was anchored followed by the conceptual framework.

Empirical lliterature rreview

In this section, the study discusses the influence of church's servant leadership, visionary leadership, transformative leadership and the charismatic leadership models on employment creation for the youth in Kenya.

Servant leadership and employment creation

Anderson and Sun (2017) suggested that servant leadership is linked to Full Range Leadership theory especially as far as encouraging followers to own the vision of the organization is concerned. As such, Anderson and Sun (2017) postulate that it should be considered as part of Full Range Leadership theory.

Ikenye and Ndungu (2010) say that the term servant has its root from the Greek word, *diaconeo*, from which we get the English word deacon, used in the context of serving at a table or serving individuals (Luke 17:8). The servant leader does not seek to exert leadership through force or otherwise but is motivated by the desire to serve others (Ebenner & O'Connor 2010). Ebenner and O'Connor (2010) condensed the teachings on servant leadership into ten characteristics; awareness, foresight, listening, empathy, building community, persuasion, conceptualization, healing, stewardship and commitment to people's growth. A study by Selladurai and Carraher (2014) reveals four dimensions of servant leaders: moral authority, stewardship of resources, believes in worthy courses, and value

relationships. In the wider context, servant leaders develop others and prepare the youth so that they are more employable.

According to Selladurai and Carraher (2014), servant-leaders live for a higher purpose, which acts as an antenna when faced with moral choices. To them, there is no leadership without integrity; and when caught up in situations where they need to make a wrong decision to gain certain privileges, servant leaders still make the right decision and deal with the consequences (Russel, 2017). This may explain why servant leaders are not easily recognizable since they must take the narrow route to the top. As Ndung'u and Ikenye (2010) elaborates, the character of the leader and the output of his leadership are all wrapped up in the same person and cannot be separated whatsoever. A study by Schwepker and Schultzb (2015) reveals that organizations with ethical leaders experience higher sales turnover and higher profitability thus leading to the creation of more employment.

As noted by Ndungu and Ikenya (2010) leadership in the New Testament involved responsibility and being accountable for actions. Jesus in Matthew 7:16, 20 says that leaders are known by their fruit while Paul encouraged the Corinthian believers to think about the result of their actions and how those actions would affect other people (1 Corinthians 10:23-33). In his studies, Russel (2017) found out that servant leaders are good stewards of resources, creating an environment of accountability and trust and ensures that the resources are utilized for the good of their people. Schwepker and Schultzb (2015) aver that because of good stewardship, organizations are able to cut down on wastage and direct more resources to other productive areas of businesses. Consequently, proper resource utilization leads to healthier organizations which benefit the society by creating employment opportunities.

Servant leaders are driven by their passion, which helps them to make sacrifices for society's sake (Russel, 2017). Boyd (2008) gave the example of Lincoln, the former president of the USA, who endured ferocious criticism from his close associates during civil war to deliver victory. To servant leaders, so long as something is good for the society, it must be done even to their own expense. The passionate servant leader helps in making decisions that are critical to the society's well-being (Lussier & Achua, 2015). The sacrifice they make for the society's good eventually leads to a stable society which is value driven. When a society is value driven, resources are prudently utilized to develop organizations which create more room employment.

The leader is focused on the welfare and wellbeing of those under him. Selladurai and Carraher (2014) aver that servant leaders are genuinely concerned about others and make the necessary sacrifices to grow others. They are highly skilled in the development of others, both professionally and socially (Selladuari, 2014). Swepker, et al. (2015) notes that managers who serve their subordinates realize favorable sales revenue as their juniors replicate the same to their customers. As a result of the servant leaders' commitment to people's development, they do well in customer service, ensuring that enterprises remain viable and relevant even through difficult operational periods hence helping in stabilizing and creating more employment.

According to Liden, Wayne, Liao and Meuser, (2014), a servant leader builds a community through recognition, service and empowerment. With humility, the servant leader is able to attract trust amongst his followers. Through humility, a leader builds relationships with his team members who in turn reward him with high performance (Liden et al. 2014). Building relationship entails recognizing people by affirming gifts, talents and efforts of the

followers. As would be expected, the humility shown by servant leaders translates into high individual and corporate productivity which in the long run help in creating employment.

Visionary leadership and employment creation

Baron (2007) suggests that visionary leadership is the centerpiece upon which all leadership philosophies are anchored. Baron (2007) further elaborates that leadership is about vision, and without vision, a leader has nowhere to take his followers. This is further corroborated by Anderson and Sun (2017) who specify that vision is the convergence point between transformative leadership and visionary leadership.

Visionary leadership is the ability to create and articulate a reasonable, plausible and attractive vision for the future (Caridi-Zahavi, Carmeli, & Arazy, 2015). Boyd (2008) suggests that through persuasion, visionary leaders are able to transform their followers into passionate performers. Tabbasi et al. (2017) note that leaders because of the constant change experienced in the business environment, leaders should be good communicators. As a result, notes Boyd (2008), the subordinates of visionary leaders tend to be more loyal and put on extra hours to perform tasks. In addition, Zhu, Li and Chen, (2011) in their study found out that as a result of role alignment, visionary leaders build an environment of trust and comradeship. As a result of teamwork, the output of workers under visionary leaders is usually higher so that organizations can expand their operations to absorb more workers.

Boyd (2008) postulates that visionary leaders have dogmatic qualities that make them persistent even in the most difficult operational environments. Zhu, et al. (2011) elucidates that when faced with a difficult task; visionary leaders always have contingency plans so that projects under their leadership do not stall. With proper planning which clearly defines the potential problem areas, they ensure enough resources are available. Persistence in business is

important because, through it, organizations support people by providing goods and services and other benefits necessary for the growth of the economy and hence employment.

In the corporate world, visionary leaders are reliable and make an accurate prediction of the future. In addition, the Visionary leaders are also well prepared to deal with technological disruption; they upgrade to top-notch technology for their organizations whenever there is a need to (Zhu, et al., 2011). The ability of a visionary leader to plan for the future and make adjustments in their organizations assures the stakeholders and employees of business continuity and hence investors are able to release more resource in the business to fund expansion programs for more employment.

Transformational leadership and employment creation

Transformational leadership model is a leadership model which is premised on building teams in order to achieve organizational objectives. The transformational leader points his followers to why the task is important and motivates them to achieve the task for the benefit of the group. Tabbasi et.al (2017) notes that among other benefits, transformational leaders promotes team efficiency and help in improving the productivity of their subordinates. This leadership model according to Humphreys (2012) has four components: idealized influence, inspirational motivation, intellectual stimulation and individualized consideration.

Humphreys (2012) notes that in idealized influence, the leader becomes the model the followers would want to emulate. The transformative leader, in this case, exerts influence through his extraordinary capabilities; persistence and determination which make his followers regard his opinion as important and therefore help in realizing a shared vision (Humphreys, 2012). The leader operating on this component has built his reputation over time, is consistent in his dealings and is a risk taker (Bymen, 2015). This component is

discernible in people who have developed themselves and have become authorities in their field. A leader operating in the idealized component the youth are more attracted by the leadership traits which have made them successful in their profession. The youth, by modeling the behavior of the leader develops grow professionally and easily get employed.

Byme (2015) suggest that that in inspirational motivation, the leader provides an enabling environment for growth. To start with, the leader involves his followers in creating a compelling vision for the organization, and as a result, the team is energized and team spirit is embraced. Secondly, a transformational leader helps each team member to demonstrate their commitment to their shared vision by guiding them in crafting clearly stated roles for each team member. Lastly, the transformational leader helps his team in executing their roles by offering guidance and encouragement. In this component, the leader becomes actively engaged in the life of their followers and becomes a mentor, counselor and a resounding board (Liang& Rhodes, 2007). The leader in this case is available and to mentor their followers are more productive so that the organization is able to invest in another startup thus more employment opportunities.

Transformative leaders create a suitable enabling environment for discovering and growth of new innovative ideas. According to Humphreys (2012), a transformational leader intellectually stimulates his by followers by encouraging them to find innovative solutions to the challenges they face. The transformative leader achieves this by encouraging their followers to consider as many options as possible before they come up with solutions. The leader, in this case, makes everyone safe; no idea is trivialized and people are appreciated even if they hold contrary view from that of the leader (Byme, 2015). A mentee in this component is highly motivated and is able to utilize the available resources to innovate a product which further lead to more employment for the youth.

A review of literature by Byme (2015) shows that a transformative leader creates an environment of trust and bond so that he intimately knows each and every member of his team. This makes it possible for the leader to come up with an individualized mentorship and coaching program depending on the needs of each team member. The leader, therefore, takes into consideration an individual's personality and competence when planning for their personal development. The leader, in this case, is a coach and a mentor who develops his followers to successful higher levels of their potential (Liang& Rodes, 2007). The individualized mentorship program helps in directing the protégé to a useful and predetermined path according to their strength and harnessing the same towards creating more employment.   Draft (2015) postulates that through communication and feedback, the leader is able to get useful feedback from his protégé.

As far as creating an enabling environment through which the unemployed youth can build their career and proceed on to gaining employment, Byme (2015) notes that transformational leaders are great at building and fostering interpersonal relationship. Byme (2015) avers that transformational leaders provide an enabling environment for mentorship, coaching and counseling. They play a key role in shaping the youth by making sure that they are prepared to make use of the opportunities in the job market. Moreover, transformational leaders are change agents who make the necessary adjustments to ensure that organizations remain relevant and viable in the ever-changing business environment (Draft, 2015).

Charismatic leadership and employment creation

Anderson and Sun, 2017 notes that empirical comparisons of transformational leadership as measured by Multiplier Leadership Questionnaire and charismatic leadership as measured by Congor-Kanungo scale were significantly correlated r=.88. In the light of this observation, Anderson and Sun (2017) encourages scholars to treat charismatic leadership as

a component of Full Range Leadership theory. Anderson and Sun, (2017) specifically emphasizes the areas of convergence as job satisfaction, motivation, organization commitment as well as team and organizational performance.

Charismatic leaders are usually moved into action to deal with social problems arising from bad governance, social and economic challenges. Segawa and Jospin (2009) aver that charismatic leaders rally their followers to his vision by communicating high expectations by appealing to their emotions. By communicating high expectations, they attract followers who are passionate about their courses and are unquestionably loyal and emotionally involved in the tasks assigned to them (Northhouse, 2007). Their followers are therefore more productive hence realize more profit which can be used for starting a new company to employ more people. Increasingly, note Segawa and Jospin (2009), they arouse task-relevant motives among their followers that may include affiliation, power or self-esteem.

The followers of charismatic leaders go beyond their normal duty to accomplish great tasks because of the appealing nature of their leaders (Gill, 2008). The leader achieves this by expressing high expectation to their followers so that they own the task; the task becomes an expression of their own belief (Selladurai & Carraher, 2014). More often than not, Selladurai and Carraher (2014) aver that the followers of charismatic leaders go beyond the call of duty, giving high returns without necessarily expecting compensation which makes it possible for the creation of more employment.

Segawa and Jospin (2009) postulate that in a corporate set up, charismatic leaders can help an organization to build a network of relationships that would help them achieve certain objectives. The social capital is especially useful for NGOs; the strong community of donors, friends and volunteers can provide useful resources for the organization's agenda

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(Northhouse, 2007). Selladurai and Carraher (2014) suggest that the society can also benefit from the social capital as they are likely to attract NGOs, companies and individuals who help them to achieve certain social objectives. As far as employment creation is concerned, charismatic leaders can use the social network in order to help the youth find employment.

Draft (2015) notes that the energy of charismatic leaders is very important in helping the followers achieve goals. The optimism of charismatic leaders raises the energy level of their followers who in turn are driven to accomplish great things. If they happen to be entrepreneurs, notes Draft (2015), their zeal and passionate work ethics can help in creating several employment opportunities for their followers. They are unrivalled in resource mobilization, putting them in a good position to drive community initiatives and development (Northhouse, 2007).

Employment creation for the youth in Kenya

According to ILO (2013), employability skill is a set of skills and knowledge which make potential job seekers be of good impression to a potential employer. In addition, these skills help those already in employment to get promoted. Individuals are said to be employable when they are well trained and educated. In addition, individuals improve their ability to get employed by possessing soft skills like problem-solving ability, communication and language skills.

The government has been central in providing an enabling environment through which businesses can thrive. For example, by lowering interest rates, the government makes the cost of money cheap so that the youth can easily borrow capital for investment. Recently, the government has been massively investing in building infrastructure to help in facilitating the movement of goods and people among other policy interventions.

Sakwa (2008) says that the Church has been involved in poverty eradication in Kenya. The initiatives for poverty eradication in the early years of independence by the Church were investment in education and health. Later, the Catholic Church and Anglican Church of Kenya diversified into other investment vehicles which would later transform the economy. Sakwa (2008) gives an example of coffee farming by the Catholic Church Diocese of Nyeri, and private schools and hospitals mainly by the Catholic Church and the Anglican Church of Kenya.

Primarily, the Church has been known to be a vehicle through which people are transformed so that they can not only be useful citizens in Kenya, but also people with right standing with God. Sakwa (2008) notes that disciple-making, is the primary reason why the Church exists, and that all other Church endeavors are focused on winning people for Christ. Sakwa (2008) notably mentions mentorship and discipleship programs as vehicles which the Church has been using with some degree of success to shape the mindset of young people. William (2012) says that discipleship and mentorship programs renews and transforms the mind to be like the mind of Christ.

As far as recruitment in Church is concerned, Tyler (2000) postulates that the Church provides a perfect avenue for recruitment. Tyler (2000) notes that the candidates in Church have high integrity since the religious instruction gives then an emotional balance even as they deal with issues. She goes ahead to say that the Church provides a meeting place for people who can be approached on specific days for talks so that expenditure on retirement is significantly reduced. Tyler (2000) adds that the people meeting in Church come from different backgrounds thus recruiting from Church can help organizations diversify their workforce.

Theoretical framework

This study is anchored on Full Range leadership Theory. Draft (2015) notes that Full Range Leadership Theory was developed by Avolio and Bass in the 1980s and 1990s. Sokik and Jung (2010) explain the Full Range Leadership model as an amalgamation of leadership styles where a leader exhibits different leadership styles depending on the situation they are dealing with. For example, a leader in one situation can exhibit transformative leadership while in another situation he can be a visionary leader. As suggested by (Sokik & Jung, 2010, Full Range Leadership philosophy is useful in encouraging mutually beneficial societal interests. The leader in this case has the withal to mentor and transform his followers into high corporate performers which translate into more opportunities for employment.

According to Draft (2015), Full Range Model includes; *laissez-faire*, passive management-by-exception, active-management-by-exception, transactional leadership and the transformational leadership. A study done by Anderson and Sun (2017) suggests that there is a convergence between servant leadership, visionary and charismatic leadership in Full Range Leadership Theory and therefore includes them in the theory. Further to that, Baron (2007) considers the visionary and charismatic models as the centerpiece of any leadership style. Similarly, Hussein (2012) postulates that servant leadership is part of transformative leadership especially through what the leaders do through the intellectual stimulation and individualized consideration component.

A leader is said to display passive-management-by-exception when the leaders is not proactive. Rather than constantly tracking the progress of work, he only intervenes when mistakes occur (Sokik & Jung 2010). The leaders who display the passive-by-exception management style more often than not fail to model the right behavior and ways of

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accomplishing tasks. As s result, the output of followers of this leadership style is low, as they are not sure of what is expected of them.

A leader who displays the active management-by-exception, micromanages the process and takes action when needs arise. The leader focuses on deviations from the laid down known processes, mistakes and does not necessarily consider the final output when passing verdict on the follower's mistakes. Sokik and Jung (2010) say that active-management-by-exception is useful in high risk situations and during emergencies, for example in the hospital's operating room. However, this model can be detrimental as it is known to promote fear and suppress innovation.

In the transactional contingent reward leadership model, there is a definite contract between the leader and the follower. Sokik and Jung (2010) notes that in the transactional contingent reward, the leader defines the expectations, roles and goals which the follower is expected to accomplish in order to be rewarded. This model is widely used during political campaigns; the leader promises to accomplish certain promises if he is voted into office. In the corporate world, it is used in the sales, where the manager sets targets which the sales agent is expected to attain in order to be rewarded with commission. Transactional contingent provides a foundation for building trust though the opposite is also true.

Theoretical framework on servant leadership

Russel (2017) avers that servant leadership is a leader's style credited to Greenleaf and developed in the 1970s. Servant leaders emerge through the leader's natural desire to serve the society. Russel (2017) adds that servant leaders are not driven by the need to acquire power and wealth for their own benefit, but to help the society. In fact, Mill (2008) avers that servant leadership was developed from the lessons drawn from Jesus Christ's

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model of leadership in the Bible. Anderson and Sun (2017) suggest that there is a nexus between servant leadership and transformational leaders especially in the ability of the servant leaders to persuade their followers to own the organizations' vision. In addition, servant leadership and transformational leadership commonly places high premium on moral values and the leadership styles are also geared towards developing the society (Anderson & Sun).

Serving others drives the effectiveness and influence the output of an organization. Ebener and O'Connell (2010) did an extensive study on how servant leadership enhances organizational loyalty and effectiveness. Ebener and O'Connell (2010) found out that servant leaders in organizations invite people to undertake relevant tasks. This approach of leadership helps in creating ownership of projects from the initial stage. Moreover, this approach helps in building loyalty and unity, an ingredient needed to drive productivity in organizations which would spur employment creation.

Servant leaders promote a serving culture which responds favorably to the needs of others which would inevitably help in creating employment (Liden et al. (2014). An extensive study by Jaramilo (2009) on the impact of servant leadership on sales team found out the salesmen who view their managers as servant leaders are likely to become more customer-centric and thus help in creating more income for further expansion hence more employment opportunities. Jaramilo (2009) emphasized the need for leaders to embrace servant leadership as a tool which would naturally transform an organization to achieve a caring society.

In their studies on the influence of servant leadership on team and unit performance, Liden et al. (2014) found out that grooming followers is one of the key tasks practiced by

servant leaders. Liden et al. (2014) propose that leaders groom others through role modeling which they achieve in a formal structure and as they exercise referent power. By grooming others, servant leaders help in modeling the youth to be more responsible prospective employees thus making them more attractive to employers. The study by Liden et al. (2014) seems to suggest that in order for servant leaders to achieve their goal of role grooming, they must have an attractive and consistent character.

Full Range Leadership Theory in a Church set-up is expressed in different situations especially when viewed from the perspective of Church leaders' influence in employment creation. Church leaders and pastors show servant leadership as they exemplify the picture of a true servant (Jesus Christ) dying for his flock, and must be visionary in order to help their followers see where the Church as an institution is headed to. Further to that, the Church as an institution attracts people from different backgrounds with different individual challenges; thus the church leaders need to exercise the transformative leadership model. Lastly, in order to move people to a common well-defined future, Church leaders need to express a degree of charisma.

Theoretical framework on visionary Leadership

Taylor (2014) notes that like charismatic leaders, transformative leaders have been found to exhibit characteristics which help them to attract followers. Taylor (2014) therefore submits that visionary leadership has some qualities that make it to fit into the Full Range Leadership model.

Boyd (2008) describes a visionary leader as a leader who has a compelling and clear future outlook of his organization. These kinds of leaders have a sense of identity, direction and strategic direction (Mill, 2008). As stated by Boyd (2008), they, develop a consistent plan which they faithfully implement so that they can realize the organizational goals. The

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plan provides a clear roadmap which the visionary leader uses to provide direction for his followers (Boyd, 2008). A strategic plan helps an organization to grow as resources are focused on particular objectives (Mill, 2008).

According to Stowell and Mead (2016), visionary leaders are known to be single minded and devoted to achieving goals in the ever-changing and complex business environment. In the real world, as suggested by Stowell & Mead (2016), visionary leaders must however, be adaptable and flexible in order to respond to, and exploit the challenges. Going forward, tenacious leaders help their followers to believe that there is always a solution to every challenge.

Theoretical framework on transformative leadership

Transformative leadership is the highest level of leadership as listed among Full Range Leadership theory (Draft, 2015). Hughes (2014) describes a transformational leader as someone who inspires his followers by drawing them to a distinct vision in which he wants the organization to be molded. Humphreys (2012) avers that a transformational leader motivates and inspires his followers to commit to his vision by developing and empowering them so that they are able to realize high productivity which would lead to the creation of employment.

Draft (2015) list the components of transformational leadership as idealized influence, inspirational motivation, intellectual stimulation and individualized consideration. Hughes (2014) notes that as leaders, transformative leaders to develop their followers. In idealized influence, the leader is the ideal person the followers would like to be; in inspirational motivation, a transformative leader inspires his followers via a compelling vision; through intellectual stimulation, he insensitive his followers to be more creative; and in individualized consideration, leadership development is personalized (Byme, 2015).

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Theoretical framework on charismatic leadership

Charismatic and visionary leaders are the cornerstone that holds transformative leadership together (Gill, 2008). Northhouse (2007) describes charisma as the natural ability of a leader to draw people to himself around his purpose. These kinds of leaders, postulates Northhouse (2007), are domineering, self-confident and possess that natural ability to influence others.

According to Gill (2008), charismatic leaders are visionaries and have strong persuasive power to rally masses to achieve a common objective. Gill (2008) adds that followers are drawn to them because they are strong role models for the beliefs they espouse. Their personality makes them appear to be competent to their followers and help in realizing more resources for expansion and hence more employment.

Conceptual framework

Figure 2.1 below shows the relationship between dependent and independent variables. It was envisaged that servant leadership, visionary leadership, transformational leadership and charismatic leadership models in the church would help in employment creation among the youth. The four boxes contain the constructs for the respective leadership theories being considered in the study. The four arrows as shown in the Figure emanates from the left side of the diagram and which has the servant leadership, visionary leadership, transformative leadership and charismatic leadership styles all pointing to the independent variable; employment creation.

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INDEPENDENT VARIABLES   DEPENDENT VARIABLE

Servant Leadership
- Have moral authority
- They are good stewards of resources
- They believe in worthy causes
- They value relationships

Visionary Leadership
- Have strategic mindset
- Determined Implementers
- Good communicators
- Effective team leaders

Transformative Leadership
- Idealized influence
- Inspirational motivation
- Intellectual stimulation
- Individual consideration

Charismatic Leadership
- Visionary in Character
- Inspiration to followers
- Attract unquestionable loyalty
- Are network builders

Employment Creation for youth in Kenya
- Through the recommendation of Church leaders
- Christian professional youth group
- Employment by the Church and other church organization
- Contracts obtained from Church

Figure 2.1: Conceptual framework

Chapter summary

This chapter has reviewed literature related to the influence of servant leaders, visionary leaders, transformative leaders and charismatic leaders in employment creation in church. It has discussed the conceptual framework, servant leadership, visionary leadership, transformation leadership and charismatic leadership as they relate to employment and societal benefits.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter presents a detailed research design that was used for the study. The chapter discusses the research design and methodology, population and sampling techniques. It also discusses the types of data and collection methods, and the result of the Cronbach test. Lastly, the chapter also discusses the data analysis plan and ethical considerations.

Research design

The study adopted correlation research design. Correlation research design is a form non experimental design which allows for the measurement of two or more variables with little or no effort to control extraneous variables (Matthew & Kostelis, 2011). Matthew and Kostelis, (2011) explains that correlation design is handy when the relationship between the variables is not considered to be causal. In this study, the research design was used to establish how servant leadership, visionary leadership, transformative leadership and visionary leadership in Church influence employment creation for the youth in Kenya.

Research population

Ary et al (2009), describe population as a homogenous group of people, events or objects from which one would want to undertake his study. The data was collected from the youth of Zimmerman Archdeaconry within the Anglican Church of Kenya, Nairobi Diocese. As shown in Table 3.1 below, Zimmerman Archdeaconry has 6 parishes with an approximate youth population of 1520.   The Table also shows the percentage distribution of the youth population within the Archdeaconry. The study focused on youth, who according to World Bank (2017) are the most affected by unemployment.

Table 3.1: Study population (Diocesan Strategic Plan, 2018)

Perish	Youth Population	Percentage Population
St. Clement Githurai 44	300	19.7
St. Elizabeth Kahawa West	400	26.3
St. Andrews Zimmerman	400	26.3
St. Simon Kiamumbi	200	13.2
St. Matthews Membley	150	9.9
St. Augustine Kiwanja	70	4.6
Total	1520	100.0

Sample and sampling techniques

Ary, et al. (2009) describe sampling frame as a complete list of individuals in a population. The sampling frame comprises of the youth who are members of the ACK Diocese of Nairobi, Zimmerman Archdeaconry.

The population was subjected to stratified sampling technique and then the stratified sample subjected to systematic sampling technique. Stratified sampling is where the population is divided into strata and then a sample is then taken from each independent stratum (Descombe, 2007). The stratified sample was calculated taking into account the proportion of the population of a particular parish against the whole. The stratified samples were then subjected to systematic sampling. Systematic sampling is a type of probability sampling in which the kth unit is selected for inclusion in the sample (Denscombe, 2007).

The sampling procedure was used because systematic sampling procedure does not allow personal prejudices to affect data collection. For example, in the case of St. Clement, the total youth population was estimated to be 300. From the population, the study needed to select 90 youths to answer the questionnaires. The researcher therefore divided 300 by 90 which gave a result of 3.3 youths, which is rounded off to 3. From the foregoing, every third youth from St. Clement answered the questionnaire.

Sample size is defined as a representative of the population from which a study is to be undertaken (Saunders et al., 2009). Descombe (2007) argues that the sample size selection should be guided by the characteristics of the population, the purpose of the study and the how the data is analyzed. This is in line with Mugenda and Mugenda (2003), who state that when the population being researched is less than 10,000 in number, then a sample of 10% to 30% of the target group is considered sufficient for the study. Table 3.2 below shows that the population was 1520, with a sample size of 30% translating to a sample size of 456 youths.

Table 3.2 Sample size distribution (Diocesan Strategic Plan, 2018)

Perish	Proportion of Youth (percentage)	Sample Size of the youth
St. Clement Githurai 44	19.7	90
St. Elizabeth Kahawa West	26.3	120
St. Andrews Zimmerman	26.3	120
St. Simon Kiamumbi	13.2	60
St. Matthews Membley	9.9	45
St. Augustine Kiwanja	4.6	21
Total	100.0	456

Type of data and collection methods

The study used primary data as the main source of data. According to Ary et al. (2009), primary data is data collected for the first time and is original in nature. Primary data is specific for the purpose of the study. It is believed to be more dependable than secondary data, subject to the right procedures and measures being adhered to (Ary, at al., 2009). Estimates of the population of the youth from each parish were collected from the respective vicars.

Data was collected using a structured questionnaire. Ary et al. (2009) define a structured questionnaire as a research instrument which has a set of predetermined questions from which the respondents were required to give their answers. The administration of a structured questionnaire is easier and less time-consuming. Furthermore, it allows the

respondents to respond at their own convenience. The questionnaires were administered by trained research assistants.

The research instrument is designed using ordinal and nominal data. White (2005) avers that nominal data categorize data such that members of a group have homogenous characteristics such that they can only fit in that particular group. On the other hand, ordinal data measures the degree to which a particular characteristic fits (White, 2005). In this study, the questions, regarding the views of respondents about the influence of Church leaders on employment were constructed using Likert's 5 Point Scale. This was guided by the specific research questions.

Data collection procedures

Byrne (2014) observes that organizational researchers procedurally must obtain permission from organizations they want to collect their data from. Usually, permission is obtained from the top leaders who communicate the same to the rest of the staff cadres (Byrne, 2014). Byrne (2014) notes that sometimes because of the sensitivity of the information required the staff may be reluctant to reveal certain information. In view of this, the study got permission to conduct the study from the Bishop of Nairobi Diocese, under whose jurisdiction the Archdeacon of Zimmerman lies. In order to assure the respondents that permission was granted by the Church leadership for data collection, each questionnaire was accompanied by a copy of the cover letter from the diocesan bishop.

The process of data collection can be time consuming and emerging draining. In order to make data collection efficient and ensure that the information collected was above board, the researcher recruited 10 youths with a minimum KSCE C qualification. The successful candidates were then taken through a one day data collection training workshop. Having ascertained that the candidates were ready for the task, they were supplied with the

questionnaires and stationeries. In addition, the research field officers were given quality control forms where they were expected to indicate the telephone contact of the respondents. The quality control forms were used to validate data from randomly selected respondents.

Data instrument pre-testing

As recommended by Bryrne (2014), the research instrument was taken through pre-test to ascertain the suitability of the test. The purpose of pre-testing the instrument was to ensure that items in the instruments are stated clearly and have the same meaning to all respondents (Bryne, 2014). This made it possible for the questionnaire to be refined for objectivity and efficiency of the process. For the purpose of pretesting, 25 youths were randomly selected from the six parishes and subjected to the questionnaire.

Within Cronbach score ranging between 0-1, Tavakol & Dennik (2011) states that Cronbach result of 0.7 is considered reliable enough. The data was obtained from the instrument and pre-tested using Statistical Packages for Social Sciences. As shown in Table 3.3, a score (0.867) was obtained which was within the threshold set. The result from this test validated the research instrument as reliable enough for data collection.

Table 3.3: Reliability statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.867	.869	25

Data analysis

Data coding and analysis was done with the help of Statistical Package for Social Sciences (SPSS) version 21. The software makes it easy to summarize a huge of information into categories into which the researcher would want (Muijs, 2011). Data coding is the process of assigning numeric code to make possible the process of data analysis through SPSS. The data was analyzed using the descriptive data analysis techniques. Descriptive statistics provided through the use of graphs and tables enabled the researcher to summarize the data into simple and palatable information (Descomber, 2017). Data analysis included the determination of the mean (M) and the standard deviation (SD) and the percentage frequencies.

Inferences were drawn using Spearman correlation coefficient. This was done to establish the relationship between the components of leadership and employment creation. The following regression equation was used:

$Y = a_0 + b_1x_1 + b_2 + x_2 + \ldots b_nx_n + e$

Where,

Y=the dependent variable

a=value of y when x is zero

$b_1x_1 + b_2 + x_2 + \ldots b_nx_n$ =Predictors

e=standard error

The dependent and the independent variables were coded as follows:

Y=Employment Creation (EC)

x_1=Servant leadership (SL)

x_2=Visionary leadership (VL)

x_3=Transformation leadership (TL)

x_4=Charismatic Leadership (CL)

.$b_1,b_2\ldots..b_n$=Coefficients of the independent variables

Applying the above to the general equation;

$$EC=a+b_1 x_1+b_2x_2+b_3x_3+b_4x_4+e$$

The data collected was analyzed using SPSS version 21. The findings were aggregated and presented in tables and Figures.

Ethical considerations

Organizations and respondents ordinarily want to be assured that the information they give remains confidential (Descombe, 2007). This being an academic research, the respondents were assured of the confidentiality of their data through a letter of authorization from Pan Africa Christian University and the ACK Nairobi Diocese Bishop's office. Further, the study was guided by the Pan Africa Christian University code of ethics. As provided for by section 17 (1) of Science and Technology Act, (NACOSTI, 2018) permission to undertake research was granted by National Commission for Science Technology and Innovation (NACOSTI) after application.

Chapter summary

This chapter presented a detailed research design used in the study. The chapter began by discussing the research design and methodology, then population and sampling techniques. The chapter discussed the data and collection methods, and the result of the Cronbach test was also presented. Finally, the chapter also discussed the data analysis plan and ended with ethical considerations.

CHAPTER FOUR: RESULTS AND DISCUSSIONS

Introduction

This chapter presents the findings on the influence of Church leadership on employment creation for the youth in Kenya, a case study of ACK Zimmerman Archdeaconry, Nairobi Diocese. The chapter is divided into six sections. Section one presents a descriptive analysis of the demographic features of the respondents. The remaining sections present quantitative analysis to determine whether servant leadership in the Church has influence on employment creation for the youth in Kenya; investigate whether visionary leadership in Church has significant influence on employment creation for the youth in Kenya; establish whether transformational leadership in Church influences employment creation for the youth in Kenya; establish whether charismatic leadership in Church influences employment creation for the youth in Kenya; and employment creation in Kenya and the data analysis on employment creation.

Response rate

The archdeaconry has 6 parishes with a total sample of 456. The response rate was as shown in 4.1 below.

Response Rate

Table 4. 1 Response rate

Perish	Sample Size	Frequency	Percent response
St. Clement Githurai 44	90	78	86.7
St. Andrews Zimmerman	120	103	85.8
St. Matthews Membley	45	37	82.2
St. Simon Kiamumbi	60	48	80.0
Augustine Kiwanja	21	20	95.2
St. Elizabeth Kahawa West	120	110	91.7
Total	456	396	86.84

The study as indicated in Table 4.1 shows that a total of 396 questionnaires were returned from the targeted 456 respondents. St. Augustine had 86.7% response rate, St. Andrews' response rate was 85.8% while St. Mathews Membley had a response rate of 82.2% respectively. In addition, St. Simon's response rate was 80.0%; St. Augustine's response rate was 95.2% while St. Elizabeth's response rate was 91.7% respectively. Cumulatively, a response rate of was realized 86.84%. This is above the minimum response rate of 70% recommended by Mugenda and Mugenda (2003).

Demographic information

This section discusses the on findings gender, marital status, and the age bracket of the respondents. The section also presents the findings on the education level and the general area of training. Lastly, the section discusses the findings on the period within which the respondents graduated and the period the respondents had been in employment.

The study established the gender of the respondents and the result is as shown in Figure 4.1 below.
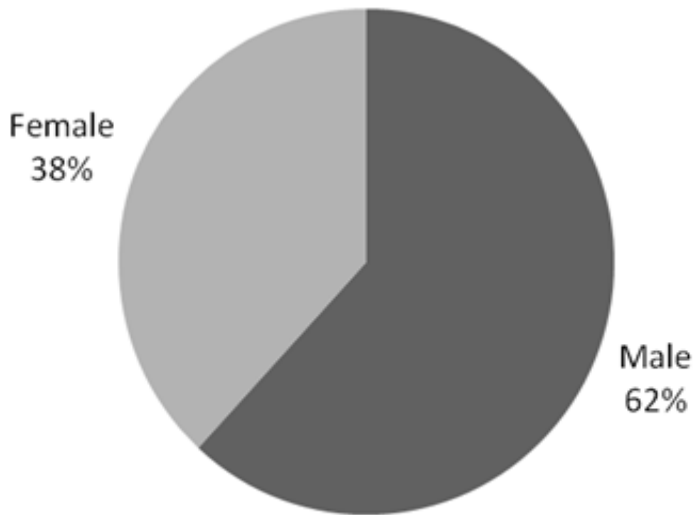
Figure 4.1: Response by gender

As shown in Table 4.1 above, 62.0% of the respondents were of the male gender while 38.0% of the respondents were of the female gender. Therefore, the majority (62.0%) of the respondents were of the male gender. This finding suggests that among the youth, there were more males than females in the Archdeaconry.

The study established the marital status of the respondents and the result was as shown in Table 4.2 below.

Table 4. 2: Marital status

Marital status		Frequency	Percent
Valid	Married	215	54.3
	Single	167	42.2
	Total	382	96.5
Missing	System	14	3.5
Total		396	100.0

As shown in Table 4.2 above, the study shows that 54.3% of the respondents were married while 42.2% of the respondents were not married. However, 3.5% of the respondents

did not indicate whether they were married or not. Therefore, the majority (54.3%) of the respondents were married. The study has therefore established that Zimmerman Archdeaconry had more married youth. Zeroing on unemployment, it is expected that the married youth should be able to support their families.

The study established the age of the respondents and the result is as shown in Table 4.3 below.

Table 4. 3: Age bracket

Age		Frequency	Percent
	18-23 years	149	37.6
	24-28 years	67	16.9
Valid	29-33 years	79	19.9
	33 -35 years	72	18.2
	Total	367	92.7
Missing	System	29	7.3
Total		396	100.0

The study as shown in Table 4.3 shows that the majority (37.6%) of the respondents were aged between 18 to 23 years. In addition, the respondents aged 24-28 years comprised 16.9% while the respondents aged 29-33 years comprised 19.9%. The respondents with 33-35 years comprised 18.2% even as 7.3% of the respondents did not indicate their age bracket. The study established that most of the youth in the Archdeaconry were in the lower age bracket.

The study established the level of education they attained by the respondents and the result is as shown in Table 4.4 below.

Table 4.4: Level of education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Secondary school	50	12.6	12.6	12.6
	Certificate level	24	6.1	6.1	18.7
	Diploma level	121	30.6	30.6	49.2
	Undergraduate level	175	44.2	44.2	93.4
	Master level	26	6.6	6.6	100.0
	Total	396	100.0	100.0	

The study as shown in Table 4.4 found out that 12.6% of the respondents were educated up to the secondary school level, 6.1% of the respondents had acquired certificate level of education while those who had diploma were 30.6% of the respondents. Meanwhile, 44.2% of the respondents had done their undergraduate level of education while 6.6% of the respondents had acquired the graduate level of education. The study, therefore, found out that the majority (44.2%) of the respondents had an undergraduate level of education.

The study established their training orientation of the respondents and the result is as shown in Table 4.5 below.

Table 4.5: General area of training

General area of training		Frequency	Percent
Valid	Business, Finance, Economics	164	41.4
	Education	32	8.1
	ICT and technical courses	80	20.2
	Law and Social sciences	37	9.3
	Medicine and related field	21	5.3
	Theology	3	.8
	Total	337	85.1
Missing	System	59	14.9
Total		396	100.0

As presented in Table 4.5, the majority of the respondents (41.4%) had trained in business, finance and economics. The Table also shows that 8.1% of the respondents had trained in education; the respondents who had trained in ICT and technical course were 20.2% while those who trained in law and social sciences were 9.3%. The respondents who trained in medicine and related sciences were 5.3% while those trained in theology were 0.8%. On the other hand, 14.9% of the respondents did not indicate their general area of training.

The study established the time period within which the respondents graduated, and the result is as shown in Table 4.6 below.

Table 4. 6: Graduation time range

Graduation timeline		Frequency	Percent
Valid	Less than 1 year	51	12.9
	1-3 years	103	26.0
	4-10 years	112	28.3
	More than 10 years	40	10.1
	Total	306	77.3
Missing	System	90	22.7
Total		396	100.0

As shown in Table 4.6, the study established that 12.9% of the respondents graduated less than a year ago, those who graduated 1-3 years made for 26.0% of the respondents while the respondents who graduated 4-10 years ago represented 28.3% of the respondents respectively. Meanwhile, the respondents who graduated more than 10 years ago made up for 10.1% even as 22.7% of the respondents did not indicate the range of time they graduated. From the foregoing, the majority (28.3%) of the respondents graduated between 4 to 10 years.

The study established the respondents' employment status as shown in Table Table 4.7 below.

Table 4. 7: Employment status

Employment status		Frequency	Percent
Valid	Yes	221	55.8
	No	164	41.4
	Total	385	97.2
Missing	System	11	2.8
Total		396	100.0

The findings as per Table 4.7, shows that 55.8% of the respondents were employed while 41.4% of the respondents were not employed. On the other hand, 2.8% did not indicate whether they were employed or not. From the foregoing, the study has established that the majority (55.8%) of the respondents were employed. The result of unemployment in this study was however higher (41.4%) than the rate (17.3%) suggested by World Bank (2017). This is because the Figure given by the World Bank included the rate of unemployment in the whole population while the study was carried out among the youth some of whom were still in schools and colleges.

Chi-Square test was done to determine whether there was a relationship between the level of education and employment as shown in Table 4.8 below. Chi-square is a statistical method of assessing the goodness fit between categorical variables in a population (MacFarland, 2012).

Table 4. 8: Chi-Square for employment status and education level

	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.424 a	4	.001
Likelihood Ratio	24.414	4	.000
Linear-by-Linear Association	2.105	1	.147
N of Valid Cases	385		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 10.22.

The results of the study as indicated in Table 4.8 above, shows the $p<.005$, ($p=.001$, value =19.424), and therefore there is a significant positive relationship between the level of education and employment. This observation is consistent with the suggestion put forward by Fatau (2013) who says that educated people tend to get employed faster than their less educated counterparts.

Figure 4.2 shows the graphical representation of the level of education and employment status.
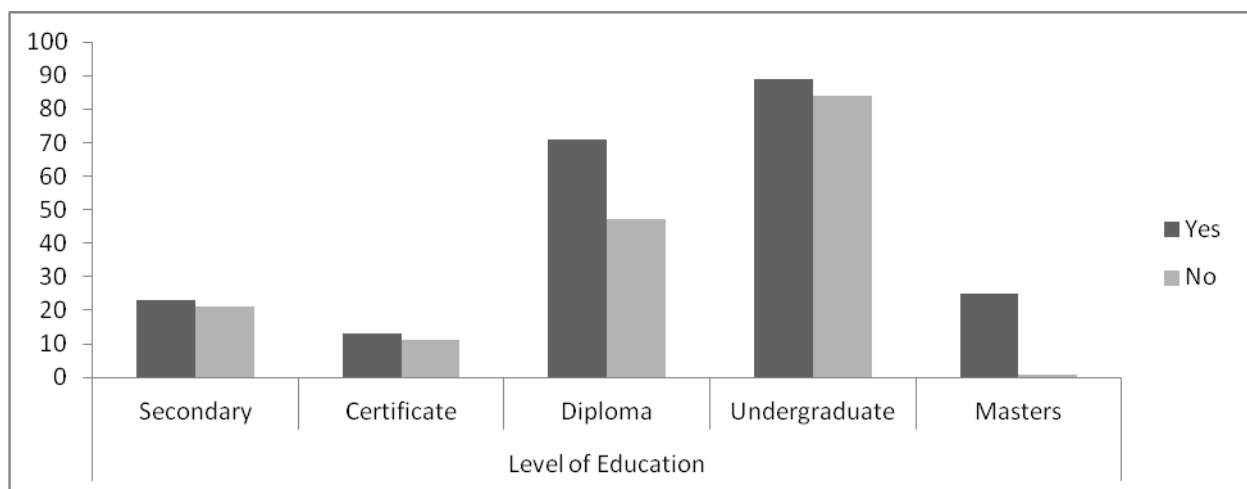
Figure 4. 2: A Comparison between education status and employment

As shown in Figure 4.2 above, at all levels of education, the number of respondents who were in employment was higher than those who were not in employment. The study as per Figure 4.2 also suggests that the higher the level of education, the higher the proportions of the respondents employed, with the proportion of the employed higher at the masters level. The study established the length of time the respondents had been employed and the result as shown in Table 4.3 below.

Mean = 5.38
Std. Dev. = 3.611
N = 190
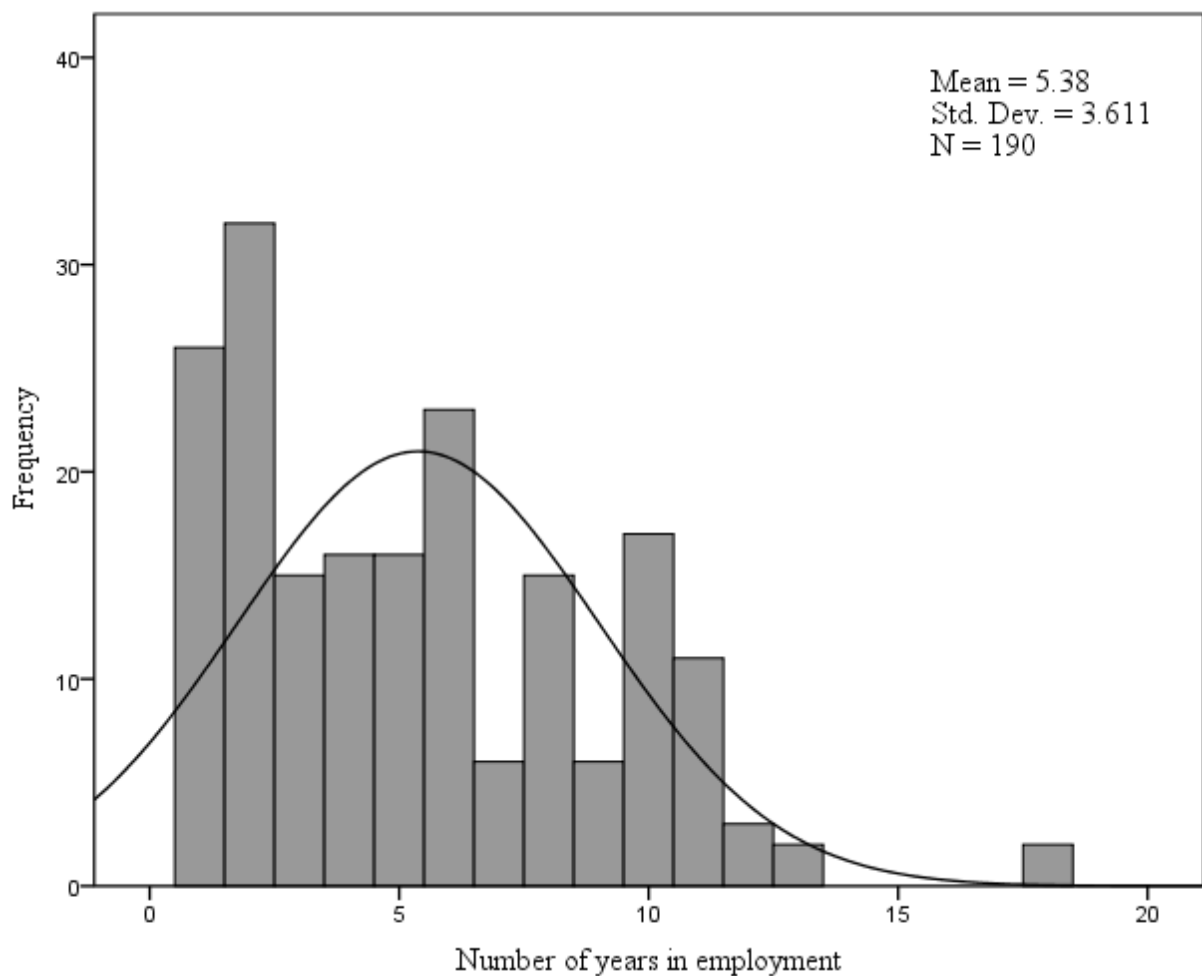
Figure 4.3: Length of time in employment

As shown in Table 4.3 above, the study shows 190 respondents who indicated the number of years they had been employed. The Figure shows the dataset was skewed towards

the left or slightly asymmetrical (SD=5.38, M=3.61). The mean score implies most of the employed youth were recently employed. The study therefore suggests that it takes long for the youth to find employment.

Analysis of the responses on influence of servant leadership on employment creation

The descriptive results of the various constructs of servant leadership dimensions are presented in Table Table 4.9 below. The Table shows the populations mean (M) as well as the standard deviation (SD) on five score scale.

Table 4.9: Descriptive analysis of servant leadership

| The statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	Mean	SD
My Church leaders equipped me with work ethics and moral values at the workplace	1.0%	.5%	9.3%	42.2%	47.0%	4.00	0.75
Church leaders set a good example of how resources should be managed for the good of the organization	2.3%	8.3%	19.2%	34.1%	36.1%	4.00	1.044
My Church leaders taught me the discipline it takes to succeed as an employee or entrepreneur	2.5%	9.6%	16.4%	39.1%	32.3%	4.00	1.044
I have learned from my Church leaders the art of respecting and valuing others	1.5%	8.1%	16.2%	39.4%	34.8%	4.00	0.986
My leaders subordinated their interest in order to grow me	7.3%	10.6%	24.5%	31.3%	26.3%	4.00	1.193

The study established what the respondents felt about were being equipped with moral values. As shown in Table 4.9, the respondents who strongly agreed they had been equipped with the moral and ethical values needed in the workplace comprised 47%. The respondents, who agreed, were neutral, disagreed and strongly disagreed that they felt that they had been equipped with ethical and moral values in the workplace were 42.2%, 9.3%, 0.5% and 1.0% respectively. The majority (47%) of the respondents strongly agreed that the Church

leadership had equipped them with moral and ethical values. A high mean score (M=4.0, SD=0.75) was obtained suggesting that the majority of the respondents were happy with the role of Church leadership played in equipping the respondents with moral values.

The study established that the leaders were a good example as far as management of resources was concerned. The findings in Table 4.9 show that 36.1% of the respondents strongly agreed that their Church leaders were good stewards. Further to that the study also shows that 34.1% of the respondents agreed, 19.2% of the respondents were neutral and 8.3% of the respondents disagreed even as 2.3% of the respondents strongly disagreed respectively. The majority (36.1%) of the respondents strongly agreed that the Church leaders were good managers of resources. A high mean score (M=4.0, SD=1.044) was obtained suggesting that the majority of the respondents were satisfied that Church leaders were good examples of how resources should be managed.

The study established that Church leaders taught the respondents the discipline it takes to succeed as an employee and as an entrepreneur. Table 4.9 above shows that 34% of the respondents strongly agreed, 37.7% of the respondents agreed while 16.6% of the respondents were neutral that they learned the discipline it takes to succeed as an employee and entrepreneur respectively. On the other hand, 9.5% of the respondents disagreed even as 2.0% of the respondents strongly disagreed that they learned the discipline it takes to succeed as an employee and entrepreneur. Therefore, the majority (37.7%) of the respondents agreed that they learned the discipline of succeeding as an employee and entrepreneur. A high mean score (M=4.0, SD=1.044) was obtained suggesting that the majority of the respondents learned the discipline of succeeding an employee and entrepreneur.

The study established that the respondents had learned the art of respecting and valuing others from their Church leaders. As shown in Table 4.9 above, 34.8% of the

respondents strongly agreed, 16.2% of the respondents were neutral, 8.1% of the respondents disagreed while 1.5% of the respondents strongly disagreed that they have learned the art of respecting others from the Church leaders. The study, therefore, established that the majority agreed (39.4%) that they had learned the art of respecting and valuing others from the Church leaders. A high mean score (M=4.000, SD=0.986) was obtained suggesting that the majority of the respondents had learned the art of respecting and valuing others from their Church leaders.

The study established that the respondents felt that Church leaders subordinated their own interests in order to grow the respondents, as shown in Table 4.9 above. The study established that the majority of the respondents (31.3%) agreed that their leaders subordinated their own interest in order to grow them. In addition, 26.3% of the respondents strongly agreed, 24.5% of the respondents were neutral that their church leaders were selflessly helping them to grow. On the other hand, 10.6% of the respondents disagreed even as 7.3% of the respondents strongly disagreed that their Church leaders were selfless in helping them to grow. A high mean score (M=4.0, SD=1.193) was obtained suggesting that the majority of respondents believed their Church leaders subordinated their own interest to grow them.

Analysis of responses on influence of visionary leadership on employment creation

The descriptive results of the various constructs for the dimensions of visionary leadership are presented in Table 4.10 below. The Table also shows the populations mean (M) as well as the standard deviation (SD) on 5 Likert scale.

Table 4.10: Descriptive Analysis of visionary leadership

Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	M	SD
I am confident about the strategic measures put in place by Church leaders in creating employment	8.6%	12.1%	34.8%	22.7%	21.7%	3.0	1.195
My Church make resources available to prepare the youth for the job market	10.9%	17.4%	30.8%	21.2%	19.7%	3.0	1.252
My Church leaders promptly advertise/ make known employment opportunities	6.8%	11.9%	23.7%	32.6%	25.0%	4.0	1.181
My Church leaders are determined in raising a team of working youth	5.1%	9.6%	18.7%	29.5%	37.1%	4.0	1.172
My Church leaders pursue projects and tasks that would generate employment	6.6%	11.1%	24.2%	33.6%	24.5%	4.0	1.163

The study established that respondents were confident with the strategic measures put in place by Church leaders to deal with unemployment. As shown in Table 4.10, the study shows that 21.7% of the respondents strongly agreed, 22.7% of the respondents agreed while 34.8% of the respondents were neutral that the Church leadership had put in place strategic measures to help curtail unemployment respectively. On the other hand, 12.1% of the respondents disagreed even as 8.6% of the respondents strongly disagreed that the Church had put in place strategic measure to help in dealing with unemployment. The study therefore established that the majority (34.8%) of the respondents were neutral that Church leadership had strategic measures in place to help them deal with unemployment in the Church. A mean of score (M=3.0, SD=1.195) was obtained suggesting that the respondents were not sure whether Church leaders had put strategic measures in place to deal with unemployment.

The study further established that Church leaders had set aside resources to help the youth get employed. As shown in Table 4.10 above, the study established that 19.7% of the respondents strongly agreed, 21.2% of the respondents agreed while 30.8% of the respondents were neutral that the Church leadership had set resources aside to help the youth get employed. Nevertheless, 17.4% of the respondents disagreed even as 10.9% of the respondents strongly disagreed the Church leadership had made resources available to help in promoting employability among the youth. As a consequence, the study established that the majority (30.8%) were neutral that the Church leadership had put resources aside to help the youth get employment. A mean of score (M=3.0, SD=1.252) was obtained suggesting that the respondents were not sure whether Church leaders had set aside resources available to prepare the youth for the available employment opportunities.

The study established that Church leaders promptly advertised the available job opportunities to the youth. Table 4.10 above shows 25.0% of the respondents strongly agreed, 32.6% of the respondents agreed while 23.7% of the respondents were neutral that Church leadership promptly advertised the available job opportunities. However, 11.9% of the respondents disagreed while 6.8% of the respondents who strongly disagreed that the Church leadership promptly advertised the available job opportunities. As a consequence, the majority (25.0%) of the respondents strongly agreed that the Church leaders promptly advertised the employment opportunities available. A mean of score (M=4.0, SD=1.181) was obtained suggesting that the respondents believed that Church leaders promptly advertised the available job opportunities.

The study established that that Church leaders intentionally raised a team of working youth. As shown in Table 4.10 below, 37.1% of the respondents strongly agreed, 29.5% of the respondents agreed, while 18.7% of the respondents were neutral that the Church

leadership raised a team of youth who were ready for the job market. On the other hand 14.6% of the respondents disagreed while 5.1% of the respondents strongly disagreed that the Church raised a team of youth who were ready for the employment. Therefore, the majority (37.1%) believed that their Church leaders were determined to raise a team of working youth. A mean of score (M=4.0, SD=1.172) was obtained suggesting that the respondents believed that Church leaders were determined in raising a team of working youth.

The study established that Church leadership persistently started projects which would create employment opportunities. Table 4.10 above shows that 24.5% of the respondents strongly agreed, 33.6% agreed while 24.2% were neutral that Church leaders were determined in coming up with projects which would generate employment opportunities to the youth. On the other hand, 11.2% of the respondents disagreed even as 6.6% of the respondents strongly disagreed that the Church leadership pursued projects which would generate employment opportunities for their youth. Therefore, the majority (37.1%) believed that their Church leaders were determined to raise a team of working youth. A mean of score (M=4.0, SD=1.163) was obtained suggesting that the respondents believed that Church leaders pursued projects which would generate employment for the youth.

Analysis of responses on influence of transformational leadership on employment creation

The descriptive results of the various constructs of transformational are presented in Table 4.11 below. The Table illustrates the populations' mean (M) in addition to the standard deviation (SD) on 5 score scale.

Table 4. 11: Descriptive analysis for transformative leadership

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	M	SD
My Church leaders are good professional role models for the youth	3.8%	3.3%	11.4%	37.6%	43.9%	4.0	1.003
I feel encouraged by my Church leaders to pursue my career goal	4.5%	7.6%	21.0%	27.8%	39.1%	4.0	1.142
I always challenged by Church leaders to be innovative in my pursuit of employment	6.6%	9.6%	22.5%	34.6%	26.8%	4.0	1.162
My Church leaders give me individual attention as far as my career is concerned.	12.1%	18.9%	32.6%	14.4%	22.0%	3.0	1.295
The career guidance I receive from my Church leaders have positively transformed my life	7.3%	16.4%	22.7%	23.2%	30.3%	4.0	1.276

The study established that that the respondents perceived their Church leaders as professional role models. The result of the study is as shown in Table 4.11 below, shows that 43.9% of the respondents strongly agreed, 37.6%of the respondents agreed while 11.4% of the respondents were neutral that their Church leaders were good professional role models for the youth respectively. Meanwhile, 7.1% of the respondents disagreed while 3.8% strongly disagreed that the Church leaders were good professional role models respectively. Therefore, the majority (43.9%) of the respondents agreed that their Church leaders were good professional role models. A mean of score (M=4.0, SD=1.003) was obtained suggesting that the respondents believed that Church leaders were good professional role models.

The study established that the respondents felt encouraged by their Church leaders to pursue their career goals. The result of the study is as shown in Table 4.11 below. Table 4.20 shows that 39.1% of the respondents strongly agreed, 27.8% of the respondents agreed and

21.0% of the respondents were neutral that they were encouraged to pursue their career goals. Nevertheless, 7.6% of the respondents disagreed while 4.5% of the respondents strongly disagreed that they were encouraged to pursue their career goals. Consequently, the majority (39.1%) of the respondents strongly agreed that Church leaders encouraged them to pursue their career goals. A mean of score (M=4.0, SD=1.142) was obtained suggesting that the respondents believed that Church leaders encouraged the youth to pursue my career goals.

The study established that the respondents felt encouraged to be innovative in their pursuit of employment. The result of the study is as shown in Table 4.11 below. The study shows that 26.8% of the respondents strongly agreed, 34.6% of the respondents agreed and 22.5% were neutral that they were encouraged by their Church leaders to be innovative in their search of jobs. On the other hand, 9.6% of the disagreed while 6.6% of the respondents strongly disagreed that they were encouraged to innovatively pursue their career goals. Accordingly, the majority (34.6%) of the respondents agreed that they were encouraged to be innovative as they pursue career goals. A mean of score (M=4.0, SD=1.162) was obtained suggesting that the respondents believed that youth were encouraged to be innovative as they look for employment opportunities.

The study established that the Church leaders gave the respondents individual attention as far as career life is concerned. As shown in Table 4.11 shows that 22.0% of the respondents strongly agreed, 14.4% of the respondents agreed while 32.6% of the respondents were neutral respectively that the Church leaders gave them individualized attention as far as their career is concerned. On the other hand, 18.9% of the respondents disagreed while 12.1% of the respondents strongly disagreed that they were given individual attention as far as their career is concerned. Consequently, the majority (32.6%) of the respondents were neutral that the Church leaders gave them individual attention as far as their

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career is concerned. A mean of score (M=3.0, SD=1.195) was obtained suggesting that the respondents were not aware of any efforts by Church leaders to give them individual attention.

The study established that the career guidance that the respondents received from Church leaders positively transformed their life. The study as shown in Table 4.11 indicates that 30.3% of the respondents strongly agreed, 23.2% of the respondents agreed and 22.7% of the respondents were neutral respectively that the career guidance received from Church leaders transformed their life. On the other hand, 16.4% of the respondents disagreed even as 7.3% of the respondents strongly disagreed that the career guidance received from their leaders had positively transformed their life. Consequently, the majority (30.3%) of the respondents felt that the career guidance received from the Church helped to positively transform their lives. A mean of score (M=4.0, SD=1.276) was obtained suggesting that the life of the respondents were positively transformed by the guidance they received from Church leaders.

Analysis of responses on influence of ccharismatic leadership on employment creation

The study established how the respondents' constructs under charismatic leadership. The descriptive results of the study are as presented in Table 4.12 below. The Table illustrates the populations' mean (M) as well as the standard deviation (SD) on 5 score scale.

Table 4.12: Descriptive analysis on charismatic leadership

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	M	SD
My Church leaders help me envision the possibility of getting a fulfilling job	22.0%	35.1%	24.5%	13.9%	4.5%	3.56	1.13
My interaction with Church leaders inspires me to pursue my dream career	24.7%	35.1%	25.0%	10.6%	4.5%	3.65	1.1
I have full confidence in my Church leaders in their endeavor to help youth gain employment	24.5%	24.5%	33.6%	13.9%	3.5%	3.53	1.11
My Church leaders have employment networks that have proved useful for the youth who look for work	18.7%	21.7%	29.5%	20.5%	9.6%	3.19	1.233
My Church leaders are in the forefront in advocating for youth empowerment	23.9%	36.9%	16.7%	13.6%	9.8%	3.49	1.256

The study established that Church leaders helped the respondents to envision the possibility of getting a fulfilling job. According to Table 4.12, those who strongly disagreed comprised 22.0%, 35.1% of the respondents disagreed while 24.5% of the respondents were neutral that the Church leaders helped them envision the possibility of getting a fulfilling job. On the other hand, 13.9% of the respondents agreed while 4.5% of the respondents strongly agreed. Consequently, the majority (35.1%) of the respondents disagreed that they were helped by the Church leaders to envision the possibility of getting a fulfilling job. A mean of score (M=3.65, SD=1.1) was obtained suggesting that the respondents felt that the Church leaders did not help them envision the possibility of getting a fulfilling job.

The study established that the interaction the respondents had with Church leaders inspired them to pursue dream career. The result of the study as shown in Table 4.12 shows that 24.7% of the respondents strongly disagreed, 35.1% of the respondents disagreed and

25.0% of the respondents were neutral that their interaction with the Church leaders helped them to pursue their dream career. On the other hand, 10.6% of the respondents agreed while 4.5% of the respondents strongly agreed that their interaction with the Church leaders inspired them to pursue their dream career. As a consequence of this, the majority (35.1%) of the respondents disagreed that they felt inspired by their Church leaders to pursue their dream career. A mean of score (M=3.56, SD=1.113) was obtained suggesting that the respondents felt that the interaction with Church leaders did not inspire them to pursue a dream career.

The study established that the respondents level of confidence in their leaders in their endeavor to help the youth find employment. The study as shown in Table 4.12 below shows that 24.5% of the respondents strongly disagreed and a further 24.5% of the respondents disagreed even as 33.6% of the respondents were neutral that the respondents were confident that the leaders would help them gain employment. Meanwhile, 13.9% of the respondents agreed even as 3.5% of the respondents strongly disagreed that they had confidence in Church leaders to help them get employment. As a consequence, the majority (33.6%) of the respondent were neutral in their leaders' ability to help them gain employment. A mean of score (M=3.53, SD=1.11) was obtained suggesting that the respondents were not sure whether Church leaders gave them the confidence could help them gain employment.

The study established the extent of usefulness, of the employment networks, put in place by the Church leaders. The result of the study is as shown in Table 4.12 below, the study established that 18.7% of the respondents strongly disagreed, 21.7% of the respondents disagreed and 29.5% of the respondents were neutral that the Church leaders had employment networks were useful to the youth respectively. Meanwhile, 20.5% of the respondents agreed even as 9.6% of the respondents strongly disagreed that the Church leaders had employment network which had proved helpful useful. As a result, the majority (29.5%) of the

respondents were neutral that the leaders had a useful employment network which proved useful to the youth. A mean of score (M=3.19, SD=1.233) was obtained suggesting that the respondents were not committal on whether the Church leaders had employment networks which had proved helpful in assisting them gain employment.

The study established the extent to which the Church leaders' advocated for youth affairs. The study in Table 4.12 below shows that 23.9% of the respondents strongly disagreed, 36.9% of the respondents disagreed while 16.7% of the respondents were neutral that the Church leaders were in the forefront in advocating youth issues respectively. On the other hand, 13.6% of the respondents agreed while 9.8% of the respondents strongly agreed that the Church leaders advocated for youth empowerment. Therefore, the majority of the respondents (36.9%) disagreed that the Church leaders were in the forefront in advocating for youth employment issues. A mean of score (M=3.49, SD=1.256) was obtained suggesting that the respondents were not confident that their Church leaders were in the forefront in advocating for youth empowerment.

Analysis of responses on eemployment creaction

An analysis of the constructs under the charismatic leadership and the result is as shown in Table 4.13 below. The Table illustrates the populations' mean (M) as well as the standard deviation (SD) on five score scale.

Table 4.13: Descriptive analysis on employment creation

	Strongly disagree	Disagree	Neutral	Agree	Strongly agree	M	SD
My current job is as a result of my Church leader's recommendation	17.7%	46.5%	16.2%	7.3%	12.4%	2.0	1.223
I succeeded in getting employed courtesy of the networking opportunities in Church	6.3%	8.6%	18.2%	27.3%	39.6%	4.0	1.213
I am currently working in the Church/ Para-Church organization	24.7%	45.7%	8.6%	9.1%	10.1%	2.0	1.227
As an entrepreneur, the Church/Para-Church organization is my client	17.4%	40.9%	17.4%	11.1%	13.1%	2.0	1.265
My Church leadership is an integral part of youth empowerment, development and employment creation	8.3%	16.2%	14.1%	41.7%	19.7%	4.0	1.213

The study established the level of youth employment as a result Church leaders' recommendation. As shown in Table 4.13 above, 17.7% of the respondents strongly disagreed, 46.5% of the respondents disagreed while 16.2% were neutral that that the current job held by the respondent was a result of the Church leaders' recommendation. On the other hand, 7.3% of the respondents agreed while 12.4% of the respondents strongly agreed that the job they had was as a result of the Church leaders' recommendation. Therefore, the majority (46.5%) of the respondents disagreed that the job they held was as a result of the Church leaders' recommendation. A mean of score (M=2.0, SD=1.213) was obtained suggesting that the current jobs held by the majority of the respondents were not as a result of the leaders' recommendation.

The study established the degree at which the respondents got jobs as a result of the networking programs in Church, the result which is shown in Table 4.13 above. The study shows that 39.6% of the respondents strongly agreed, 27.3% of the respondents strongly

agreed even as 18.2% of the respondents were neutral that the jobs they had were a result of the networking programs in Church. However, 8.6% of the respondents disagreed while 6.3% of the respondent strongly disagreed that the jobs they had were as a result of the networking programs in their Churches. As a result, the majority (39.6%) of the respondents strongly agreed that the jobs they had been courtesy of the networking programs in Church. A mean of score (M=4.0, SD=1.213) was obtained suggesting that the majority of the respondents obtained a job as a result of the networking activities in Church.

The study established the number of the respondents who were working in a Church or Para-church organizations. The result of the study is as shown in Table 4.13 above. As indicated in Table 4.13 above, the study established that 10.1% of the respondents strongly agreed, 9.1% of the respondents agreed while 8.6% of the respondents were neutral that were working either in the Church or Para-church organization. On the other hand, 45.7% of the respondents disagreed while 24.7% of the respondents strongly disagreed that they worked in the Church or Para-church organization. Therefore, the majority (47.5%) of the respondents disagreed that they worked either in the Church or Para-church organizations. A mean of score (M=2.0, SD=1.227) was obtained suggesting that the majority of the respondents the majority of the respondents were not working in Church or Para-Church organizations.

The study established the extent to which the Church and Para-church organizations supported the young entrepreneurs in their Churches. The study in Table 4.13 above established that 13.1% of the respondents strongly agreed, 11.1% of the respondents agreed, even as 17.4% of the respondents were neutral that the Church and Para-church organizations supported their businesses by buying from them. On the other hand, 40.9% of the respondents disagreed even as 17.4% of the respondents strongly disagreed that the Church and Para-Church organizations procured goods and services from them. Consequently, the majority of

the respondents felt that the Church and Para-church organizations are not their clients. A mean of score (M=2.0, SD=1.265) was obtained suggesting that the majority of the respondents the Church or Para-Church bodies did not support the youthful entrepreneurs in their Churches

The study established what an integral pillar, Church leadership are for youth empowerment and development for employment creation. The result of the study is as shown in Table 4.13 above. The study established that 19.7% of the respondents strongly agreed, 41.7% of the respondents agreed while 14.1% of the respondents were neutral that the Church leadership support initiatives to empower and develop the youth for the job market respectively. On the other hand, on the other hand, 16.2% of the respondents disagreed even as 8.3% of the respondents strongly disagreed that the Church leadership was an integral part of the youth empowerment, development for employment creation. Therefore, the majority (41.7%) of the respondents agreed that the Church leadership was integral to youth empowerment, development and job creation. A mean of score (M=4.0, SD=1.213) was obtained suggesting that the majority of the respondents the respondents felt that Church leadership was an integral part of youth empowerment, development and employment creation.

Regression and correlation analysis of the study

The independent variables were subjected to regression analysis using SPSS version 21. According to Gordon (2015) regression analysis enables one to establish whether there is a relationship between independent and dependent variables. The result of the analysis is as shown in Tables 4.14, 4.15 and 4.16.

Table 4.14: Model summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.641[a]	.410	.404	.66514

a. Predictors: (Constant), Charismatic Leadership, Servant Leadership, Visionary Leadership, Transformative Leadership

Table 4.15 below shows the results of the ANOVA results for dependent and independent variables. ANOVA test is used to compare the differences between the dependent variable and the independent variables in a sample (MacFarland, 2012). In this study, the ANOVA test was carried out between employment creation for youth in Kenya against Church's servant leadership, visionary leadership, transformative leadership and charismatic leadership.

Table 4.15: The ANOVA result

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	120.395	4	30.099	68.033	.000[b]
1	Residual	172.983	391	.442		
	Total	293.378	395			

a. Dependent Variable: Employment Creation

b. Predictors: (Constant), Charismatic Leadership, Servant Leadership, Visionary Leadership, Transformative Leadership

Table 4.15 shows that $p<.05$ which is highly significant implying that servant leadership, visionary leadership, transformative leadership and charismatic leadership lead to improved youth employability. The result in Table 4.0.14 also shows that charismatic leadership gave the highest prediction, followed by servant leadership, visionary leadership and lastly, transformative leadership.

Table 4.16 below shows the contribution of each variable to employment creation among the youth in Church.

Table 4. 16: The coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.829	.170		4.864	.000
	Servant Leadership	.138	.061	.126	2.265	.024
	Visionary Leadership	.149	.044	.191	3.362	.001
	Transformative Leadership	.141	.046	.191	3.092	.002
	Charismatic Leadership	.454	.062	.533	7.302	.000

a. Dependent Variable: Employment Creation

The purpose of the first objective was to determine the influence of servant leadership on employment creation in Church. Servant leadership was regressed on employment creation and the result is as shown in table 4.16. The table shows servant leadership in Church had a statistically significant contribution to youth employment in Church (B=.126, $p<.05$).

The purpose of the second objective was to investigate whether visionary leadership had significant influence on employment creation in Kenya. Visionary leadership was regressed on employment creation. The result as shown in Table 4.16 below shows that visionary leadership in Church had a statistically significant contribution to youth employment in Church (B=0.191, $p<0.05$).

The purpose of the third objective was to establish the transformational leadership's influence on employment creation in Kenya. Transformation leadership was regressed on employment creation. The result as shown in table 4.16 shows that transformative leadership had a statistically significant contribution to youth employment in the Church (B=0.191, $p<0.05$).

The purpose of the fourth objective was to establish the influence of charismatic leadership in Church on employment creation in Kenya. The result of the study as shown in Table 4.16 shows that charismatic leadership made statistically significant contribution to employment creation in Kenya (B=0.533, p<0.05).

A Spearman's correlation was run to establish the between the between the independent and the dependent variables. Table 4.17 presents the result.

Table 4. 17: Correlations

			Employment Creation
Spearman's rho	Employment Creation	Correlation Coefficient	1.000
		Sig. (2-tailed)	.
		N	396
	Servant Leadership	Correlation Coefficient	.468
		Sig. (2-tailed)	.000
		N	396
	Visionary Leadership	Correlation Coefficient	.530
		Sig. (2-tailed)	.000
		N	396
	Transformative Leadership	Correlation Coefficient	.444
		Sig. (2-tailed)	.000
		N	396
	Charismatic Leadership	Correlation Coefficient	.639
		Sig. (2-tailed)	.000
		N	396

The first objective was to determine the influence of servant leadership in Church on employment creation in Kenya. As per Table 4.17, there was a positive relationship between servant leadership was a positive relationship and statistically significant (r.468, p<.001). This means that the more the Church leadership practiced servant leadership, the more the youth gained employment. This finding is in line with the findings of Russel (2017) who

found out that servant leadership helps in developing followers who have competencies for self-actualization.

The second objective was to investigate the influence of visionary leadership in Church on employment creation in Kenya. As indicated in Table 4.17, there was a positive and significant relationship between visionary leadership and employment creation (r.530, p<0.05). This implies that the more visionary leadership is practiced by Church leaders, the more the youth gain employment. This agrees with the findings of Boyd (2008) who found out that visionary leaders have a strategic mindset so that their followers have a clear roadmap of where they are going. Further to that, Stones and Mead (2016) noted that visionary leaders are persistent even in the most discouraging circumstances. This implies that the followers of visionary leaders cannot afford to fail to achieve the set objectives.

The third objective was to establish the influence of transformational leadership in Church on employment creation in Kenya. As shown in Table 4.17, there was a positive and significant relationship between transformational leadership and employment creation. This implies that the more transformational leadership was practiced in Church, the more the youth gained employment (r=0.444, p<0.05). This finding resonates with the findings of Humphreys (2012) who noted that transformational leaders give individual attention to members of a team and create an environment through which the followers can exercise creativity.

The fourth objective was to discover the influence of charismatic leadership in Church on employment creation in Kenya. Table 4.17 shows that there was a positive significant relationship between charismatic leadership and employment creation (r=0.639, p<0.05). This means that the more charismatic leadership was practiced in Church, the more the youth

gained employment. This is consistent with the study done by Selladurai and Carraher (2014) who established that charismatic leaders are highly influential people who are self-motivated.

Chapter summary

The chapter has discussed the findings on the influence of servant leadership on youth employment in Churches, the influence of visionary leadership on employment creation in Churches, the influence of transformational leadership on youth employment in Churches and the influence of charismatic leadership on youth employment in Churches. In addition, regression test and correlation analysis was run for each of the variables was done.

CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

The purpose of this study was to test whether Church leadership influence employment creation for the youth in Kenya. The study was set to achieve four objectives. A summary of the findings is made for each objective. Further to that, recommendations are made based on the findings, and areas for further studies are made followed by the conclusion.

Findings on servant leadership and employment creation

The first objective was to determine the influence of servant leadership in Church on employment creation for the youth in Kenya. Correlation analysis was run to establish the relationship between servant leadership and employment creation. The study established that there was a positive and statistically significant relationship between servant leadership in Church and employment creation in Kenya(r=.468 p<.05). This implies that the more the Church practiced servant leadership, the more the youth gain employment.   This finding affirms the crucial role servant leaders play in shaping the youth so that they are able to make use of employment opportunities. According to Schwepker and Schultzb (2015), this leadership model promotes ethical behaviors which would make the youth attractive to potential employers. Liden et al. (2014) note that servant leaders help in mentoring individuals with high integrity which employers puts a high premium on.

Findings on visionary leadership and employment creation

The second objective was to investigate the influence of visionary leadership in Church on employment creation for the youth in Kenya. Correlation analysis was run to establish the relationship between visionary leadership and employment creation (r=.530, p<.005). The study found that there was a positive relationship which was highly significant.

This implies that the more the Church leadership practiced visionary leadership, the more the youth gained employment. According to Boyd (2008), visionary leaders are inspirational and bringing up a high performing team which benefits the youth in creating room for more employment. Zhu, et al. (2011) adds that visionary leaders are good planners and always have contingency plan to deal with future disruptions. With good planning, there is the assurance of continuity for businesses operating in difficult environments so that there are minimum job losses.

Findings on transformative leadership and employment creation

The third objective was to establish the influence of transformational leadership in Church on employment creation in Kenya for the youth in Kenya. Correlations analysis was done to establish whether there was a relationship between transformative leadership and employment creation (r=.444 p<0.05). The finding indicates that the relationship between transformative leadership and employment creation was positively significant. This implies that the more the Church leadership practiced transformational leadership, the more the youth gained employment. According to Humphreys (2017), transformational leaders by encouraging innovation push their followers to be entrepreneurs which help in creating employment. In addition, this finding is also supported by Liang and Rhodes (2007) who noted that transformative leaders develop their followers guided by the individual strength and competencies. This ensures that the youth are guided into finding jobs which they are passionate about.

Findings on charismatic leadership and employment creation

The fourth objective was to discover the influence of charismatic leadership in Church on employment creation for the youth in Kenya. Correlation analysis was run to establish whether there was a relationship between charismatic leadership in Church and employment

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creation. The study established that there was a positive and significant relationship between charismatic leadership and employment creation(r=.639, p<.05). This implies that the more the Church leadership practiced charismatic leadership, the more the youth gain employment. This finding is consistent with the findings of Segawa and Jospin (2009) who note that charismatic are avid network builders who attract donor support for projects which they undertake. By starting new projects, it goes without saying that the youth would get employment opportunities.

<div align="center">Conclusions of the study</div>

The study has established that the respondents had a high regard for leadership as can be revealed by the positive result of the various test. The high regard was chiefly as a result of the high moral standard exhibited by the Church leadership as well as was demonstrating commitment in grounding the youth in terms of character. The study has also revealed that the Church presents an environment through which the youth find social network which they used to get employed. However, the study did not find any deliberate effort by Church leaders to help the youth in finding employment.

As far as the contribution of servant leadership is concerned, it is apparent that the youth were very happy with the role the Church leaders played in their character formation The youth were positively influenced by the good example shown by the Church leaders but also the Church leaders strived to transfer the moral values through avenues provided by the Church.

As far as visionary leadership is concerned the study revealed that the youth were not aware of any plan by Church leaders to help the youth seeking employment. The study revealed that the youth were not aware of strategic measures put by the Church to deal with unemployment. In addition, the youth were not aware of the availability of resources which

were geared towards employment creation. On the other hand, the youth were satisfied with the determination of the Church leaders in developing them for the job market. They were also happy that when Church leadership made them aware of job opportunities whenever they occurred.

In the case of transformational leadership, the youth felt that this leadership style positively contributed to employment creation for youth. The youth were especially happy with the positive values the leaders had taught them which naturally gave them a huge advantage as far as employment as concerned. Furthermore, the youth felt they were encouraged by their leaders to be as innovative as possible, taking into account their abilities and aspirations. Similarly, the youth felt their career prospect improved as a result of the individualised attention they received from their Church leaders in the form of mentorship, career guidance and coaching programs through which individual youth would a get clear roadmap as far as employment is concerned.

As far as charismatic leadership is concerned, there was a significant dissatisfaction in the effort Church leaders exerted in helping the youth in finding employment. The youth felt that the interaction they had with Church leaders did not help then in finding jobs. In the area of advocacy, the youth felt that Church leaders were not doing enough to rally other players towards employment creation. On the other hand, the youth appreciated the fact that Church leaders had employment networks which the youth felt were useful in helping them find employment.

Recommendations of the study

Based on the results of the study laid out in chapter four, the study makes the following recommendations:

First, there should be an elaborate strategy on how the Church handles the youth ministry. This is because the responses received from the youth did not give an outright affirmation of the awareness of such a strategy. This will help in streamlining the flow of communication and coherence within the youth ministry. In addition, an elaborate plan will help in promoting accountability and improved productivity.

Secondly, the perceptions the youth have on Church leadership seem to dichotomize the traditional role of Church leader as a preacher of the Gospel and Church leader as a practical caregiver. In an ideal situation, Church leadership should synchronize both roles; they should meet both spiritual and social needs of the youth. In order for the Church to remain relevant in the current complex world, there is need to rethink the way the Church ministers to the youth. While the main objective of the Church should be to win people for Christ, the same Gospel should not lose sight of the needs of the youth (Acts 3:34).

Lastly, the study has revealed that the youth have a high regard for Church leadership as far as role modeling is concerned. From Church leadership, the youth see an ideal professional role model whose character is intact. In respect to this study, there is evidence that the youth failed to see Church leadership helping them to pursue employment. Moving forward, Church leadership should use this positive perception to attend to the needs of the youth, and especially needs related to employment.

Areas for further research

Based on the results of the study laid out in chapter four, the study makes the following recommendations:

i. This paper focused on the youth and failed to appreciate the views of the Church leaders on what they were doing to deal with the problem of youth

unemployment. A future study can expand the scope to include Church leaders and workers.

ii.   The study was limited to Nairobi County which in itself is not a fair representation of the whole country. A further study can be done to include other parts of the country, especially rural areas.

iii.   The study was carried out in the Anglican Church of Kenya which has its unique ways of carrying out the ministry different from other denominations. Further studies can be as inclusive as possible so that the findings can truly represent what the Church is doing.

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APPENDIX 1: QUESTIONNAIRE

SECTION A: GENERAL INFORMATION

1. What is your gender?

   Male ❑   Female ❑

2. Marital Status

   Married ❑   Single ❑

3. How old are you? ❑ 18-23 years ❑ 24-28years ❑ 29-33 years ❑ 33 and above

4. Level of education:

   Secondary School ❑

   Certificate ❑

   Diploma ❑

   Under graduate Degree Certificate ❑

   Master's Graduate ❑

5. Which is your general area of training?

   Business, Finance and Economics ❑

   Education ❑

   ICT and Technical Courses ❑

   Law and Social Sciences ❑

   Others _____

6. Are you in employment

   Yes ❑

   No ❑

7. If yes, for how long have you been employment? _____

8. How long ago did you graduate?

    Less than 1 year   ❑

    1 – 3 years   ❑

    4 – 10 years   ❑

    More than 10 years   ❑

Section B: Servant Leadership

Please indicate whether you agree or disagree with the following statements by placing a tick (✔) inside the appropriate box:

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. My church leaders have equipped me with work ethics and values needed at the work place.					
2. My church leaders set a good example on how resource should be managed for the good of an organization.					
3. My Church leaders taught me the discipline it takes to succeed as an employee or entrepreneur.					
4. I have learned from my church leaders the art of valuing and respecting others.					

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
5. My leaders subordinate their own interest in order to grow me					

Section C: Visionary Leadership

Please indicate whether you agree or disagree with the following statements by placing a tick (✔) inside the appropriate box:

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. I am confident about the strategic measures put in place by my church leaders in creating employment					
2. My makes resources available to prepare the youth for employment opportunities					
3. My church leaders adequately advertises/ make known employment opportunities					
4. My Church leaders are determined to raising a team of working youth					
5. My Church leaders pursue projects and tasks that would generate employment opportunities					

Section D: Transformational leadership

Please indicate whether you agree or disagree with the following statements by placing a tick (✓) inside the appropriate box:

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. My church leaders are good professional role models for the youth					
2. I feel encouraged by my leaders to pursue my career goals.					
3. I am always challenged by my Church leaders to be innovative in my pursuit of employment					
4. My Church leaders give me individual attention as far as my career is concerned.					
5. The career guidance I receive from my church leaders has positively transformed my life.					

Section E: Charismatic Leadership

Please indicate whether you agree or disagree with the following statements by placing a tick (✓) inside the appropriate box:

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. My church leaders help me envision the possibility of getting a fulfilling job					
2. The interaction with my church leaders inspires to me pursue my dream career					

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
3. I have full confidence in my church leaders in their endeavor to help the youth gain employment.					
4. My church leaders have employment networks that have proved helpful for the youth who look for work					
5. My church leaders are in the forefront in advocating for youth empowerment.					

Employment Creation

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1. My current job is a result of my Church leader's recommendation					
2. I succeed in getting employed courtesy of the networking opportunities in Church					
3. I am currently working in the Church/ Para-Church organization					
4. As an entrepreneur, the Church/ Para-Church are clients					
5. My Church leadership is an integral pillar in youth empowerment, development and employment creation					

APPENDIX 2: LETTER OF INTRODUCTION

15th May, 2018

PAN AFRICA CHRISTIAN
PAC
UNIVERSITY

P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400694/0721 932050
Email: enquiries@pacuniversity.ac.ke
website: www.pacuniversity.ac.ke
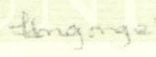
TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: MAURICE OMONDI REG. NO (MALD/7446/16)

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

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is **'The Influence of Church Leadership on Employment Creation in Kenya: A Case Study of the ACK Church, Zimmerman Archdeaconry, Nairobi Diocese'**.

We therefore kindly request that you allow him conduct research at your organization.

Warm Regards,

Dr. Lilian Vikiru
Registrar Academics

PAN AFRICA CHRISTIAN UNIVERSITY
P. O. Box 56875, NAIROBI - 00200.
TEL: 8561820 / 8561945 / 2013146

15th May, 2018

Where Leaders are Made

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APPENDIX 3: NACOSTI AUTHORIZATION LETTER

**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone:+254-20-2213471,
2241349,3310571,2219420
Fax:+254-20-318245,318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/18/21941/22940**   Date: **13th June, 2018**

Maurice Omondi
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"The influence of church leadership on employment creation in Kenya: A case study of the ACK Church, Zimmerman Archdeaconry, Nairobi Diocese,"* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **8th June, 2019.**

You are advised to report to **the County Commissioner and the County Director of Education, Nairobi County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

National Commission for Science, Technology and Innovation is ISO9001:2008 Certified

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APPENDIX 4: CERTIFICATE OF PERMIT

THIS IS TO CERTIFY THAT:
MR. MAURICE OMONDI
of PAN AFRICA CHRISTIAN UNIVERSITY,
483-618 Nairobi,has been permitted to
conduct research in *Nairobi County*

on the topic: *THE INFLUENCE OF*
CHURCH LEADERSHIP ON EMPLOYMENT
CREATION IN KENYA: A CASE STUDY OF
THE ACK CHURCH, ZIMMERMAN
ARCHDEACONRY, NAIROBI DIOCESE

for the period ending:
8th June,2019

Permit No : NACOSTI/P/18/21941/22940
Date Of Issue : 13th June,2018
Fee Recieved :Ksh 1000

....
Applicant's
Signature

....
Director General
National Commission for Science,
Technology & Innovation

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APPENDIX 5: DIOCESE OF NAIROBI AUTHORIZATION LETTER

DIOCESE OF NAIROBI
THE ANGLICAN CHURCH OF KENYA

Diocesan Bishop: The Rt. Rev. Joel Waweru
Administrative Secretary: The Rev. Geoffrey Okapisi
Diocesan Office: School Lane, Westlands
(adjacent to St Marks Church)

Email: bishop@acknairobidiocese.org
Website: www.acknairobidiocese.org
Tel: Landline: 020 - 4440524 / 020 - 4440525
Mobile PABX: 0726 - 610520 / 0733 - 226337

P.O. Box 72846
00200 City Square
NAIROBI-KENYA

1st August 2018

Rev'd Maurice Omondi
Viacar
ACK St Matthew – Membley
NAIROBI

Dear Rev'd Omondi,

RE: PERMISSION TO CONDUCT AN ACADEMIC RESEARCH

We refer to your letter dated 19/05/2018 requesting for permission to conduct an academic research.

We had earlier on verbally given you permission to carry on. However, you have asked that your University needs a written authorization for the same. We therefore attach a copy of the letter stating that we have authorized you to carry on with the research in Nairobi Diocese on the case study of ACK Zimmerman Archdeaconry on *'The Influence of Church Leadership on Employment Creation in Kenya'*.

We hope and trust you will give us a copy on the outcome of the research.

Yours in His Service,

Rt Rev Joel Waweru
DIOCESAN BISHOP

Cc: The Registrar Academics - PAC University

MISSION & EVANGELISM   K.A.M.A.   M.U.   N.D.Y.M   Children Ministry
"You did not choose me, but i chose you and appointed you to go and bear fruit..." (John 15:16)