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## **Church Management Systems and Social Degradation in Kenya: A Mediating Effect of Organizational Culture**

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# Church Management Systems and Social Degradation in Kenya: A Mediating Effect of Organizational Culture

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## Abstract

Church Management Systems (CMS) have emerged as critical tools in the administration of religious institutions, streamlining operations from membership tracking to financial oversight. While these systems enhance organizational efficiency, their influence extends beyond internal administration, shaping broader social and ethical dynamics within communities. This study examines the complex relationship between CMS adoption and patterns of social degradation in Kenya, with a focus on how organizational culture mediates this relationship. Churches, long regarded as moral compasses, play a vital role in shaping societal values, guiding ethical behaviour, and fostering social cohesion. In Kenya, where over 80% of the population identifies as Christian, religious institutions have a unique potential to influence social norms and promote community well-being. However, rising cases of leadership misconduct, financial mismanagement, and opaque governance have undermined this role, eroded trust and diminishing moral authority. Grounded in systems theory and informed by social capital theory and Schein's model of organizational culture, this study employed an explanatory sequential mixed-methods design. The quantitative phase surveyed 81 churches across five denominational clusters in Nairobi, while the qualitative phase involved in-depth interviews with clergy, lay leaders, staff, and congregants, ensuring diverse perspectives on church governance and management practices. Data analysis combined descriptive and inferential statistics to identify relationships between CMS, organizational culture, and social degradation. Findings indicate a statistically significant

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relationship between CMS implementation and social outcomes, with organizational culture serving as a crucial mediating factor. Churches with strong ethical and participatory cultures demonstrated enhanced transparency, accountability, and community engagement, mitigating risks of social degradation. Conversely, weak or misaligned cultures undermined even well-structured CMS, contributing to moral erosion and diminished societal influence. The study concludes that strengthening CMS alone is insufficient; reforms must prioritize organizational culture, inclusive leadership, and ethical governance to restore trust, reinforce moral authority, and enhance churches' role as agents of social renewal. By integrating efficient management systems with participatory and value-driven practices, religious institutions can better address societal challenges, promoting cohesion, ethical behaviour, and community well-being.

**Key Words:** *Governance & Leadership Systems, Financial Systems, Ethical Standards, Strategic Planning Systems, Organizational Culture & Social Degradation*

## 1. Introduction

Globally, the church remains influential in shaping social norms, but governance failures have eroded its moral authority. Scandals such as sexual abuse in the Catholic Church and financial improprieties among televangelists expose systemic weaknesses in accountability and ethical oversight (Doyle, 2020). Centralized power, lack of transparency, and financial opacity have enabled misconduct and weakened credibility (Miller & Yamamori, 2021). Consequently, the church often appears more concerned with self-preservation than social transformation, undermining its prophetic witness and cultural influence (Ward, 2020).

In Sub-Saharan Africa, where churches hold major socio-political influence, leadership models that concentrate authority in individuals often foster abuse (Anderson, 2021). The rise of prosperity gospel ministries has been linked to financial exploitation, spiritual manipulation, and inequality (Kgatle, 2019; Akrong, 2020). Scandals in Nigeria, Ghana, Zimbabwe, and Uganda highlight corruption, money laundering, and exploitative fundraising (Chitando & Togarasei, 2022). Weak accountability structures reinforce undemocratic practices and diminish the church's role in social development. While some churches invest in health and education, many neglect pressing issues such as gender-based violence, unemployment, and corruption.

In Kenya, churches play a vital social role but face serious governance challenges. Many operate without clear structures, audits, or oversight, allowing financial mismanagement, exploitation, and political manipulation (Mbote & Gathogo, 2023; EACC, 2022). Independent and charismatic churches, often unregistered, expose congregants to abuse (Gathogo, 2022). The Shakahola tragedy revealed regulatory failures and dangers of unchecked ecclesiastical authority (Mutahi, 2023). Politicization further blurs spiritual and political authority, with leaders trading endorsements for donations (Bosire, 2020). These dysfunctions erode trust, drive youth away from organized religion, and weaken the church's ethical voice (Frawley-O'Dea, 2020). Monetized faith deepens poverty, while favoritism and church splits fuel ethnic and social divisions (Gifford, 2016). To remain credible, churches must strengthen governance, ensure financial accountability, adopt ethical leadership, and align strategic planning with community needs.

## **Church Management Systems**

A Church Management System (ChMS) is an integrated framework of structures and digital tools that support the effective administration of religious organizations. It strengthens governance and leadership systems by clarifying roles, enhancing accountability, and supporting decision-making in line with denominational models (Zama, 2024; Ministry Brands, 2023). It also ensures sound financial and resource management by enabling transparent handling of donations, budgeting, and operational resources, thereby promoting sustainability and stewardship (SaaSKart, 2023; Church Helper, 2023). Furthermore, ChMS reinforces ethical and moral standards through audit trails, access controls, and transparent reporting that uphold trust and accountability (ChurchesAdmin, 2023). Finally, it contributes to strategic planning systems by providing data-driven insights on attendance, giving, and engagement, which inform long-term growth and ministry development (Solases, 2023). Overall, a ChMS integrates governance, stewardship, ethics, and planning, enabling churches to align administrative efficiency with their spiritual mission.

### **Governance and Leadership**

Governance and leadership are fundamental to effective church management. Governance provides institutional structures and accountability mechanisms, while leadership ensures vision, ethical conduct, and decision-making (Chitando & Manyonganise, 2021). Strong systems promote transparency and resilience, whereas weak governance fosters dysfunction, exploitation, and public mistrust (Gathogo, 2023; Orobia et al., 2022). Episcopal models, such as in Catholic and Anglican churches, offer administrative coherence but risk stifling accountability. In contrast, congregational and charismatic movements emphasize autonomy but often concentrate authority in individuals, encouraging personality cults and ethical lapses (Owino, 2022).

Kenya illustrates these challenges, where over 80% of churches operate without constitutions, boards, or financial accountability (Registrar of Societies, 2023). Such informality has enabled abuses of power, exemplified by the Shakahola tragedy (Mutahi, 2023). Autocratic leadership frequently correlates with corruption and disempowerment, while transformational leadership - characterized by transparency and servant leadership - supports sustainable growth and social relevance (Adeboye et al., 2023). Ultimately, governance and leadership failures divert churches from their mission, weaken collaboration on social issues, and undermine strategic and financial management capacities (Ungar, 2023; Dunaetz & Moon, 2023).

### **Church Resource Management Systems**

Church resource management systems - encompassing budgeting, resource allocation, financial reporting, internal controls, and donor accountability - are integral to effective church governance and long-term sustainability (Osei-Tutu, Boakye, & Asante, 2023; Orobia, Okello, & Namatovu, 2022). When aligned with strategic planning systems, ethical leadership, and transparent governance, these systems reinforce ministry objectives and foster public trust. Financial management is closely linked to leadership style and institutional accountability. Participatory governance structures tend to exhibit stronger financial controls (Kobia & Gitari, 2022), while founder-led or autocratic models often centralize decision-making, limit oversight, and heighten the risk of misappropriation (Wamue-Ngare & Njoroge, 2022; Awuku-Gyampoh, Ahenkan &

Boateng, 2021). In Kenya, over 40% of audited churches in Nairobi lacked documentation for major expenditures, a gap frequently exploited for personal enrichment (Registrar of Societies, 2023). Such practices erode moral authority, foster cynicism, and weaken social cohesion (Odhiambo, 2023). Aggressive fundraising strategies - often framed as “faith-based sowing” or “prophetic giving” - can further burden economically vulnerable congregants. Research in Kenya and Uganda indicates that over 60% of low-income worshippers experience financial pressure from their churches, exacerbating poverty and inequality (Wamue-Ngare & Njoroge, 2023; Orobia et al., 2022).

Conversely, well-structured financial systems can enhance transparency, donor confidence, and social impact. The Christ is the Answer Ministries (CITAM) employs professional accountants, undergoes annual external audits, and publishes its financial statements, enabling it to manage large-scale projects such as schools and radio stations (ACK, 2023). Similarly, Nairobi Chapel and the Presbyterian Church of East Africa (PCEA) have adopted mobile giving platforms like M-PESA for traceable transactions (Nairobi Chapel, 2023). Increasingly, churches are separating spiritual leadership from financial administration, establishing finance boards staffed with qualified professionals (ACK, 2023). Theological institutions are also responding to governance gaps. Africa International University, for instance, offers modules in nonprofit financial management to prepare future clergy for responsible stewardship (AIU, 2024). Strengthening church financial systems is therefore not merely an administrative concern - it is a moral imperative, with significant implications for preventing social degradation, reducing inequality, and modeling integrity within society (Gatamah, 2023; Mwaura, 2021).

### **Ethical and Moral Systems**

Ethical and moral systems are central to church governance, shaping conduct, stewardship, and accountability, yet their breakdown often results in diminished trust, exploitation, and wider social degradation (Chitando & Togarasei, 2022; Gathogo, 2023). Christian ethics, rooted in Scripture and tradition, emphasize integrity, humility, justice, and servant leadership (Matthew 23:11–12; Titus 1:7–9), but translating these ideals into institutional frameworks remains inconsistent. While denominations such as the Anglican and Methodist churches employ rigorous leader vetting and codes of conduct, many independent churches rely on self-appointment, lacking external oversight (Owino, 2022; ACK, 2023). Research shows that less than 35% of Kenyan churches have institutionalized ethical codes, leaving gaps in accountability (Registrar of Societies, 2023). The consequences are evident in scandals such as the Shakahola tragedy, where unchecked authority and doctrinal manipulation led to mass casualties (Mutahi, 2023). Similarly, commercialization of the gospel through coercive “seed offerings” exploits congregants, with over half reporting financial pressure (Wamue-Ngare & Njoroge, 2023), while sexual abuse by clergy, often hidden under spiritual authority, remains pervasive, with more than 70 cases documented in Nairobi and Kisumu in 2023 alone (Faith Justice Kenya, 2023). These failures demonstrate how weak ethical systems undermine the church’s moral authority and compromise its societal role.

### **Strategic Planning Systems**

Strategic planning systems, though essential for sustainable organizations, remains underdeveloped in many churches, particularly in developing contexts. Rooted in biblical stewardship and organizational best practice (Luke 14:28; Proverbs 29:18), it ensures coherence in mission and programs while enabling churches to address pressing social issues such as poverty,

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unemployment, and political polarization (Anderson, 2021; Gifford, 2016). Without it, churches risk mission drift, stagnation, and ethical collapse, often becoming reactive or co-opted into political and commercial agendas (Chitando & Togarasei, 2022; Bosire, 2020).

When effectively implemented, strategic planning systems allow churches to articulate vision, assess internal capacities, and allocate resources for measurable outcomes (Osmer, 2018). This strengthens accountability, attracts partnerships, and sustains community trust (Anderson, 2021). Planning also ensures contextual relevance, tailoring ministries and outreach to emerging needs such as gender-based violence, youth unemployment, and corruption. Conversely, poor or borrowed models lead to stalled projects, disempowered congregations, and financial inefficiencies (Kariuki, 2022; Oosthuizen & Lategan, 2015). Thus, strategic planning system is critical for ensuring both the spiritual vitality and societal relevance of churches.

### Organizational Culture

Organizational culture represents the underlying values, norms, and behaviors that guide how members interact and make decisions within an institution (Schein, 2010; Bogale & Debela, 2024). In religious organizations, culture functions as a moral compass and structural framework, shaping leadership styles, member engagement, and accountability mechanisms (Givens, 2012). However, when church culture becomes misaligned - characterized by opacity, authoritarianism, or lack of ethical integrity - it may contribute to social degradation, defined as the erosion of trust, community cohesion, and moral standards (Boggs & Fields, 2010). The adoption of Church Management Systems (ChMS) offers one way to re-establish transparency, foster belonging, and strengthen accountability in ways that can counteract these risks (Ndetto, Cheluget, & Jirma, 2024). Organizational culture has been empirically linked to institutional performance in churches. Givens (2012) demonstrated that cultural traits such as involvement, consistency, adaptability, and mission (based on Denison's model) directly correlate with organizational performance in non-profit religious settings. Similarly, Boggs and Fields (2010) found that dimensions of organizational culture predicted growth, satisfaction, and financial health in Christian congregations.

In the African context, Ndetto et al. (2024) reported that organizational culture mediates the relationship between innovative leadership and church performance, indicating that leadership effectiveness is sustained through strong cultural alignment. Church cultures emphasizing accountability and participatory leadership foster higher member trust and commitment, which are crucial for resilience against external societal pressures. When organizational culture weakens, churches risk becoming agents of social degradation rather than renewal. Scandals, leadership misconduct, and politicization erode moral authority and public trust (Owusu & Addai, 2021). For example, authoritarian cultures marked by lack of accountability often devolve into blame cultures, where defensive postures replace responsibility-taking, ultimately undermining institutional resilience. In sub-Saharan Africa, studies suggest that when churches fail to embody transparency and accountability, their role as moral guardians in society diminishes, leading to weakened social fabric and declining community trust (Akinwumi, 2020). As cultural erosion spreads, the church risks aligning more with political or financial interests than with its moral mission, accelerating social decay (Bogale & Debela, 2024).

## **Problem Statement**

Kenya faces rising social degradation, with crime increasing by 16.7% and the prison population by 85% between 2020 and 2021 (Kenya National Bureau of Statistics, 2022). Corruption remains entrenched, ranking the country 126th globally despite existing oversight institutions (Transparency International, 2023). These dynamics threaten the achievement of Vision 2030 socio-economic goals. Given that over 80% of Kenyans identify as Christians (Cowling, 2023), the church has a critical role in fostering morality, social cohesion, and behavioural transformation (Pillay, 2017). However, declining attendance, nominalism, and weak community engagement have limited the church's social impact, while reduced cohesion within congregations further undermines community trust and resilience (Dandridge Sr., 2020; Putnam, 2000).

Scholars note that systemic dysfunctions in church management systems - spanning governance, ethical standards, and financial stewardship - have weakened the institution's role as a moral authority (Rae, 2016; Gaines, 2023; Kofi, 2009). Poor decision-making and resource mismanagement compromise program effectiveness, while social exclusion based on gender, youth, or family circumstances reduces participation and support networks (Chitando & Manyonganise, 2021). Beyond Kenya, studies highlight the impact of systemic racism within church structures, such as the Church of England's 2024 report on institutional exclusion and Dutch Protestant traditions reinforcing racial hierarchies (Church of England, 2024; Van der Ham et al., 2024). These patterns diminish cohesion and legitimacy, limiting the church's ability to mitigate social degradation.

Research on church management has produced mixed results. Some studies have linked leadership to church performance in Kenya (Benedicte, Andemariam & Wasike, 2022; Henry, Gathogo & Munyao, 2025), but most have narrowly focused on leadership, overlooking the role of organizational culture. Furthermore, much of the scholarship originates outside Kenya, often adopting positivist approaches such as case studies or secondary data analysis (Smith, 2023; Igboin & Adedibu, 2020; Awino et al., 2021). Addressing this gap, the present study applies a pragmatist philosophy to examine how organizational culture mediates the relationship between church management systems and social degradation in Kenya, thereby contributing to debates on how churches can strengthen institutional capacity and support national efforts toward moral renewal and social well-being.

## **Purpose of the Study**

This study sought to examine the relationship between church management systems and social degradation in Kenya with organizational culture as a mediating variable.

## **2. Theoretical Foundation**

This study was anchored in Systems Theory, developed by Ludwig von Bertalanffy and later advanced by Niklas Luhmann. It is supported by Social Capital Theory, introduced by Pierre Bourdieu and later expanded by Robert Putnam and James Coleman, and Schein's Model of Organizational Culture, developed by Edgar Schein. Systems Theory provides a holistic lens for understanding how dysfunctions within interconnected systems, in this case, church management systems, can collectively undermine systemic functions (Lai & Lin, 2017). In this study, such dysfunctions are seen to compromise the church's capacity to address societal issues, thereby

contributing to social degradation. Social Capital Theory complements this by highlighting how breakdowns in trust, reciprocity, and community engagement weaken social networks and exacerbate societal fragmentation (Klein, 2024). Meanwhile, Schein's Model of Organizational Culture offers insight into how shared values, underlying assumptions, and organizational practices within church structures influence behavior and performance, affecting both internal cohesion and external impact (Indiya, Wekesa, & Thiongo, 2021). Together, these theories offer an integrated framework to explore how church management systems impact social wellness.

## Systems Theory

Systems theory, developed by Ludwig von Bertalanffy in the 1950s and later refined by Niklas Luhmann, views organizations as interconnected systems whose components - such as leadership, ethics, finance, and community engagement - must function together to achieve stability and effectiveness (Harappa, 2021; Gibson, 2024; Mele, Pels & Polese, 2010). The theory emphasizes interdependence, feedback loops, and the holistic nature of organizational dynamics, where dysfunction in one subsystem inevitably affects the whole (Lai & Lin, 2017; Meadows, 2008). Applied to church governance, systems theory highlights how ethical failures, financial mismanagement, or weak leadership can undermine trust, trigger destructive feedback cycles, and diminish the church's role as a moral anchor (Rae, 2016; Awuku-Gyampoh et al., 2021; Osei-Tutu, Boakye, & Asante, 2023). Conversely, transparent leadership and responsible stewardship foster positive cycles, strengthening trust, participation, and community impact (Kobia & Gitari, 2022). By framing the church as a system of interdependent elements, the theory underscores how institutional dysfunction cascades into broader social degradation, while effective integration of values, governance, and resources enhances cohesion, resilience, and social wellness (Odhiambo, 2023; Wamue-Ngare & Njoroge, 2022).

## Social Capital Theory

Social Capital Theory, introduced by Pierre Bourdieu in the 1980s and later developed by Robert Putnam and James Coleman, views social networks, trust, and norms as resources that facilitate cooperation and collective well-being (Tsounis & Xanthopoulou, 2023; Claridge, 2018). Strong social capital enhances access to resources, resilience, and productivity, while its value depends on trust, reciprocity, and ethical participation (Murphy, 2024; Gannon & Roberts, 2020).

Applied to church contexts, the theory explains how poor leadership, disengagement, and financial mismanagement erode trust, weaken cohesion, and contribute to social degradation (Klein, 2024; Boaheng, 2021). When churches fail to engage their communities or act transparently, they diminish their moral authority and fracture internal and external bonds (Acharjee & Panicker, 2023; Phillips, 2024). Conversely, churches can strengthen social capital by fostering transparency, accountability, and inclusive participation. Ethical leadership and sound stewardship rebuild trust and reciprocity, reinforcing the church's role as a moral and social anchor (Putnam, 2000; Lin, 2021; Musili & Odhiambo, 2022). By cultivating both bonding (within congregations) and bridging (with wider society) forms of social capital, churches can enhance cohesion, mobilize collective action, and serve as agents of positive change (Mwaura, 2021; Gatamah, 2023).



## **Schein Model of Organizational Culture**

Schein's model of organizational culture (1980) conceptualizes culture as operating at multiple levels - underlying assumptions, shared values, and visible practices - that collectively shape organizational behavior and performance. The model highlights clan cultures, which emphasize cooperation and mutual support, and adhocracy, which fosters adaptability and innovation, both of which enhance cohesion and responsiveness (Siehl & Martin, 1984; Ndetto, Cheluget & Jirma, 2024). Organizational culture not only provides stability and sets behavioral norms but also fosters loyalty, improves communication, and equips organizations with a competitive edge (Furnham & Gunter, 2015; Ibrahim & Obianuju, 2019). By influencing both internal integration and external responsiveness, culture significantly affects performance outcomes (Indiya, Mise, Obura & Ojera, 2021; Mousavi, Hosseni & Hassanpour, 2015). Within church organizations, Schein's framework offers a valuable lens to examine how cultural assumptions, values, and practices shape leadership dynamics, influence member behavior, and guide institutional efforts to combat social evils, curb degradation, and promote social wellness (Schein, 2010; McDougall & Ronkainen, 2019).

### **3. Empirical Literature Review**

Several studies highlight the relationships between church management systems and social outcomes

#### **Church Management Systems and Social Degradation in Kenyan Churches**

##### **Governance and Leadership Systems and Social Degradation**

Leadership in faith-based organizations differs significantly from that in corporations. While pastors are primarily expected to provide spiritual guidance, they also oversee institutional operations, often without sufficient managerial training (Krishnakumar et al., 2015; Vann, 2015). This lack of management expertise contributes to organizational inefficiencies, poor financial stewardship, and weakened institutional effectiveness (Masenya & Booyse, 2016; Plastow, 2018).

Church leaders face unique challenges such as managing diverse congregations, balancing volunteers and paid staff, and addressing conflict, incivility, and unmet expectations (Allen et al., 2018; McAllum, 2018). Financial mismanagement remains a recurring problem. Studies reveal that churches often lack internal safeguards, making them highly susceptible to fraud and embezzlement (Thornhill et al., 2016). Between 2006 and 2011, over 500 U.S. faith-based organizations filed for bankruptcy due to poor financial management, while global embezzlement in religious institutions was estimated at \$60 billion in 2014 (Foohey, 2015; Johnson et al., 2015). Declining congregations frequently report conflicts over finances, leadership, and governance, while thriving ones benefit from innovative, strategic leaders (Haskell et al., 2016; Thiessen et al., 2018). Ultimately, weak managerial competence and financial oversight significantly undermine churches' ability to fulfill their mission and maintain congregational trust (Engelberg et al., 2016).

## **Organizational Culture as a Mediating Factor in Church Management**

The Christian church has historically shaped national identities, cultures, and institutions, yet many churches face performance challenges linked to inadequate leadership, lack of vision, and weak communication (Benedicte, Andemariam, & Wasike, 2022). In Kenya, churches report underperformance in operational efficiency, staff productivity, and congregational satisfaction (Odongo & Okech, 2019; Ondicho & Otieno, 2022).

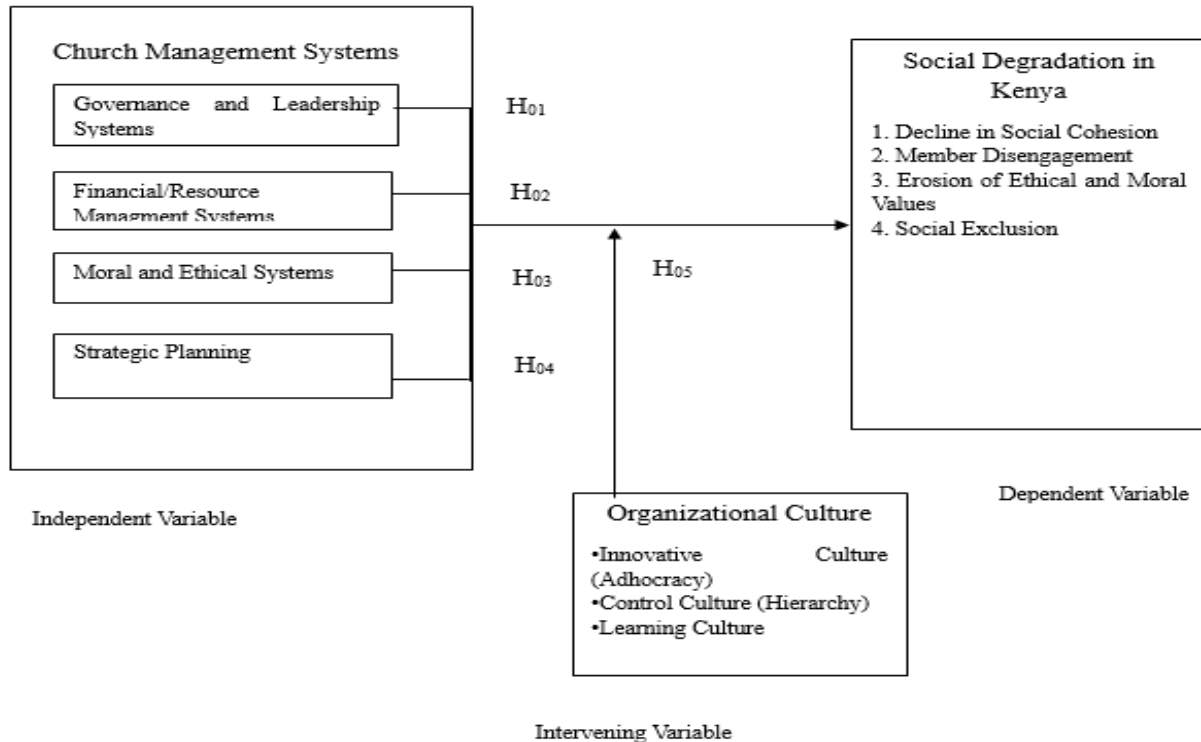
Research highlights the critical role of organizational culture in church performance. Boggs and Fields (2010) demonstrated that cultural dimensions significantly affect membership growth, satisfaction, learning, and internal processes, suggesting that leaders must strengthen cultural aspects across church operations. Similarly, Ndetto, Chelugut, and Jirma (2024) found that organizational culture mediates the relationship between innovative leadership and performance in Kenyan Pentecostal churches, reinforcing its centrality in translating leadership into results.

Other studies extend these insights to Christian-based universities and regional congregations, showing that organizational culture, leadership style, and motivation account for a substantial share of institutional effectiveness (Widjaja & Kuslina, 2022; Usmany, Lubis, & Purba, 2022). Stokley (2023) further found that executive coaching enhances managerial skills and leadership effectiveness, thereby influencing organizational culture. Overall, evidence suggests that churches' ability to fulfill their mission depends heavily on cultivating strong organizational cultures that align leadership, management, and motivation with performance outcomes.

### **Conceptual Framework**

This study was guided by a conceptual framework in which church management systems - comprising governance, leadership, financial systems, ethical standards, and strategic planning systems - are identified as the independent variable. These systems are hypothesized to influence social degradation, the dependent variable, which includes outcomes such as a decline in social cohesion, member disengagement, erosion of moral values, and social exclusion. The relationship between these variables was mediated by church organizational culture, defined by elements such as innovation, control, and a learning culture. Strategic interventions were explored to address the identified dysfunctions.

Figure 1: Conceptual Framework



#### 4. Methodology

The study adopted a pragmatist research philosophy, which provides a strong epistemological foundation for the use of a mixed-methods approach. Pragmatism emphasizes the practical application of knowledge, positioning research as a tool for solving real-world problems rather than merely advancing theoretical debates (Biddle & Schafft, 2015; Hathcoat & Meixner, 2017; Ramanadhan, Revette, & Aveling, 2021). Unlike traditional paradigms that are bound by rigid philosophical dualisms, pragmatism rejects the dichotomy between objectivity and subjectivity, enabling researchers to integrate both quantitative and qualitative approaches in a complementary manner (Dehalwar & Sharma, 2023).

In this sense, pragmatism privileges empirical inquiry over abstract theorizing, valuing methodological flexibility and contextual relevance (Shan, 2022). Quantitative research, often rooted in positivism and objectivism, seeks generalizable truths through measurement and statistical analysis, while qualitative research, aligned with subjectivism and interpretivism, focuses on meaning-making and contextual understanding (Schoonenboom, 2019; Dube, Nkomo, & Apadile-Thokweng, 2024). The pragmatist paradigm bridges these two traditions by advocating for the integration of methods where each offers unique insights.

Consequently, pragmatism does not view qualitative and quantitative paradigms as mutually exclusive but instead as interdependent tools that, when harmonized, provide a richer and more

nuanced understanding of complex social phenomena. Scholars argue that pragmatism should be seen as a meta-paradigm or a subset that draws selectively from positivism, constructivism, and interpretivism to meet the needs of specific research contexts (Ghiara, 2020; Khatri, 2020). This philosophical orientation makes pragmatism particularly suitable for studies examining church management systems, where governance, culture, and social impact must be understood through both measurable indicators and lived experiences.

## **Research Design**

This study employed an explanatory sequential mixed-methods design, beginning with a quantitative survey to examine the relationship between church management systems and social degradation, followed by a qualitative phase to explain the emerging patterns (Taherdoost, 2022; Creswell & Plano Clark, 2018). The survey data identified key correlations that guided sampling and the development of interview questions (Fetters & Molina-Azorin, 2020). In the qualitative phase, semi-structured interviews and focus groups with church leaders, clergy, laity, and members provided deeper insights into the dysfunctions and their social implications (Guetterman et al., 2021). Data from both phases were integrated through narrative weaving and joint displays (Plano Clark & Ivankova, 2022), enabling triangulation that validated the findings and offered a holistic perspective on how church management systems influence social degradation, thereby informing potential reform strategies (Ahmed, Pereira, & Kimberly, 2024).

## **Target Population and Sample Size**

The study targeted 81 churches in Nairobi drawn from five denominational clusters - National Council of Churches of Kenya (32), Evangelical Alliance of Kenya (7), Organization of African Instituted Churches (16), Roman Catholic parishes (16), and 10 independent-led churches - forming the unit of analysis. The unit of observation comprised senior clergy, clergy, lay leaders, staff, and congregants. A stratified random sampling strategy was used in the quantitative phase to ensure proportional representation and reduce sampling error (Singh & Masuku, 2023; Onwuegbuzie & Collins, 2023), while surveys were distributed across congregants for broad coverage (Taylor, 2024). In the qualitative phase, purposive sampling deliberately selected five participants per church category based on their roles and potential insights (Robinson, 2023; Stewart, 2024), yielding 330 respondents. This combined approach balanced representativeness with depth, mitigating bias while allowing exploration of church governance and leadership issues (Fowler, 2014; Nikolopoulou, 2022).

Qualitative research emphasizes depth over generalization, often relying on purposive sampling to capture participants with relevant experiences (Creswell & Creswell, 2018; Kumar, 2023). For this study, five churches were randomly selected from each of the five denominational clusters, and from each, four participants were purposively chosen - clergy leadership, clergy, lay leaders, staff, and congregants - totaling 25 respondents. This approach aligns with phenomenological recommendations of 5–25 in-depth interviews (Creswell & Creswell, 2018; Palinkas et al., 2023). Stratification by denomination, role, and location (urban vs. peri-urban) enhanced diversity while ensuring participants had direct involvement in church governance and leadership systems.

## **Data Collection Instruments and Procedure**

A structured questionnaire was designed to assess perceptions of church management systems in governance, leadership, ethical practices, community engagement, and financial conduct, as well as their relationship with social degradation. The use of Likert-scale items enabled collection of large-scale quantitative data, enhancing reliability, consistency, and statistical analysis (Bhandari, 2021). For the qualitative phase, semi-structured interviews were conducted using thematic guides that covered leadership, governance, theological practices, financial conduct, and social degradation. These guides ensured consistency while allowing flexibility for probing deeper insights, producing rich and comparable responses (Kallio et al., 2016; Tegan, 2022). Together, the instruments facilitated a comprehensive understanding of church systems and their societal impacts.

## **Data Analysis**

The study used SPSS to analyze quantitative data through both descriptive and inferential statistics. Descriptive statistics, including means, frequencies, and standard deviations, summarized the dataset and highlighted patterns, trends, and anomalies. Graphs, charts, and summary tables were employed to enhance interpretation and presentation.

To examine relationships between church management system (CMS) issues and indicators of social degradation, regression analysis was conducted. This enabled testing the strength and direction of associations, identifying significant predictors, and providing evidence on how deficiencies in governance, leadership, financial management, ethical standards, and strategic planning systems influence social outcomes. Together, descriptive and inferential statistics offered both an overview and deeper insights into the dataset.

## **5. Data Presentation, Analysis and Discussion of Findings**

This chapter systematically presents, analyzes, and interprets the empirical data, guided by the study's research questions to ensure alignment with the overall research objectives. In this way, the chapter provides clarity and a straightforward approach to understanding the researcher's findings. This study sought to examine the relationship between church management systems and social degradation in Kenya with organizational culture as a mediating variable.

Questionnaires were the primary data collection tool. Of the 330 distributed, 300 were returned, yielding a 90.9% response rate. According to Babbie (2008), a 50% rate is adequate, 60% good, and 70% or more very good; thus, this study's rate was strong and sufficient for analyzing the relationship between church management systems, organizational culture, and social degradation.

## **Descriptive Statistics**

Descriptive statistics were used to summarize the distribution of scores or measurements using appropriate indices. The selection of statistical measures depended on the nature of the variables and the scale of measurement. This section presents the descriptive analysis of church management systems, organizational culture, and social degradation. The mean represented the average value, the mode indicated the most frequently occurring value, and the median identified the middle value in a set of ordered numbers.



## Descriptive Statistics for Church Management Systems

The descriptive statistics presented in Table 1 summarize the results for church management systems, including governance and leadership, resource management systems, ethical standards, and strategic planning systems.

**Table 1: Descriptive Statistics for Church Management Systems**

		Descriptive Statistics							
	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Governance and Leadership	300	1.90	5.00	4.2527	.53888	-1.754	.141	3.765	.281
Church Resource Management Systems	300	1.60	4.90	3.7677	.47547	-1.412	.141	3.745	.281
Ethical Standards	300	1.70	5.00	4.3383	.50776	-1.797	.141	5.017	.281
Strategic Planning Systems	300	2.40	5.00	4.2697	.52831	-.759	.141	.088	.281
Valid N (listwise)	300								

Among the variables, Ethical Standards recorded the highest mean score ( $M = 4.34$ ), suggesting that respondents generally perceive ethical conduct within church systems to be very strong. This variable also had the most negative skewness ( $-1.80$ ) and the highest kurtosis ( $5.02$ ), indicating that responses were concentrated at the higher end of the scale with a sharp peak - reflecting strong agreement and low variability.

Governance and Leadership followed closely with a mean of  $4.25$ . Its skewness ( $-1.75$ ) and kurtosis ( $3.77$ ) also indicate a concentration of responses at the upper end of the scale, suggesting consistently positive perceptions of church leadership and governance practices.

Strategic Planning Systems had a mean of  $4.27$ , with less negative skewness ( $-0.76$ ) and nearly normal kurtosis ( $0.09$ ), indicating a more symmetrical distribution and moderate agreement among respondents, though still leaning positively.

Church Resource Management Systems had the lowest mean ( $M = 3.77$ ), suggesting relatively less favorable perceptions, although the score still falls within the positive range. It showed skewness of  $-1.41$  and kurtosis of  $3.75$ , which suggests that despite a lower average score, many respondents rated this aspect favorably, but with some variation.

Overall, the results indicate generally positive perceptions of church management systems, with Ethical Standards rated the highest and Resource Management rated the lowest among the four dimensions. The negative skewness across all variables demonstrates a general tendency toward satisfaction or agreement.

## Descriptive Statistics for Organizational Culture

The descriptive statistics presented in Table 2 summarize the results for organizational culture, including innovative culture, control culture, and learning culture.

**Table 2: Descriptive Statistics for Organizational Culture**

Descriptive Statistics										
		N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
		Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Innovative Culture (Adhocracy)		300	2.27	4.93	4.1558	.44038	-1.321	.141	2.324	.281
Control Culture (Hierarchy)		300	2.86	5.00	4.2607	.40550	-.865	.141	.665	.281
Learning Culture		300	3.15	5.00	4.4756	.36891	-1.009	.141	1.858	.281
Valid N (listwise)		300								

The Learning Culture scored the highest mean ( $M = 4.4756$ ), indicating that participants perceived their organizations as being more oriented toward continuous improvement, knowledge sharing, and adaptability. It also had the lowest standard deviation ( $SD = 0.36891$ ), suggesting that responses were relatively consistent among participants. Control Culture (Hierarchy) followed with a mean of 4.2607, indicating a moderately strong presence of structured and regulated environments within the organizations surveyed. It had a slightly higher variability in responses ( $SD = 0.40550$ ) compared to the learning culture. Innovative Culture (Adhocracy) had the lowest mean ( $M = 4.1558$ ), implying that organizations are somewhat less inclined toward innovation, flexibility, and risk-taking compared to the other two cultural types. However, it had the highest variability ( $SD = 0.44038$ ), indicating greater differences in how participants perceived innovation in their organizations. In terms of skewness, all variables are negatively skewed, meaning that most responses were clustered at the higher end of the scale. Specifically, Innovative Culture showed the strongest negative skew ( $-1.321$ ), followed by Learning Culture ( $-1.009$ ), and Control Culture ( $-0.865$ ). This indicates a general tendency of participants to rate these cultural aspects highly. Regarding kurtosis, all variables are leptokurtic ( $kurtosis > 0$ ), indicating that the distributions are more peaked than a normal distribution. Innovative Culture had the highest kurtosis (2.324), suggesting a sharp concentration of responses around the mean. Learning Culture also showed a high kurtosis (1.858), reinforcing the consistency observed earlier. The data suggest that while all three cultural types are well-represented, Learning Culture is the most dominant and consistently experienced, while Innovative Culture is present but varies widely among organizations.

## Descriptive Statistics for Social Degradation

This section presents the descriptive statistics for the indicators of social degradation, namely: decline in social cohesion, member disengagement, social exclusion, and erosion of ethical and moral values, as summarized in Table 3.

**Table 3: Social Degradation**

Descriptive Statistics									
N		Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis		
Statistic		Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Decline in Social Cohesion	300	1.00	5.00	2.9120	.93551	-.050	.141	-.715	.281
Member Disengagement	300	1.40	5.00	3.2933	.92275	.120	.141	-.914	.281
Social Exclusion	300	1.40	5.00	3.1613	.78094	.001	.141	-.548	.281
Erosion of Ethical and Moral Values	300	1.40	5.00	3.6933	.73432	-.229	.141	-.493	.281
Valid N (listwise)	300								

The mean values reveal the general tendency of respondents' perceptions. Erosion of Ethical and Moral Values had the highest mean score ( $M = 3.6933$ ), suggesting that this issue is perceived as the most prevalent among the listed indicators of social degradation. It was followed by Member Disengagement ( $M = 3.2933$ ) and Social Exclusion ( $M = 3.1613$ ), while Decline in Social Cohesion had the lowest mean ( $M = 2.9120$ ), indicating it is considered the least severe among the four factors. In terms of variability, standard deviations range from 0.73432 to 0.93551, with Decline in Social Cohesion showing the greatest variation in responses ( $SD = 0.93551$ ), indicating more diverse opinions among respondents on this issue. Conversely, Erosion of Ethical and Moral Values had the least variability ( $SD = 0.73432$ ), suggesting a more consistent agreement among respondents. Skewness values for all variables are relatively close to zero, indicating that the distributions are approximately symmetric, with slight negative skewness for most variables except for Member Disengagement, which shows a small positive skew (0.120). Kurtosis values are all negative, indicating that the distributions are relatively flat (platykurtic) and less peaked than a normal distribution. The data suggests that among the indicators of social degradation assessed, the erosion of ethical and moral values is viewed as the most significant concern, while the decline in social cohesion is perceived as comparatively less problematic. However, the consistency in standard deviations and skewness implies relatively stable patterns of perception across the sample.

## Correlational Analysis

Correlation analysis was conducted to assess the strength and direction of the relationships between the study variables. The analysis employed Spearman's rank-order correlation coefficient (Spearman's rho), which is appropriate for evaluating monotonic relationships between ordinal or non-normally distributed interval variables (Field, 2013). The level of significance was set at  $p \leq .05$  for all tests.

Correlation coefficients ( $r$ ) range from  $-1$  to  $+1$ , where:

- Values between  $\pm.10$  and  $\pm.29$  indicate a weak correlation,
- Values between  $\pm.30$  and  $\pm.49$  represent a moderate correlation, and
- Values between  $\pm.50$  and  $\pm.90$  reflect a strong correlation (Cohen, 1988).

Table 4 presents the correlation matrix for the study variables. The results revealed a strong, positive, and statistically significant correlation between Church Management Systems and Organizational Culture ( $r = .672, p < .001$ ), and between Church Management Systems and Social Degradation ( $r = .604, p < .001$ ). A moderate to strong positive correlation was also observed between Organizational Culture and Social Degradation ( $r = .522, p < .001$ ).

**Table 4: Correlation Results**

			Correlations		
			Church Management Systems	Organizational Culture	Social Degradation
Spearman's rho	Church Management Systems	Correlation Coefficient	1.000	.672**	.604**
		Sig. (2-tailed)	.	.000	.000
		N	300	300	300
	Organizational Culture	Correlation Coefficient	.672**	1.000	.522**
		Sig. (2-tailed)	.000	.	.000
		N	300	300	300
	Social Degradation	Correlation Coefficient	.604**	.522**	1.000
		Sig. (2-tailed)	.000	.000	.
		N	300	300	300

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

## Regression Analysis

Regression analysis was employed to assess whether changes in the independent variables can predict corresponding variations in the dependent variable. In this study, the researcher aimed to examine whether variations in church management systems and organizational culture significantly influence social degradation in Kenya. The findings of the regression analysis are presented below.

### Regression Model for Church Governance and Leadership Systems and Social Degradation

Regression analysis was conducted to determine whether changes in the independent variable could significantly predict variations in the dependent variable. Specifically, the study sought to examine whether church governance and leadership systems influence social degradation in Kenya. The findings of the regression analysis are presented below.

Table 5 below presents the model summary for the relationship between church governance and leadership systems and social degradation.

**Table 5: Model Summary for Church governance and leadership systems and social degradation**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.415a	.172	.169	.37262

As shown in Table 5, the coefficient of determination ( $R^2$ ) is 0.172, indicating that church governance and leadership systems explain approximately 17.2% of the variance in social degradation in Kenya. This suggests a meaningful relationship between independent and dependent variables.

Analysis of Variance (ANOVA). Table 6 displays the ANOVA results for the regression model.

**Table 6: ANOVA for Church governance and leadership systems and social degradation**

Model	ANOVAa				
	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	8.603	1	8.603	61.961	.000b
Residual	41.375	298	.139		
Total	49.978	299			

a. Dependent Variable: Social Degradation

b. Predictors: (Constant), Governance and Leadership

As shown in Table 6, the analysis of variance (ANOVA) yielded an F-statistic of 61.961 with a corresponding p-value of .000, which is below the conventional significance threshold of .05. This indicates that the regression model provides a good fit for the data and that the predictor variable-church governance and leadership systems - significantly predicts social degradation. The model was estimated using SPSS, based on mean scores of the relevant constructs.

### Regression Coefficients

Table 7 presents the regression coefficients for the model.

**Table 7: Regression Coefficients for Governance Leadership Systems and Social Degradation**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.839	.171		16.562	.000
Governance and Leadership	.315	.040	.415	7.872	.000

The regression equation, expressed as  $y = \alpha_0 + \beta_0\text{GLS} + \varepsilon$ , is operationalized in this study as

<https://doi.org/10.53819/81018102t2515>



$$Y = 2.839 + 0.315(\text{Governance and Leadership Systems})$$

The results indicate that governance and leadership systems have a statistically significant positive effect on social degradation in Kenya ( $\beta = 0.315, p < .001$ ). This means that for every one-unit increase in church governance and leadership systems, social degradation is expected to increase by 0.315 units, holding all other factors constant. The null hypothesis ( $H_0$ ), which stated that there is no statistically significant relationship between governance and leadership systems and social degradation in Kenya, is therefore rejected. Given the p-value (.000) is less than the significance level of .05, the alternative hypothesis is supported: governance and leadership systems are significantly associated with social degradation in Kenya.

**Regression Model for Church Resource Management Systems and Social Degradation**

Regression analysis was used to evaluate the predictive relationship between church resource management systems and social degradation in Kenya. The objective was to determine whether improvements or deficiencies in financial and resource management within church institutions significantly influence levels of social degradation. The results of the regression analysis are presented in Tables 8 through 10.

The results of the regression analysis are presented in Tables 8 through 10.

**Table 8: Model Summary for Church Resource Management Systems and Social Degradation**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.785a	.616	.614	.25390

As shown in Table 8, the coefficient of determination ( $R^2$ ) is 0.616, indicating that church resource management systems account for approximately 61.6% of the variance in social degradation in Kenya. This suggests a strong relationship between the predictor and the outcome variable.

## Analysis of Variance (ANOVA)

**Table 9: ANOVA for Church Resource Management Systems and Social Degradation**

Model	ANOVAa				
	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	30.767	1	30.767	477.263	.000b
Residual	19.211	298	.064		
Total	49.978	299			

a. Dependent Variable: Social Degradation

b. Predictors: (Constant), Church Resource Management Systems

As illustrated in Table 9, the F-statistics are 477.263 with a p-value of .000. Since the p-value is less than the standard significance level of .05, the model is statistically significant. This indicates that the regression model provides a good fit to the data and that church resource management systems are a significant predictor of social degradation in Kenya.

## Regression Coefficients

**Table 10: Regression Coefficients for Church Financial/ Resource Management Systems and Social Degradation**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	1.636	.117		13.948	.000
Church Resource Management Systems	.675	.031	.785	21.846	.000

The regression equation, expressed as  $Y = \alpha_0 + \beta_1 X + \varepsilon$ , is operationalized in this study as:  $Y = 1.636 + 0.675(\text{Church Resource Management Systems})$ , where  $Y$  is the predicted level of social degradation, and the independent variable is Church Resource Management Systems. The results indicate that church resource management systems have a statistically significant and strong positive effect on social degradation in Kenya ( $\beta = 0.675, p < .001$ ). This means that for every one-unit increase in the effectiveness (or dysfunction) of church resource management systems, social degradation increases by 0.675 units, assuming all other factors remain constant. The null hypothesis ( $H_0$ ), which proposed that there is no statistically significant relationship between church resource management systems and social degradation in Kenya, is rejected. The alternative hypothesis is accepted, confirming that the relationship is statistically significant.

### Regression Model for Moral and Ethical Standards and Social Degradation

Regression analysis was conducted to examine the extent to which moral and ethical standards in churches influence social degradation in Kenya. The aim was to determine whether variations in ethical conduct and values within church leadership and membership predict levels of social degradation. The results of this regression analysis are presented in Tables 11 through 13.

**Table 11: Model Summary for Moral and Ethical Standards in Churches and Social Degradation**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.771a	.595	.594	.26057

As presented in Table 11, the coefficient of determination ( $R^2$ ) is 0.595. This indicates that moral and ethical standards in churches explain approximately 59.5% of the variation in social degradation in Kenya. This suggests a substantial predictive relationship between the independent and dependent variables.

Analysis of Variance (ANOVA)

**Table 12: ANOVA for Moral and Ethical Standards in Churches and Social Degradation**

ANOVA					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	29.745	1	29.745	438.081	.000b
Residual	20.233	298	.068		
Total	49.978	299			

a. Dependent Variable: Social Degradation

b. Predictors: (Constant), Ethical Standards

The ANOVA results in Table 12 indicate an F-statistic of 438.081 and a p-value of .000. Since the p-value is less than the standard alpha level of .05, the regression model is statistically significant. This confirms that the model provides a good fit to the data and that moral and ethical standards significantly predict social degradation in Kenya.

## Regression Coefficients

**Table 13: Regression Coefficients for Moral and Ethical Standards in Churches and Social Degradation**

Model	Coefficients a		Beta	t	Sig.
	Unstandardized Coefficients B	Std. Error			
1 (Constant)	1.483	.130		11.439	.000
Ethical Standards	.621	.030	.771	20.930	.000

a. Dependent Variable: Social Degradation

The regression equation  $Y = \alpha_0 + \beta_1 ES + \varepsilon$  becomes:  
 Social Degradation = 1.483 + 0.621(Ethical Standards)

This indicates that moral and ethical standards in churches have a statistically significant and positive influence on social degradation in Kenya ( $\beta = 0.621, p < .001$ ). The high standardized beta coefficient (.771) reflects a strong effect size. This means that a one-unit increase in the measure of ethical standards corresponds to a 0.621 unit increase in the predicted level of social degradation, assuming other variables are held constant.

Given the p-value (.000) is well below the .05 significance threshold, the null hypothesis ( $H_0$ ) - which posited no statistically significant relationship between ethical standards and social degradation - is rejected. The alternative hypothesis is accepted, affirming that moral and ethical standards significantly influence social degradation in Kenya.

## Regression Model for Church Resource Management Systems and Social Degradation

Regression analysis was conducted to assess the influence of strategic planning systems on social degradation in Kenya, a simple linear regression analysis was conducted. The results are presented in Tables 14, 15, and 16.

**Table 14: Model Summary for Strategic Planning Systems and Social Degradation**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.201a	.040	.037	.40121

As shown in Table 14, the model produced an R value of .201 and an R Square ( $R^2$ ) value of .040. This indicates that strategic planning explains 4.0% of the variance in social degradation. While this is a modest proportion, it nonetheless demonstrates that strategic planning is statistically associated with the level of social degradation experienced in Kenya.

**Table 15: ANOVA for Strategic Planning Systems and Social Degradation**

Model	Sum of Squares	ANOVA <sup>a</sup>			
		df	Mean Square	F	Sig.
1 Regression	2.010	1	2.010	12.489	.000b
Residual	47.968	298	.161		
Total	49.978	299			

a. Dependent Variable: Social Degradation

b. Predictors: (Constant), Strategic Planning Systems

As reflected in Table 15, the model's F-value is 12.489, with a p-value of .000, which is less than the critical value of 0.05. This result implies that the model is statistically significant, suggesting that the strategic planning system is a significant predictor of social degradation in Kenya.

The equation  $y = \alpha_0 + \beta_0 SP + \varepsilon$

Model	Coefficients <sup>a</sup>				
	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1 (Constant)	3.515	.189		18.603	.000
Strategic Planning Systems	.155	.044	.201	3.534	.000

a. Dependent Variable: Social Degradation

Becomes: social degradation = 3.315+ 0.155 (Strategic Planning Systems)

**Table 16: Regression Coefficients for Strategic Planning Systems and Social Degradation**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	3.515	.189		18.603	.000
Strategic Planning	.155	.044	.201	3.534	.000

The unstandardized beta coefficient for strategic planning system is 0.155, indicating that a one-unit increase in strategic planning system leads to a 0.155 unit increase in social degradation, holding other factors constant. The standardized beta coefficient is  $\beta = .201$ , with a t-value of 3.534 and a significant p-value of .000. Since the p-value is less than .05, the relationship is statistically significant.



These findings suggest that strategic planning system has a significant positive effect on social degradation in Kenya. The implication is that while strategic planning system is traditionally seen as a managerial best practice, in this case, it may be inadequately contextualized or ineffectively implemented, thus contributing to undesirable social outcomes rather than mitigating them.

### **Mediating Effect of Organizational Culture on the Relationship between Church Management Systems and Social Degradation**

To determine whether organizational culture mediates the relationship between church management systems and social degradation in Kenya, a two-step hierarchical regression analysis was conducted. The results are presented in Tables 17, 18, and 19.

**Table 17: Model Summary for the Mediating Effect of Organizational Culture on the Relationship between Church Management Systems and Social Degradation**

Model Summary				
Model	R	R Square	Adjusted Square	RStd. Error of the Estimate
1	.619a	.383	.381	.32156
2	.752b	.565	.563	.27040

a. Predictors: (Constant), Organizational Culture

b. Predictors: (Constant), Organizational Culture, Church Management Systems

As shown in Table 17, Model 1, which included organizational culture alone as a predictor, accounted for 38.3% of the variance in social degradation ( $R^2 = .383$ ). In Model 2, the addition of church management systems increased the explained variance to 56.5% ( $R^2 = .565$ ). This indicates that both predictors contribute significantly to explaining the variation in social degradation, and the model fit improved with the inclusion of church management systems.

**Table 18: ANOVA for the Mediating Effect of Organizational Culture on the Relationship between Church Management Systems and Social Degradation**

ANOVA <sup>a</sup>					
Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	19.165	1	19.165	185.348	.000b
Residual	30.813	298	.103		
Total	49.978	299			
2 Regression	28.262	2	14.131	193.265	.000c
Residual	21.716	297	.073		
Total	49.978	299			

a. Dependent Variable: Social Degradation

b. Predictors: (Constant), Organizational Culture

As illustrated in Table 18, the F-statistic increased from 185.348 in Model 1 to 193.265 in Model 2. Both models were statistically significant ( $p < .001$ ), confirming that the predictors meaningfully explain variation in social degradation. The improvement in the F-value supports the argument that church management systems make an additional, significant contribution to the model when combined with organizational culture.

**Table 19: Combined Regression Coefficients for the Mediating Effect of Organizational Culture**

Model	Coefficients a				
	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1(Constant)	.709	.255		2.777	.006
Organizational Culture	.809	.059	.619	13.614	.000
2(Constant)	.389	.217		1.793	.074
Organizational Culture	.205	.074	.157	2.791	.006
Church Management Systems	.699	.063	.629	11.154	.000

a. Dependent Variable: Social Degradation

Based on the results presented in Table 19, the regression equation is expressed as follows:

$$Y = \alpha_0 + \beta_1(\text{Church Management Systems}) + \beta_3(\text{Organizational Culture}) + \varepsilon$$

Substituting the coefficients, the equation becomes:

$$\text{Social Degradation} = 0.389 + 0.205 (\text{Organizational Culture}) + 0.699 (\text{Church Management Systems})$$

This indicates that, holding all other factors constant, a one-unit increase in organizational culture is associated with a 0.205 unit increase in social degradation, while a one-unit increase in church management systems corresponds to a 0.699 unit increase in social degradation.

In Model 1, organizational culture was a strong predictor of social degradation ( $\beta = .619$ ,  $p = .000$ ). In Model 2, when both organizational culture and church management systems were included, the beta coefficient for organizational culture dropped to .157 ( $p = .006$ ), while church management systems had a strong and statistically significant effect ( $\beta = .629$ ,  $p = .000$ ). This reduction in the beta value of organizational culture while retaining significance, alongside a significant contribution from church management systems, provides evidence of partial mediation.

The change in  $R^2$  from .383 to .565 and the increase in F-statistic from 185.348 to 193.265 further support this conclusion. According to Baron and Kenny's (1986) mediation framework, full mediation would require that the effect of church management systems becomes statistically non-significant when organizational culture is introduced. However, in this case, church management systems remain significant in the combined model, indicating that organizational culture partially mediates the relationship.

As such, the null hypothesis that “organizational culture has no significant mediating effect on the relationship between church management systems and social degradation” is rejected. The alternative hypothesis is accepted, indicating that organizational culture has a significant, albeit partial, mediating effect on the relationship between church management systems and social degradation in Kenya.

## 6. Hypothesis Testing

This study examined the influence of church management systems and organizational culture on social degradation in Kenya by testing five key hypotheses. These were analyzed using multiple regression techniques, and the results are explained below.

### Hypothesis 1: Church Governance and Leadership Systems

The first hypothesis sought to determine whether church governance and leadership systems significantly influence social degradation in Kenya.

- Null Hypothesis ( $H_{01}$ ): There is no statistically significant relationship between Church governance and leadership systems and social degradation in Kenya.
- Alternative Hypothesis ( $H_1$ ): There is a statistically significant relationship between Church governance and leadership systems and social degradation in Kenya.

The regression analysis revealed a statistically significant relationship between church governance and leadership systems and social degradation ( $\beta = .315$ ,  $t(298) = 7.872$ ,  $p < .001$ ). Since the p-value was below the .05 threshold, the null hypothesis was rejected. These findings suggest that church governance and leadership structures play a meaningful role in shaping the levels of social degradation within Kenyan society.

### Hypothesis 2: Financial and Resource Management Systems

The second hypothesis examined whether financial and resource management practices within churches have an impact on social degradation.

- Null Hypothesis ( $H_{02}$ ): There is no statistically significant relationship between Church resource management systems and social degradation in Kenya.
- Alternative Hypothesis ( $H_2$ ): There is a statistically significant relationship between Church resource management systems and social degradation in Kenya.

The analysis showed a strong and significant relationship between Church resource management systems and social degradation ( $\beta = .675$ ,  $t(298) = 21.846$ ,  $p < .001$ ). Given the high level of significance, the null hypothesis was rejected. This implies that how churches manage their financial and physical resources has a substantial effect on the state of social degradation in the country.

### Hypothesis 3: Moral and Ethical Standards

The third hypothesis explored whether the moral and ethical standards upheld by churches influence social degradation.

- Null Hypothesis ( $H_{03}$ ): There is no statistically significant relationship between Church moral and ethical standards and social degradation in Kenya.
- Alternative Hypothesis ( $H_3$ ): There is a statistically significant relationship between Church moral and ethical standards and social degradation in Kenya.

The results confirmed a significant positive effect of Church moral and ethical standards on social degradation ( $\beta = .621$ ,  $t(298) = 20.930$ ,  $p < .001$ ). With a p-value well below the significance level of .05, the null hypothesis was rejected. These findings underscore the importance of ethical integrity within church institutions in mitigating or contributing to social degradation.

#### Hypothesis 4: Strategic Planning Systems

The fourth hypothesis assessed the role of strategic planning systems in influencing social degradation.

- Null Hypothesis ( $H_{04}$ ): There is no statistically significant relationship between strategic planning systems and social degradation in Kenya.
- Alternative Hypothesis ( $H_4$ ): There is a statistically significant relationship between strategic planning systems and social degradation in Kenya.

Regression analysis revealed a statistically significant relationship between strategic planning systems and social degradation ( $\beta = .155$ ,  $t(298) = 3.534$ ,  $p < .001$ ). The null hypothesis was therefore rejected. This indicates that the presence or absence of clear, forward-thinking strategies within church systems contributes meaningfully to the levels of social degradation observed.

#### Hypothesis 5: Mediating Role of Organizational Culture

The fifth and final hypothesis investigated whether organizational culture mediates the relationship between church management systems and social degradation.

- Null Hypothesis ( $H_{05}$ ): There is no significant mediating effect of organizational culture on the relationship between church management systems and social degradation.
- Alternative Hypothesis ( $H_5$ ): There is a significant mediating effect of organizational culture on the relationship between church management systems and social degradation.

The findings indicated that organizational culture plays a partial mediating role. In the first regression model, organizational culture alone significantly predicted social degradation ( $\beta = .619$ ,  $p < .001$ ). When both church management systems and organizational culture were included in the second model, the effect of organizational culture dropped to  $\beta = .157$  ( $p = .006$ ), while church management systems remained significant ( $\beta = .629$ ,  $p < .001$ ). Since the relationship between church management systems and social degradation remained statistically significant even after accounting for organizational culture, full mediation was not supported. As a result, the null hypothesis was rejected, confirming that organizational culture partially mediates the influence of church management systems on social degradation in Kenya.

## 7. Conclusion

The study found a significant relationship between poor governance systems and social degradation. The study established a statistically significant relationship between governance and

leadership systems and social degradation. Poor governance practices in churches, characterized by autocratic leadership, absence of accountability, and centralized decision-making, have contributed to declining ethical values, reduced congregational engagement, and overall social deterioration. Additionally, the study identified a strong correlation between resource management systems and social degradation. Many churches in Kenya operate without proper budgeting, auditing, or reporting mechanisms. This study further found that the erosion of ethical standards within churches contributes to social degradation. Ethical and moral failures within churches were significantly linked to social degradation. Finally, the study results revealed a significant relationship between lack of strategic planning systems and social degradation.

## **8. Recommendations**

To strengthen the church's role as a moral compass in Kenya, reforms in management systems must emphasize transparency, accountability, and inclusiveness. Weak oversight has enabled corruption and misuse of resources, but clear governance structures, financial audits, and participatory decision-making can restore trust and model good governance. Churches should also foster a values-based organizational culture grounded in integrity, justice, compassion, and service, while discouraging harmful practices such as nepotism and materialism. Leadership development and continuous training are key to embedding these values.

Beyond internal reforms, churches must act as proactive agents of social change by addressing issues such as gender-based violence, poverty, substance abuse, and political manipulation through partnerships with government, civil society, and educational institutions. Finally, regulatory bodies like the Registrar of Societies should enforce compliance with ethical and legal standards to curb rogue churches, ensuring that religious organizations remain credible forces for social transformation rather than contributors to moral decline.



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