

AFRICA INTERNATIONAL UNIVERSITY

**THE EFFECTS OF INTEGRITY ON PASTORS' PERFORMANCE WITHIN
THE EVANGELICAL CHURCHES OF KENYA: A CASE STUDY OF
AFRICA GOSPEL CHURCH- BOMET REGION
IN BOMET COUNTY**

**BY
KOSKEY WILLY**

A Thesis submitted to the University in partial fulfilment
of the requirements for the degree of Master of
Arts in Organizational leadership

Approved:

Supervisor:

Dr. Godfrey T. Mwamba, PhD

External Examiner:

Prof. Paul Katuse

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STUDENT DECLARATION

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I declare that this is my original work and has not been submitted to any
other College or University for Academic Credit

The views presented herein are not necessarily those of Africa International
University or Examiners

(Signed): _____

Koskey Willy

July, 2017

ABSTRACT

The purpose of this study was to examine the effects of integrity on pastors' performance within the evangelical churches of Kenya. The case research is a case study of Africa Gospel church- Bomet Region in Bomet County. The research design used a descriptive survey in preliminary and exploratory studies in order to summarize, present and interpret information in order to arrive at a logical conclusion of the findings. The target population was 400 pastors in Bomet County and a sample of 40 of them of the total population was used. The preferred instrument for data collection was questionnaire (open and closed ended) for quantitative data. Data was analyzed and interpreted using Statistical Package for Social Sciences (SPSS). Descriptive statistics like means, percentages and standard deviations was used. Data was presented using figures and distribution tables. The study found that integrity affects pastors' performance especially in their role in discipleship, preaching, teaching, evangelism, mission ministry and servant leadership. It was also found that pastors in the Africa Gospel Church perform well in preaching and that preaching forms the basis of pastors' integrity and effective performance in church. Teaching based on God's word was emphasized by the pastors and was one of their effective duties in the church. It was also found that pastors were entrusted with imparting the knowledge of God among the subjects and therefore, their subjects rely fully on the pastors' teachings and preaching. Therefore, it was the responsibility of the pastor to gather his/her flock together to the saving knowledge of Christ and constantly ensure that their faith in Christ was always strong and the people could only trust his or her words if he/she upholds high level of integrity with performance in the church. The study therefore concluded that leadership and integrity among the pastors were also reflected in their behaviors and character and that effective preaching, evangelism and offering servant leadership that reflect the teachings of God was anchored on high integrity not only among the pastors but in the general church leadership. The study therefore recommends that evangelical churches should put management system in place that will address the issue of performance with integrity specifically in the areas of discipleship, preaching, teaching, evangelism, mission and servant leadership. This will enable the pastors to perform well on their jobs effectively. To strengthen the system of performance, evangelical churches need to provide participatory/ servant leadership environment where-by pastors and their leaders will set goals/target in terms of discipleship, preaching, teaching, evangelism, mission and servant leadership. This will enable pastors to work scientifically in order to have planned spiritual growth, transformation, Biblical knowledge, numerical growth, spreading the gospel cross-culturally and humility. To reinforce this, reward system should be part of management performance system whereby pastors who perform their jobs well with high level of integrity are given promotion, salary increment and acknowledgement. There is need to have a mentoring program for new pastors where they can share sermon thoughts, seek guidance and receive encouragement from seasoned pastors. New pastors in the field need mentors to guide them well so as to perform well in their duties with high level of integrity

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TABLE OF CONTENTS

ABSTRACT	iv
ACKNOWLEDGEMENTS	vi
LIST OF TABLES	x
ABBREVIATIONS	xii
CHAPTER ONE	1
INTRODUCTION AND BACKGROUND OF THE STUDY	1
1.1 Introduction and Background to the Study.....	1
1.2 Statement of the Problem	3
1.3 Global Perspective on Effects of Integrity on Pastors’ Performance	3
1.4 Local Scenario on Effects of Integrity on Pastors’ Performance	5
1.5 Purpose Statement	7
1.6 General Objectives	7
1.7 Specific Objectives of the Study	7
1.8 Research Questions	7
1.9 Rationale for the Study.....	8
1.10 Scope of the Study.....	8
1.11 Limitation of the Study.....	8
1.12 Assumption of the Study	9
CHAPTER TWO	10
LITERATURE REVIEW	10
2.1 Introduction	10
2.2 Theoretical Review.....	10
2.2.1 <i>Spiritual Leadership Theory</i>	10
2.2.2 <i>Performance Management System in Relation to Pastoral Ministry</i>	12
2.3 Critique Of Existing Literature.....	13
2.3.1 <i>Pastors’ Integrity Performance On Discipleship.</i>	13
2.3.2 <i>Pastors’ Integrity Performance on Preaching</i>	17
2.3.3. <i>Pastor’s Integrity Performance on Teaching</i>	19

2.3.4 <i>Pastors' Integrity Performance on Evangelism.</i>	20
2.3.5 <i>Pastor's Integrity Performance on Mission.</i>	22
2.3.6 <i>Pastor's Integrity Performance on Servant Leadership.</i>	24
2.4. Research Gap.....	27
2.5 Conceptual Framework	27
CHAPTER THREE.....	30
METHODOLOGY	30
3.1 Introduction	30
3.2 Research Design	30
3.3 Research Site	30
3.4 Target Population	31
3.5 Sample Size	31
3.6 Data Collection Method	31
3.6.1 <i>Secondary Sources</i>	31
3.6.2 <i>Primary Sources</i>	31
3.7 Data Collection Instrument and Procedure	32
3.7.1 <i>Questionnaires</i>	32
3.7.2 <i>Research Assistant</i>	32
3.8 Data Analysis and Presentation	32
3.9 Ethical Issues	32
CHAPTER FOUR.....	34
DATA ANALYSIS, PRESENTATION AND INTERPRETATION	34
4.1 Introduction	34
4.2 Demographic Information of The respondents	35
4.2.1 <i>Occupation</i>	35
4.2.2 <i>Respondents' Years worked in Church</i>	36
4.2.3 <i>Respondents' Level of Education</i>	36
4.2.4 <i>Respondents Gender</i>	37
4.2.5. <i>Respondents Age</i>	37
4.2.6 <i>Respondents Marital Status as Follows;</i>	38
4.3 Findings based on Objectives.....	38
4.3.1 <i>Importance of Integrity on Pastor's Performance</i>	39
4.3.2 <i>Integrity and Pastor's Performance on Discipleship</i>	41

4.3.3 <i>Effect of Integrity on Pastor’s Performance in Preaching</i>	42
4.3.4 <i>Effect of Integrity on Pastor’s Performance in Teaching</i>	43
4.3.5 <i>Integrity and Pastor’s Performance in Evangelism</i>	44
4.3.6 <i>Integrity and Pastor’s Performance in Mission Ministry</i>	46
4.3.7 <i>Integrity and Servant Leadership</i>	48
4.4 Summary of the Major Findings	49
CHAPTER FIVE	53
DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS	53
5.1 Introduction	53
5.2 Study Discussions.....	53
5.3 Study Conclusions	59
5.4 Study Recommendations	62
5.5 Recommendations for Further Research	63
REFERENCE	65
Appendix I: Questionnaire Cover Letter	69
Appendix II: Questionnaire for pastors and church members	70
Questionnaire	71
Appendix III: List of Councils (Africa Gospel Church)	75

LIST OF TABLES

TABLES.....	Page
4.1 Response on Occupation.....	35
4.2 Years of Experience	36
4.3 Response by Age.....	37
4.4 Respondents marital status.....	38
4.5 Integrity and pastor's performance.....	39
4.6 Pastor's performance in preaching.....	41
4.8 Integrity and Teaching of the word of God	43
4.9 Integrity and evangelism.....	45
4.10 Mission ministry	46
4.11 Integrity and servant leadership	48

List of Figures

FIGURES.....	Page
4.0: Conceptual Framework	33
4.1: Respondents Level of Education	36
4.2: Gender of the Respondents.....	37

ABBREVIATIONS

AGC- Africa Gospel Church

AIU- Africa International University

BCPF- Bomet County Pastors Fellowship

RCC- Region Church Council

SP- Senior Pastor

SPSS- Statistical Package for Social Sciences

WGM – World Gospel Mission

CHAPTER ONE

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 Introduction and Background to the Study

This chapter contains the background, statement of the problem, objectives, research questions, purpose, assumptions, rationale and scope of the proposed study.

Leaders have a big task to accomplish and a high price to pay for them to make influence that brings forth results. The call to leadership position is a prerogative work of God. He calls out pastors to stand on His behalf in the church and He expects them to lead as per the standards laid down in the holy Bible. In his book; “Leading Beyond the Second Chair”, Yeo says;

“Christian leadership is never determined by one’s credibility or credentials-or who we think we are.....it is not about one’s status or stature (who others think we are) but about substance (who God thinks and say we are). That is the ultimate “staff appraisal” Christian leaders must conduct with themselves every day, or else they may risk succumbing to anxiety or pride about their perceived abilities. Godly leadership must always be God-centered and others centered, never self centered. Regardless of the leadership roles that God has bestowed upon us – be it leading from the first chair or even the last chair – to be leading at all is a God- given privilege that needs to be cherished and guarded” (Yeo, 2012).

Tony in the statement highlighted above, is describing leadership played with ultimate consideration of integrity. This is leading with Godliness without compromising to any set of worldliness. Macarthur says that “church history is full of people who refused to compromise the biblical standards. As he stood before the Diet of Worms and was ordered to recant his writings or lose his life, Martin Luther did not deny Christ. Hugh Latimer and Nicholas Ridley, two English Reformers, were

both burned at the stake for their faith in Christ. Those men are representatives of the people who can't be bought; no price will cause them to sell out" (MacArthur, 1997). It is from this backdrop that the researcher is writing about integrity with a view to challenging pastors in pastoral ministry to pursue it and mirror the very image of Christ Jesus in their leadership. There should be no compromise of whatever nature in Christian leadership. If integrity is not compromised in church, then the world will be turned upside down for Jesus and many souls will be won for the heavenly Kingdom.

Africa Gospel church traces its roots to the work of the World Gospel Missionaries in 1932. The church was registered in 1961 as an autonomous entity and has grown to about 1700 local church spreading across different parts of the republic of Kenya. Africa Gospel Church has a remarkable growth in both urban and rural areas. The church has done well in sending its own missionaries to remote areas and unreached tribes in Kenya, Uganda, Tanzania and Sudan. The church is a sponsor to a number of institutions in Kenya. These include Kenya Highlands Evangelical University, Tenwek Hospital, Tenwek School of Health Sciences, Africa Gospel Church- Baby Centre, Kaboson Pastors School, Olderkesi Training Institute, 105 high schools, 400 primary schools among other ministries and community development projects. Through these institutions, AGC has had a strong emphasis on holistic approach to ministry and well trained leadership.

In December 2012, AGC launched Strategic Plan for 2013-2017 which serves as a tool that guides the church in the next five years. The Strategic Plan identifies Vision, Mission Values and the area of strategic focus, strategic objectives and the goals to achieve the objectives. Among the core values in the strategic plan is integrity (AGC Strategic Plan, 2012). The church emphasizes on holiness which can be used

interchangeably with integrity which was earlier said by Tony that it is how God thinks about who we are. As a matter of fact, Christian leaders should image the very image of God in their leadership.

1.2 Statement of the Problem

The church of Jesus across the world and particularly in Kenya faces quite a number of challenges including persecution, leadership, financial, moral decay etc. The church has witnessed the price of compromise on matters of integrity. MacArthur outlines these compromises as follows:

“People say they believe the Bible, yet attend churches where the Bible isn’t taught. People agree that sin must be punished, but not of those sins are committed by their children. People oppose dishonesty and corruption until they must confront their bosses and risk losing their jobs. People maintain high moral standards until their lusts are kindled by unscriptural relationship. People are honest until a little dishonesty will save them money. People hold a conviction until it is challenged by someone they admire.” (MacArthur, 1997)

Many authors have written books on integrity. The subject is not exhaustive yet. The results and findings of this study will generate new insights to enrich the existing literature on integrity and its effects on pastors’ performance in pastoral ministry.

1.3 Global Perspective on Effects of Integrity on Pastors’ Performance

Integrity is an essential quality in all walks of life. It is especially an important ingredient in Christian ministry. The combination of character and integrity are the most powerful tools to use in the exercise of delegated authority. The following statement from a global scene explains the power and influence of integrity in relation to performance;

“World history cries out with horrific stories when character and integrity are absent. Millions have lost their lives over the centuries thanks to unscrupulous leaders. Thank God for his church where peace reigns and where leaders demonstrate leadership integrity that should be the envy of the world. Like a

light in the darkness Christian leadership points the way to the correct use of power for the world.” (Clay, 2015)

From the above argument, it should be understood that the church leadership must be exercised with decorum. This can only be done when leaders serve with utmost integrity. This in the long run causes positive effects on performance. It is further argued that;

“Probably one of the biggest problems with the use of power is that many Christian leaders have not considered their power motif or level of integrity, and many have held back from the process of personal growth that leads to inner security and peace. When Jesus said ‘*Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid*’ (John 14:27) he was speaking of a deep-rooted, heart–mind dynamic that is the envy of the world. Leaders’ often work out their role with an insecurity that impedes their proper and effective use of power and authority, and colours their leadership. If we can sort out a disintegrated belief system, then leadership from the place of peace will flourish. We can preach ‘peace’, but living with it is harder to do. Our belief systems and lifestyles need to become an integrated whole.” (Clay, 2015)

For any leader across the world to lead without compromising integrity, he/she must find identity in Christ. The standards of integrity across the globe and more so in the evangelical churches are one and the same. No more no less. This is the only way the church of God across the world can be equipped for the glory of God. When church leaders fail in their performance in relation to integrity, it brings a big disgrace to them and the church. Church leaders who perform well in integrity have influence in building others to follow God and the community too builds trust in them. They use their position to bless the church and make people mature in following God. This promotes a life of integrity not only for the church members but leadership in general. In essence, this is what makes the church the light and salt of the world. Ryan Hamm says;

“Christians are called to the highest of ideals. We believe things like "death to self" and "the last shall be first," but we grapple and struggle almost constantly

with living lives of integrity. Unfortunately, there are countless examples of Christian leaders who suffered great falls where it was made clear that their private lives look *vastly* different from the carefully curated lives they lived in front of their audiences.” (Hamm, 2013)

Hamm is bringing a profound message home. Christian leaders are called to die to themselves in order to lead a life of integrity.

1.4 Local Scenario on Effects of Integrity on Pastors’ Performance

Kenyans recently witnessed the appointment of former Anglican Church Arch Bishop Dr. Eliud Wabukala as the Chairperson of Ethics and Anti Corruption Commission. This Commission has had numerous challenges in dealing with corruption in Kenya. Kenyans have high expectations on Rev. Wabukala to fight the graft due to the fact that he is a church minister who cannot condone the vice. His performance in this particular office will speak more about the church.

“Ethical success or failure can make or break a pastor’s ministry” This is a true statement from Evangelical Code of Pastors June 2012. This code of ethics encourages pastors to pursue integrity, be trustworthy, seek purity, embrace accountability and facilitate fairness in their pastoral duty performance. Gamma says that;

“The power, longevity and effectiveness of a church lies in large part on the leadership of its pastor(s). It shouldn't be about his or her administrative skills or ability to jump at every whim a member of the congregation brings forward. It should be about the spiritual life and leadership of the pastor. This isn't about perfection. It's about relationship with God. As a lay person who is active in the local church and works in a ministry to pastors, my heart delights in a pastor who puts God first and everything else in its proper place. You see, when the pastor's hunger for God is alive and well and being fed I can see it, and I have a role model to follow. When the pastor's life demonstrates the results of intimacy with Christ, I am motivated and encouraged.” (Sturds, 2015)

Gamma from the above quote is addressing integrity in pastoral ministry. A pastor who walks closely with Christ embraces a life of integrity and this results in high performance in his/her ministry.

Some prominent pastors in Kenya who fail to uphold integrity have attracted media reports. Good case scenario of Pastor Kanyari who stole money “wisely” in the name of Malachi 3:10, brought disgrace to the church. This man encouraged his congregants and members to send money via MPesa to his phone. He was specific that the money send should be Ksh 310 or should be inclusive of that number e.g Ksh 1, 310 to conform to Biblical Prophecy of Malachi 3:10. Biblical hermeneutics does not conform to this support this conman-ship. The following statement speaks well of this fact. “But shortly, Kanyari was caught playing games and performing fake miracles for money. The form two dropout who took the title 'Dr' because it sounded cool is now embroiled in a tussle with the Kenya Revenue Authority over tens of millions in unpaid taxes. Kanyari recently completed erecting a Sh50 million home along Kangundo Road” (Nairobi Reporter 2016, 11.)

Another good example is Bishop Nganga of Neno Evangelism whose character and life has been wanting. This man has been accused of causing an accident under the influence of alcohol that resulted in the death of one person. He has also been accused of sexual immorality among many other wrong doings. Nairobi Reporter further says that Apostle James Ng'ang'a of Neno Evangelism walks around with a gun and has in the “past been accused of partaking frothy stuff” (Nairobi Reporter 2016, 11)

The above two case scenarios bring forth a life of disgrace as far as integrity is concerned. Hamm earlier said that Christians are called to a high life of ideals. This is indeed far from the reality of pursuing life of integrity.

1.5 Purpose Statement

The purpose of the study was to examine the effects of integrity on pastors' performance in pastoral ministry within the evangelical churches of Kenya with a view to make recommendations for further improvement as per the findings.

1.6 General Objectives

To establish the effects of integrity on pastors performance in pastoral ministry within the evangelical churches in Bomet County.

1.7 Specific Objectives of the Study

1. To evaluate the effects of integrity on discipleship on pastor's performance.
2. To examine the effects of integrity in preaching on pastor's performance.
3. To assess the effects of integrity on teaching on pastor's performance.
4. To establish the effects of integrity on evangelism on pastor's performance.
5. To determine the effects of integrity on mission on pastor's performance.
6. To evaluate the effects of integrity on servant leadership on pastor's performance.

1.8 Research Questions

1. What magnitude does the effect of integrity have on pastors' performance within the evangelical churches in Bomet County?
2. What is the effect of pastor's integrity on their performance within the evangelical churches in Bomet County?
3. What are the areas in which pastors are involve in affects their integrity on performance positively and negatively within the evangelical churches in Bomet County?

1.9 Rationale for the Study

This study is significant in that it will provide useful information to pastors within the evangelical churches in Bomet County to improve in areas that will be found to be weak as supported by data analysis from the study. It will also help pastors to uphold integrity as they serve God in their calling and stand for the truth based on God's word. God's word gives leaders the solid roots to be grounded for life and ministry, and strengthens the wings of leaders to fly even further on matters relating to performance.

1.10 Scope of the Study

The proposed study was carried out in AGC, Kenya. The church has five levels of leadership structure namely: Central Church which is the head office, Regional level which comprise of approximately 100- 600 local churches, Area level which comprises about 30-60 local churches, District level which is made of 5 to 10 local churches and finally the local churches (AGC, Constitution 2012). The researcher obtained information from Central Church representative in Nairobi and Regional chair and local pastors in Bomet County.

1.11 Limitation of the Study

The researcher is likely to encounter a number of limitations which can be an impediment to the answering of research questions and achieving objectives. These limitations include: the respondents may not have time to fill in questionnaires. To overcome this challenge, the researcher's assistants carried out field editing and request respondents to fill in missing information.

The respondents may view the researcher as encroaching into their privacy and some may not be willing to give out classified information. To overcome this challenge

therefore, the researcher sought permission from the church head office to be granted authority to conduct the research purely on an academic fulfillment.

1.12 Assumption of the Study

The researcher made the following assumptions in the study;

1. That the effects of integrity on pastors' performance have not been addressed well within AGC, Kenya.
2. That the respondents to the questionnaire responded positively, answered questions honestly and returned questionnaires.
3. That the researcher was granted permission at the Central office of Africa Gospel Church to carry out this study in Bomet County.
4. That the primary data collected was reliable and representative to carry out effective data analysis and findings.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Literature review is “the selection of available documents both published and unpublished on the topic which contain information, ideas, data and evidence written from a particular stand point to fulfill certain aims or express certain views on the nature of the topic and how it is to be investigated and the effective evaluation of these documents in relation to research being proposed” (Hart, 2006)

Chapter two in this case present information in the areas under the following headings- Pastors’ integrity performance to discipleship, pastors’ integrity performance to preaching, pastor’s integrity performance to teaching, pastor’s integrity performance to evangelism, pastor’s integrity performance to mission and pastor’s integrity performance to servant leadership.

2.2 Theoretical Review

This study is based on the spiritual leadership theory by Fry (2003) and performance management system.

2.2.1 Spiritual Leadership Theory

Fry (2003) defines spiritual leadership as the values, attitudes, and behaviors necessary to intrinsically motivate one self and others so that they have a sense of spiritual survival through calling and membership. In this article, spiritual leadership is treated more as an observable phenomenon occurring when a

person in a leadership position embodies spiritual values such as integrity, honesty, and humility, creating the self as an example of someone who can be trusted, relied upon, and admired. Spiritual leadership is also demonstrated through behavior, whether in individual reflective practice or in the ethical, compassionate, and respectful treatment of others. Spiritual individuals are perhaps more likely to demonstrate spiritual leadership, but a person does not have to be spiritual or religious to provide spiritual leadership.

Fry (2003) refers to the two essential dimensions of spiritual leadership as calling and membership. Fry (2003) describes the sense of calling as the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life. Here, calling is defined as a response to a call—an expressed need coming from within or from a Higher Power. The response may take the form of service to an ideal or service to God, and may only indirectly involve others. In this way, an athlete, artist, or monk may feel that their work is a true calling, and their work may provide leadership in their field, but it may not involve obvious or direct service to others.

The individual dimension of spiritual leadership as defined in this paper includes not only the leader's motivation but individual moral character as well. In addition, it encompasses the individual's relationship to the self and/or a Higher Power or God as demonstrated in personal reflective practice.

Fry's description of the more collective dimension of membership involves establishing a social/ organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and [feeling] understood

and appreciated (Fry, 695). Similarly, the interpretation of the collective dimension of spiritual leadership in this paper relates to how the leader treats others, manifesting his or her inner convictions in outer behavior.

As the pastors are called to pastoral duty, they are expected to provide leadership based on honesty and integrity thus developing a mission based on hope and faith to the members of congregation. Based on this study, integrity in a pastor is visible in his discipleship, teaching, preaching, mission ministry evangelism and servant leadership. Through these characteristics, the members of the congregation develop a sense of belonging or membership to the church.

2.2.2 Performance Management System in Relation to Pastoral Ministry

For the sake of this research, the author of this paper proposed to use “Performance Management System” applicable to non- profit organization to evaluate performance based on integrity on pastors.

Performance Management as defined by Hatry (2014) “is the practice of public service managers using performance data to help them make decisions so as to continually improve services to the customers”.

Many organizations measure performance in terms of profit making. However, non-profit making organizations in this case the church, measures performance “on the quality of relationships and the interactions of individuals traditional types of evaluation are often characterized as not fitting non-profit specific needs” (Hatry, 2014)

Performance Management System will therefore will be employed here. “While performance measurement data has historically focused on outcome, the concept of performance can be defined broadly to encompass a variety of areas as Wholey (1996) suggests, including “economy, efficiency, effectiveness, cost effectiveness or equity” among other areas.

A greater look shall be looked into in this research on how a pastor of integrity performs in relation to discipleship, preaching, teaching, evangelism, mission and servant leadership.

2.3 Critique Of Existing Literature

2.3.1 Pastors’ Integrity Performance On Discipleship.

Kirui 1998 while quoting John Maxwell and David O’ Leary said the following about integrity;

“The *Oxford American Dictionary* defines integrity as “wholeness, entirety.” John Maxwell said when a leader has integrity, his words and deeds match up. He is the same person no matter where he is or who he is with.....“Jesus did not have divided loyalties and therefore had nothing to hide or fear. He sought at all times to do the will of the Father and His words matched up with His deeds”. (Kirui, 1998)

David O’Leary captured the essence of Christ’s character. He said integrity is “Truth, Inside and Out.” He saw the relationship between integrity and ministry as follows:

“Ministry rests on a relationship with people to whom we bring the Word and integrity is the foundation of a good relationship”. The characteristic of integrity is demonstrated by today’s church leader in two ways. First, *he or she ought to maintain consistency at home as well as at church.* Maxwell zeroed in on this necessity saying, “When integrity is the referee, we will be consistent; our beliefs will be mirrored by our conduct.” A good test for integrity is consistency: When a leader has consistency, there is no discrepancy between what a leader appears to be and what his or her family knows he is, whether in times of prosperity or adversity.” (Kirui, 1998)

The author of this paper is in agreement with Kirui in the quote above. Integrity is what defines a pastor in both public and private life when no one is watching him/her. In pastoral ministry, a pastor should perform well his/her duties in both public and private life. A pastor who exhibits a high level of integrity results in a high level of his/her job performance. Similarly, a pastor who demonstrates a low level of integrity results in a low level of work performance. God calls a pastor to perform his/her duties in pastoral ministry with a high level of integrity.

Integrity is further defined in the following statement learned from Africa International University;

“The state of being complete and unified, integrity is not what we do so much as who we are, a person of integrity is one who has established a system of values against which all of life is judged” (Africa International University Notes, 2016).

In this study, integrity shall be looked at all aspectst of pastors’ life entailing calling and his/her ministry performance.

Engstron and Larson co authors of the book “Integrity” wrote;-

“In the original Hebrew, thom signifies “whole” and “complete,” thus it is translated as “integrity.” But in plural, *thummim* refers to part of the ceremonial accouterments worn by the High Priest and him alone.....What does *thummim* have to do with integrity? A the plural of thom, this objects suggests the perfections of *integrities* required to stand before God and discern His will. No High Priest could enter the Holy of Holies without his heart being covered by “perfections” (integrity). God wanted His priests to understand integrity. He also wants every Christian to be protected with the “breast-plate of righteousness” and a spiritual thummin as well (Eph. 6:14).” (Engstrom and Larson, 1997)

From the above concept of integrity, it is understood that pastors are to perform their duties with decorum befitting them set out and followed from the Bible. A pastor is a priest of the day and should conduct his/her business with the highest level of integrity.

Kouzes and Posner (2003) put it in this version; “Credible leaders set the example for others; they are willing to hold themselves to the same set of standards as others. Credible leaders go first. They truly walk the talk”. This is integrity. Without credibility there is no integrity.

Chapter 6 of the Kenyan Constitution paraphrased here on state officers says that he/she should render public service solely on the public interest demonstrated by honesty, declaration of any public interest that cannot bring conflict on the job, accountability, discipline and commitment service to the people.

As the secular world pursue integrity based on the constitution of the land, the pastor should do an exemplary job on integrity because he/she believes in the Holy Bible that speaks volumes of integrity right from Genesis to Revelation. The secular world should learn from the church what it means to pursue and practice integrity and not vice versa.

A pastor is called by God to minister the whole counsel of God and must serve Him with ultimate devotion and obedience. Clowney says

“The calling of God to bear his name has become the calling of Christ to bear his name. His disciples, filled with the Spirit after his resurrection, rejoiced when they were counted worthy to suffer shame for that name. Your calling is the high calling of God in Christ Jesus (Phil. 3:14). You are accepted in God’s beloved son (Eph. 1:6) you are made holy in Christ Jesus, called to be a saint with all that call upon the name of our Lord Jesus Christ in every place (I Cor 1:2)” (Clowney, 1964)

The pastor as far as the argument above is concerned, is called to bear the name of the caller- God and must be filled with the Holy Spirit to do the work of God and carry himself/herself with high standard of the call-integrity.

Discipleship ministry forms the cornerstone of pastor's performance in the church. Without discipleship, church congregants can merely become religious and church goers. The main objective of discipleship is to transform people to image the very image of Christ Jesus. Dr. David Kasali and former principal of Nairobi Evangelical Graduate School of Theology said (paraphrased) that the church in Africa is likened to a lake that is one mile long and an inch deep. This statement carries the idea that the church in Africa lacks discipleship teachings for members to be grounded solidly in God's word. Jim Putman says the following about discipleship;

“Most pastors in the United States long to teach to a huge crowd of excited people on Sunday mornings. Yet many pastor's believe they are making disciples by preaching sermons that teach the congregations what the Bible says. They see discipleship as simply a transfer of knowledge from teacher to student, and the result will be a changed life. What makes this even less effective than a classroom environment is that church is only one time a week for most Christians. According to some assessment, Christians go to church only 1.6 times a month. No wonder most believers don't have a biblical world view.” (Putman 2010, 47-48).

As much as the case above speaks of United States, but it is also a reflection of what is happening across the globe of many churches. The author of this paper agrees with Putman that more needs to be done by pastors in order to improve performance on discipleship ministry. Members of the church should be involved through small groups throughout the week and proper discipleship programs must be put in place for them to grow into Christ-likeness. Small group fellowships in the church are important because members can worship together, minister in the gifts of the Holy Spirit together and go out to minister to the world. When this is done, the pastor's performance in the church is realized.

2.3.2 Pastors' Integrity Performance on Preaching

Apart from divine call that God extends to a pastor, He also calls him/her to be committed to his family. In the order of priority, God calls a pastor to Himself, family, ministry and community. Family begins with marriage. God calls a pastor to be faithful to his/her spouse. This is integrity in the context of marriage and family setting. "A marriage covenant is freely given and accepted consent between a man and a woman to marry each other, and to live in committed love and faithfulness with each other throughout their lives. It is a publicly known commitment, with which goes some publicly accepted accountability" (Atkinson, 1994). What is explained above in simple terms is integrity- nothing more nothing less.

It is interesting today that some of pastors in ministry have left their own spouses and cleaved to the spouse of Jesus- the church. This is lack of integrity in pastoral ministry. What is critical and important in this scenario is the ability of the pastor to strike a balance between his/her family and the church. Jim in his book says;

“{H}usband, as you seek to obey God, pray that He will work His kind of love in you. Plan and carry out ways to show biblical love to your wife and most likely she will respond with great enthusiasm”. He goes on to say “{A}s your heart goes, so goes your family! If your heart isn't right, no child raising system, rules, or gimmicks will ever work. As your heart goes, so goes your parenting” (George, 2002)

The pastor's responsibility is huge in his/her family obligations. He should be a role model in demonstrating love to his wife and also parenting his children. In the absence of these two critical tasks in his life, the pastor loses credibility and integrity, thus fails to be a role model as a pastor. The pastor is called to be a role model in preaching to his/her family and the church.

The pastor in the church is called to preach the word of God. His/her actions should conform to the proclaimed word in the church pulpit. If words and actions do not

match the word of God, then the pastor is so loud that others might not listen. This is losing integrity. Stuart argues that God's work in the world and preaching are intimately linked. He goes on to say "Wherever God is at work preaching flourishes. Wherever preaching is devalued or absent, the cause of God goes through a thin time. The kingdom of God and preaching are like conjoined twins who cannot be separated; they stand or fall together (Olyott, 2005). The pastor therefore should live his/her sermon and be demonstrated in life to image the very image of God's character before delivering it in the pulpit. This is integrity in preaching and must be reflected in his/her family and church.

Piper says "The goal of preaching is to the glory of God in Christ there are two massive obstacles to the attainment of this goal: the righteousness of God and the pride of man what in God is righteousness, in man is sin. This is the very point in Genesis 3-that sin came into the world through a temptation, and the essence of temptation was "you will be like God" (Piper, 1990).

The pastor therefore in his sermon delivery should be aware of pride lest he/she fall into sin when congratulated by his/her congregants that the sermon was delivered well. The pastor should always be reminded that the goal of preaching is to the glory of God and should always point the glory to Him.

Through preaching, the pastor enters into the lives and sufferings of God's people.

Kinlaw says;

"Shared suffering is at the heart of pastoral ministry, as the pastor takes the burdens of his people into his own life and thus helps to alleviate them. He can never liberate his people from their burdens if he is unavailable or impervious to them if a pastor's ministry involves no personal identification with the lives of his parishioners it really isn't Christian ministry in the full sense of that term" (Kinlaw, 1985).

Preaching is a ministry of incarnation into the lives of God's people and the pastor is called to serve with integrity. When people's problems are dealt with through the power of the Holy Spirit, the pastor should not see himself/herself as a miracle worker

but should always be reminded of the fact that God works in the lives of His people to alleviate pain and suffering. When the pastor takes the glory in the workings and miracles of God he/she loses integrity in preaching and performance is drastically affected negatively.

2.3.3. Pastor's Integrity Performance on Teaching.

Teaching is such an integral part of church ministry. There are co-relation between teaching and preaching. In both aspects, they use the same methodology in delivery of a given subject- Introduction, Body and Conclusion. Both teaching and preaching also employ illustration, argumentation and persuasion in both context and content of a lesson at hand.

A teachers is understood from the Greek word “didaskalos” meaning “an instructor” and translated in the English Bible as Doctor and Master” (Ralph 2002, 222). Ralph furthers says that this involves the shepherding and teaching of the church, caring for the spiritual welfare and instructing the congregants in the word of God.

A pastor who teaches sound Biblical doctrines with correct hermeneutical approach to the Bible has his/her members richly grounded in God's word and can't be shaken by cultic and heretical teachings. Ralph says that an effective minister in the church must learn to do several things well- wait on God, study the Bible, keep note book and be cleansed by the Word of God. He/she should also be versed well on four areas of homiletics (science and art of interpreting scripture) - Concept, Composition, Construction and Communication - (Paraphrased Ralph 2002, 140-141). The pastor should not do this ministry of teaching alone. He/she should train other people to help him/her in advancing this teaching ministry in the church and as a result, his/her

performance is achieved when his/her parishioners are solidly grounded in the Word of God.

2.3.4 Pastors' Integrity Performance on Evangelism.

Evangelism is a crucial ministry in the church. This special arm of the church ministry helps the pastor to monitor progress in terms of growth and decline. In church growth three critical components must not be overlooked in pastoral ministry. These are numerical growth brought about by evangelism, spiritual growth- brought about by discipleship and economic growth – brought by both evangelism and discipleship.

Evangelism is simply going out to preach the Word of God to people who have not come to know Jesus Christ at a personal level. A pastor should train men and women to help in carrying out ministry of evangelism in order to improve on performance. A good strategy for the pastor to use to win more souls for the kingdom of God is to train lay men and women to help him/her in evangelism. James Kennedy says “Evangelism is more caught than taught. This often repeated cliché rather accurately describes what is missing in most attempts at teaching laymen to evangelize, and it also describes fairly well the method that Christ used to teach his followers” (Kennedy 1983, 5). Jesus was practical in selecting the 12 disciples and 70 others to help Him to carry out the proclamation of the gospel through evangelism across the world from hitherto to the current situation. The pastor in 21st century should model Christ example in church multiplication of members by having trained people help him/her to carry out this ministry. Ralph says;

“Every believer has a responsibility. The “Great Commission” to go and the “Holy Calling” to witness and serve is every believer’s God’s- given authority to minister. Every believer has three priestly ministries: To minister to the Lord in prayer, praise and worship, To minister to one another in loving relational and spiritual support; and To minister to the world (unbelievers) by healing the physically and emotionally sick, casting out demons and telling

them the good news.....When believers are taught how to fulfill these three ministries, many will assume their God- given privileges and responsibilities and say,here I am send me” (Isaiah 6:8). (Ralph 2002, 118)

The aim and objective of the above argument is all about training of people in the church by the pastor to carry out the work of evangelism.

Not only should the pastor be involved in evangelism, but also doing ministry within and without the confines of the church. He/she should take care of those inside the church through visitation and counseling. When these two components are taken care of by the pastor, performance in pastoral ministry will significantly improve.

Visitation is an essential part of real pastoral ministry. Mills outline twelve reasons why pastors must visit their sheep as follows:

“Every church member needs a visit, Every church member deserves a visit Every church member expects a visit, The more visits a sheep has, the more healthy it will be, A visit makes a sheep a permanent church member, God expects every pastor to visit the sheep, Every sheep needs a repeated visit from the pastor, Every sheep needs visits from other pastors and shepherds, The sin of neglect is the failure to visit, Totally neglecting sheep is the sin of abandonment, Many of the sheep will fall away without visitation, The church will not grow without visitation.” (Dag 2001, 38)

He further says “failure to visit sheep is neglect. In some cases, it is actually abandonment. Do not be surprised when the wrath of God comes upon the shepherd” (Dag, 2001). When pastors fail to visit the sheep they are failing in their integrity performance to one of the critical element in their duties. Mills further argues that visitation is powerful mixture of three forces. These are; visitation is an expression of love, visitation involves the ministry of the word and visitation involves the ministry of prayer. Campbell argues that “{T}he pastor.....as a servant of Christ, equips the members of the body of Christ for their ministry of witness wherever they have been scattered in the society” (Johnson, 1988). Scattered sheep can only be found by the pastor and mentored for ministry through visitation.

Counseling is another critical area in pastoral ministry and the pastor must carry out this task with integrity and intellect in order to perform for the glory of God. In order to succeed in counseling and help the hurting in the church, the pastor should “identify Christian Counselors with whom he can work to develop a comprehensive strategy of incorporating the prayer ministry of the church with professional counseling process. A dialogue between pastors and Christian counselors regarding strategy development is a place to start the issue in the church is given the attention it demands” (Downdle, 2007). When a pastor is involved in counseling, the counseling should be done professionally to avoid himself/herself soiling up the good name and lose integrity. Carrie argues that;

“The establishment of a pastoral care relationship in which care seekers will not be harmed is a basic aspects of care for which care givers are accountable. Accountability involves being responsible for offering care that meets ecclesial, professional and legal standards. Care givers need to be able to account for their decisions and actions by articulating which sources (Scriptures, practices, doctrines, rulings and experiences) and norms, or rules of interpretation, they use to support their actions as caregivers”. (Doehring, 2006).

The above quote speaks of integrity that the pastor is called to adhere to in his/her duty in order to perform well.

2.3.5 Pastor’s Integrity Performance on Mission.

Mission is God’s heart beat for the church. God was the first missionary to come to the world through Jesus Christ to look for lost humanity and to die to save them on the cross. A local church that is not mission minded is barren. Looking for souls is God’s business impressed on every pastor’s heart and it is his/her responsibility to mobilize the church to do the work of missions. Stetzer and Rainer say;

“Racially Reconciled Generationally Rich .Actions steps included: communicate, teach supporting scripture, diversity staffing, diversity board

leadership conduct classed on other cross cultural realities and teach people how to fellowship together.” (Stetzer and Rainer 2010, 46).

What is elaborated here is cross-cultural mission where the church is involved in preaching the gospel across many cultures.

It is interesting to see in Kenya many mainstream churches lead by one ethnic community from top to down. This is worrying and demonstrates clearly that the work of mission has not been effectively done. When mission is done, the reached communities with the gospel of Jesus see themselves as part of the church when they see leaders from their own racial and ethnic backgrounds playing leadership roles in the church. It is only the church that can effectively achieve culture, ethnicity and diversity through mission. Though politics play a crucial role in this aspect, but the divine love from God’s word has far reaching effect in achieving this fundamental unity.

Stetzer and Rainer further argue that “{u}nderstanding context or a missionary mentality is a key component in Transformational Churches. Transformational churches live out the essence of disciple-making in their activities through worship, community and mission” (Stetzer and Rainer 2010, 47)

It is through the work of mission that churches are transformed to embrace all races and communities of the world to worship God their Father and see themselves as brothers and sisters- all created in the image of God. The pastor should be a person with a passion to champion this missionary mentality in order for his/her performance to be realized in the area of his/her jurisdiction.

The vision of Africa Gospel Church is “The Whole Church Taking the Whole Gospel to the Whole World”. This is missionary mentality in its sense- ministering cross-culturally. The following quotes speak well about failure to do well mission work;

“If you are passionate about the people and the community where God has sent you, and if you love them as He does, you will be motivated to know and understand their story. Sadly, Christian leaders are often more in love with the way they do church than they are in love with people in their community” (Stetzer and Rainer 2010, 48-49).

The author of this paper is in agreement with the above quote. This brings performance in mission work among pastors to low key. It is no wonder many churches are experiencing leadership wrangles instead of strategizing on how to do mission and evangelism.

2.3.6 Pastor’s Integrity Performance on Servant Leadership.

Leadership guru Dr. John Maxwell says that things rise and fall because of leadership. Leaders can make or break the organization. “Credible leaders set the example for others; they are willing to hold themselves accountable to the same set of standards as others. Credible leaders go first. They truly walk the talk” (Kouzes and Posner). This is a fundamental concept that the pastor should uphold in ministry if he/she needs to succeed in the management of the church. Credibility/ integrity is the key. He/she should be the role model in every sphere of life. While talking about former Harvard university professor, Dr. Harry Levinson Barber;

“in his excellent assessment of business structures entitled *Organizational Diagnosis*, stated that it is imperative for executives to take an extensive, introspective look at their company’s history and past goals if they are to make sound management decisions that will prevent corporate decline in the future” (Barber, 1982).

The pastor called by God to serve the people should not fail in his/her duty but rather maintain the highest level of integrity. He/she needs to be acquainted with

management skills relevant to run the church and on the other hand pursue godliness-integrity. This should be based on servant leadership.

When handling church finances, the pastor should demonstrate integrity of the highest standard in order not to soil his/her hands with mud and lose credibility. Let's be honest with ourselves, integrity is our issue too. Let us not point fingers at corporate leaders who gave in to the economic pressures and sacrificed some of their ethical principles to make the business look more profitable than it was. That is why Paul encouraged his young protégé Timothy to —Be diligent in these matters... so that everyone may see your progress (1.Tim 4:15). Timothy was young and un-experienced but he could be a leader. God enabled and called him for this leadership position. It was not required that he was already perfect in all aspects, but what followers wanted to see was the progress he was making. Followers have the right to expect that their leaders are growing and progressing in their own spiritual pilgrimage in order to exercise servant leadership. Wolfgang argues that;

“We want to tell you upfront what integrity is not: “It is not living a sinless life. It doesn't mean you won't make mistakes. It is not even a sure way to physical and spiritual success. It has nothing to do with perfectionism. Integrity is first and foremost the character of God. We want to grow with you and help facilitate your own growth in the image and likeness of Christ” (Riedne, 2004).

The researcher is in agreement with Wolfgang above in stating that the pastor should model the very character of God in matters relating to leadership. The character of God as explained here is servant leadership.

One of the ways a pastor can work effectively in church management is to capitalize on strengths on the people he/she works with either on top or below him/her. His or her relationships with people should be good in order to work effectively as an executive in pastoral ministry. Drucker argues that:

“The effective executive makes strength productive. He knows that one cannot build on weakness. To achieve results, one has to use all the available strengths—the strengths of associates, the strengths of the superior, and one’s own strengths. These strengths are the true opportunities. To make strength productive is the unique purpose of organization. It cannot, of course, overcome the weaknesses with which each of us is abundantly endowed. But it can make them irrelevant. Its task is to use the strength of each man as a building block for joint performance” (Drucker, 2002).

This is exactly what servant leadership is all about! It should be noted that God’s standard of choosing servant leaders are contrary to our own. Ralph says that God uses the weak, He chooses certain leaders to accomplish certain specific tasks like the way He chose Paul, He also turns the weakness of servant leaders to strength and that He uses those who learn to wait on Him. Servant leadership therefore is not all about weakness but meekness in serving God and humanity reflected in the total sphere of leadership.

Pastors should model Jesus in Kenosis theory of Philippians chapter 2:1-9 in exercising servant leadership.

“**1** Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. **3** Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, **4** not looking to your own interests but each of you to the interests of the others. **5** In your relationships with one another, have the same mindset as Christ Jesus: **6** Who, being in very nature God, did not consider equality with God something to be used to his own advantage; **7** rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. **8** And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! **9** Therefore God exalted him to the highest place and gave him the name that is above every name” (New International Version, 2012)

The above scripture should be seen in the lives of pastors in order to embrace servant leadership and therefore manifest performance in relation to integrity. They should not be the bosses and load it over the congregation but rather serve as Christ served. Pastoral duty is more of a towel ministry than being a boss! Jesus wiped the disciple’s feet, pastors likewise should serve with humility.

2.4. Research Gap

Pastor's performance within the Evangelical Churches in Bomet County is a big concern. Even though several research has been done on the same, none has been specifically related to the effects of integrity on pastor's performance. As per the objectives of the researcher, the researcher will come out with the effects of discipleship, preaching, teaching, evangelism, mission and servant leadership on pastor's performance. By conducting the research within AGC in Bomet County on effects of integrity on pastor's performance, objectives and questions can hopefully contribute towards filling the gaps.

2.5 Conceptual Framework

Conceptual framework is "the theoretical assumptions, principles and rules that holds together ideas comprising a broad concept" (Business dictionary.com) It is a representative of the main concepts or variables and their presumed relationship with each other and usually shown as a diagram (Kothari, 2004)

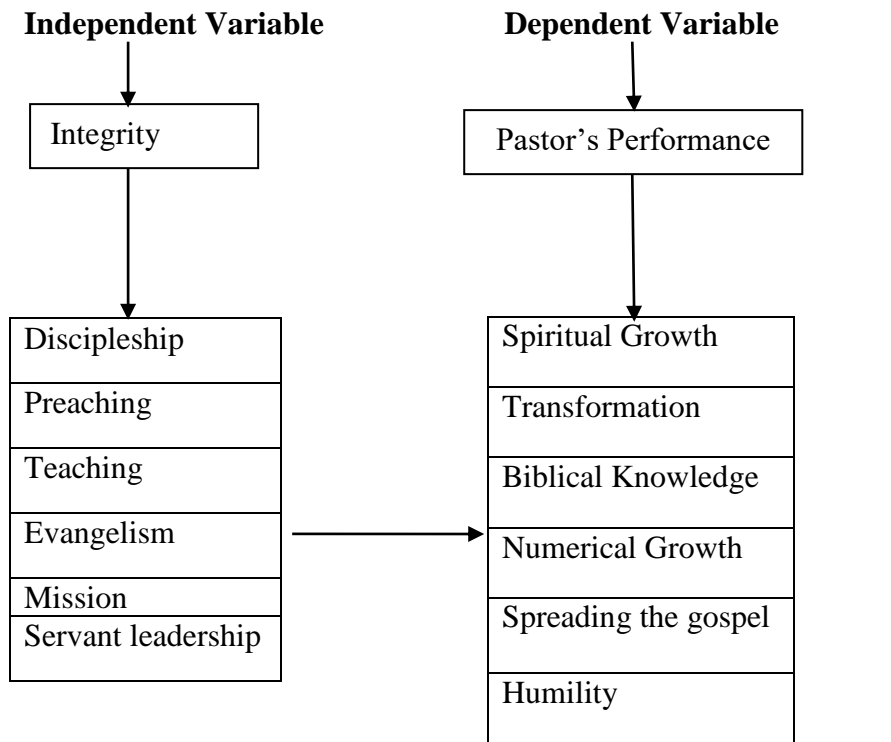


Figure 4.0 . Conceptual frame

work

Source: Author 2017

According to (source 2017), integrity influences pastor's performance on discipleship, preaching, teaching, evangelism, mission and servant leadership in the church.

Discipleship will lead to spiritual growth of members in the church. Preaching which is the major activity in the church will lead to live transformation of members. Teaching will make members to be grounded in God's word and as result make them know more about the Bible. Evangelism will lead to numerical growth of the new members. Mission will lead to the spread of the gospel cross- culturally and servant leadership will lead to humility of both the pastor and the members.

The task of the pastor is to edify believers through preaching and teaching. Exercise compassion through evangelism and mission and exercise discipleship through servant leadership.

A pastor full of integrity will serve God and the congregation wholeheartedly through evangelism and mission and exercise discipleship through servant leadership.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

“Research methodology is designed before conducting a research because the methodology describes the procedures to be followed in conducting a study” (Mugenda and Mugenda, 2003) It also presents a “systematic way of solving a research problem” (Kothari, 2004). This methodology discusses design, composition of population under study, sampling techniques, research instruments, data analysis, and presentation of the processed data.

3.2 Research Design

Mugenda and Mugenda (2003) explain that descriptive design attempts to provide further insight into the research problem by describing the variables of interest. In this study therefore, descriptive design was put in place because it sought to determine the effects of integrity on pastors’ performance within the evangelical churches in Bomet County. Mugenda 2008 says that a descriptive design describes a thing, situation or a phenomenon and seeks to give complete and accurate description of a situation at hand.

3.3 Research Site

“Research site refers to that area that the researcher and assistants designs and test the sample” (Saunders, 2007). This study was conducted at Africa Gospel Church Bomet Region in Bomet County. Secondary sources were obtained from Africa International

University Library, Kenya Highlands Evangelical University, Nairobi University Bomet Campus, and University of Kabianga among others.

3.4 Target Population

Manoj (2006) argues that population is any group of people, events, or things that are of interest to the researcher and that they wish to be investigated. The target population in this case was 400 pastors of Africa Gospel Church. Cooper and Schindler 2008 says; “Purpose sampling required that the researcher rely on his knowledge of the population in relation to certain criteria and the objectives of the research”. This concept was applied in the study.

3.5 Sample Size

“A sample is a subset of the population in question and consists of members from a particular population” (Kothari, 2004). The researcher employed the technique and took 40 respondents to fill questionnaire of the target population. The respondents were involved in filling the questionnaire and figures were provided.

3.6 Data Collection Method

Both primary and secondary methods of data collection was applied in this study

3.6.1 Secondary Sources

Secondary sources was through published and unpublished materials, electronic, journals, internet sources among others from Kenyan Universities (Kombo, 2006)

3.6.2 Primary Sources

This refers to information gathered directly from respondents (Kombo, 2006). Primary sources that were utilized in the proposed study include questionnaire and observation.

3.7 Data Collection Instrument and Procedure

For the purpose of this study, structured questionnaire was used to gather necessary information with open-ended question which was analyzed qualitatively. The researcher with his assistants sent questionnaires through email to the respondents. Where it was not be possible to administer questionnaire electronically, a hard copy was send to the respondent through mail or dropped by hand. The researcher also communicated to the respondent on agreed date to ask for feedback.

3.7.1 Questionnaires

The proposed study utilized structured and unstructured questions to collect data.

3.7.2 Research Assistant

The researcher relied on one research assistant for selection of respondents and to analyze data.

3.8 Data Analysis and Presentation

Data was classified in accordance with variables. Data analysis program was used to generate descriptive means for dispersion such as mean, standard deviation, frequencies and percentage. The presentation was presented in table forms.

3.9 Ethical Issues

The term ethics comes from the Greek word *ethos* which is translated as “custom or conduct.” It therefore refers to a set of standards around which society is organized and from which duties and obligations are defined, resulting in a set of imperatives that establish acceptable behavior patterns. It is what people ought to do (Wanje, 2008). The researcher avoided creating data or outcome and reporting and recording them as accurate results. Acknowledgements and giving credit where is due was

adhered to in this study. The researcher in this study shared findings after completion of research to the relevant users interested in research findings (Mugenda et al, 2003).

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 Introduction

This was a descriptive research study on the effects of integrity on pastors' performance within the Evangelical Churches in Kenya: Case study of Africa Gospel Church, Bomet County. The results of survey conducted were tabulated in terms of means, standard deviation and percentages.

The findings are represented in tabular forms and also by use of graphs. Data collection method was influenced by the methodology chosen. Questionnaire method was used to collect data. The questionnaires gathered information on what magnitude does the effects of integrity have on pastors' performance within the evangelical churches in Bomet County? What is the effect of pastor's integrity on their performance within the evangelical churches in Bomet County? What are the areas in which pastors are involve in affects their integrity on performance positively and negatively within the evangelical churches in Bomet County?

The data and analysis was based on the information provided by the respondents in the completed questionnaires and was presented and analyzed according to research questions. Out of 40 questionnaires sent out, all were received and four were not responded to. This represented 10% of the target population as recommended by Mugenda (2008), making the data representative. Results are presented in graphs, charts and tables.

4.2 Demographic Information of The respondents

Demographic characteristics of the study respondents were analyzed so as to be able to understand the background under which they provided their responses. Thus, age, occupation, gender and marital status were analyzed to provide an indication of representativeness of the data. Findings are presented in the subsequent sub-sections.

4.2.1 Occupation

The respondents were asked to indicate their occupation and the responses are indicated in the table 4.1 below.

Table 4.1- *Response on Occupation*

Response on occupation	Frequency	Percentage
No response	4	10
Assistant Pastor	7	17.5
Senior Pastor	9	22.5
District Leader	8	20
Area Leader	1	2.5
Region Leader	1	2.5
Not a pastor	10	25
Total	40	100

From table 4.1 above, 10% did not respond to their occupation, 17.5% were assistant pastors, 22.5% were senior pastors, 20% were district leaders, 2.5% was an Area leader, 2.5% was a Region leader and 25% were not pastors but members of Africa Gospel Church.

From the findings, the assistant pastors and pastors top the list of the respondents and these were resource persons who provided the valuable information on the effects of integrity on pastor's performance within the Africa Gospel church. 25% of the

respondents were not pastors but as said earlier, were members of Africa Gospel church who also provided critical information on the effects of integrity on pastors' performance.

4.2.2 Respondents' Years worked in Church

The respondents indicated the number of years experience in the church

Table 4.2- *Years of Experience*

Years Experience	Frequency	Percentage
Up to 5 Years	4	10
6-10 Years	10	25
11-20 Years	11	27.5
21-30 Years	10	25
31 and above	3	7.5
No Response	2	5
Total	40	100

From the table 4.2, 10% of the respondents had experience in church up to 5 years. 25 % had been in church between 6-10 years, 27.7 % had experience in church between 11-20 years, 25% had experience in church between 21-30 years, 7.5 % had church experience for over 31 years and 5 % gave no response.

4.2.3 Respondents' Level of Education

The respondents indicated their level of education

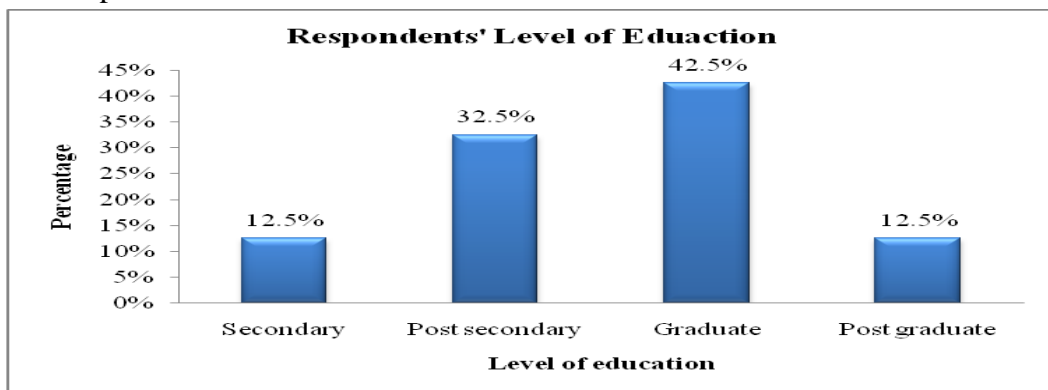


Figure 4.1: Respondents Level of Education

From the table above, 12.5% of the respondents finished secondary education, 32.5% are post secondary education (tertiary colleges), and 42.5% are university graduates while 12.5% are post graduates.

4.2.4 Respondents Gender

The respondents were asked to indicate gender status in the questionnaire and the responses are indicated in the figure below.

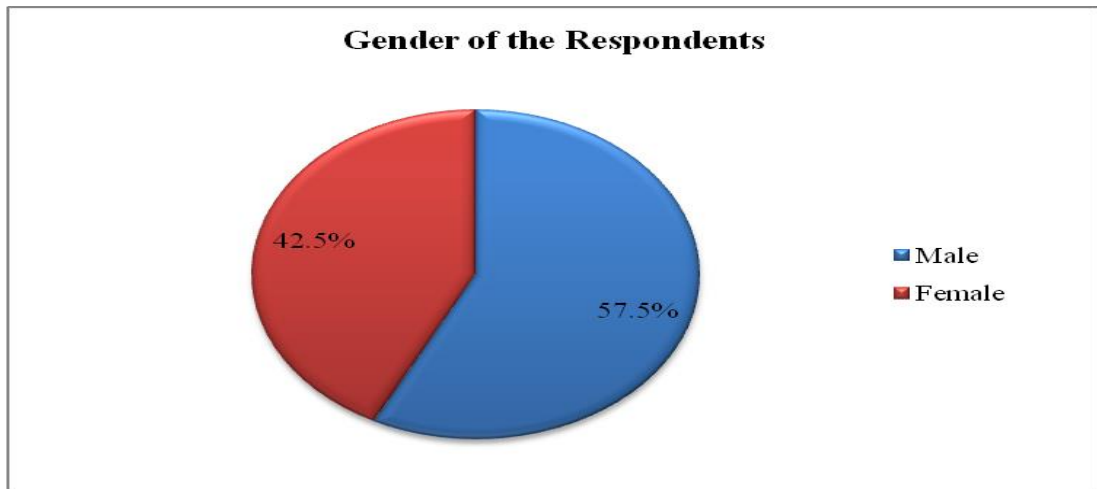


Figure 4.2: Gender of the Respondents

From the table above, 57.5 % are male while 42.5% are female.

4.2.5. Respondents Age

The respondents indicated their age as follows;

Table 4.3 Response by Age

Age	Frequency	Percentage
Under 21	6	15
21- 34	12	30
35-44	11	27.5
45-54	9	22.5
55 and above	2	5
Total	40	100

From the Table 4.3, 15 % of the respondents are under age 21, 30% are between age 21-34, 27.5% are between ages 35-44, 22.5% are between ages 45-54 while 5% are age 55 and above respectively.

4.2.6 Respondents Marital Status as Follows;

The respondents indicated their marital status

Table 4.4 *Respondents marital status*

Marital status	Frequency	Percentage
Married	22	55
Single	18	45
Total	40	100

From the above table, 55% of the respondents are married while 45% are single. There were no separated, divorced or widowed respondents found in the research undertaking.

4.3 Findings based on Objectives

For effect of integrity on pastor's performance, various indicators were measured. These included discipleship, preaching, teaching, evangelism, mission ministry and servant leadership. These indicators were measured using the 5-point likert scale items rated as strongly disagree (SD) =1, somewhat disagree (SWD) = 2, neutral (N) = 3, somewhat agree (SWA) = 4 and strongly agree (SA) = 5. Data was analyzed to show frequency and percentage of the respondents picking each rating. Further, the mean and standard deviation for statement was computed.

4.3.1 Importance of Integrity on Pastor's Performance

First, the researcher sought to establish whether church members and officials understood the value of integrity on pastor's performance of the assigned duties. This was measured using three items on a 5-point Likert scale. Data was analyzed with the findings presented in table 4.5

Table 4.5 *Integrity and pastor's performance*

Integrity	SD	SWD	N	SWA	SA	Mean	Std. Dev
Do you understand the effects of integrity on pastor's performance?	0	11	3	12	14	3.73	1.032
	0.0%	27.5%	7.5%	30.0%	35.0%		
The pastor should be evaluated in terms of integrity performance in the ministry in order to ensure continuity	0	2	0	9	29	4.63	0.727
	0.0%	5.0%	0.0%	22.5%	72.5%		
I can confidently say the pastor maintains the highest integrity in performance in pastoral ministry	0	0	11	14	15	4.10	0.811
	0.0%	0.0%	27.5%	35.0%	37.5%		

From the findings, members of AGC understand the effects of integrity on pastor's performance (Mean = 3.73) indicating that they somewhat agree. Based on this statement, majority of the respondents (35%) strongly agree that they understand the

importance of integrity on pastor's performance with another 30% somewhat agreeing. This gives a cumulative total of 65% of the respondents who understand the importance of integrity on pastor's performance in discharging their duties.

Consequently, the respondents strongly agree that pastors should be evaluated in terms of performance with integrity in the ministry in order to ensure continuity (Mean = 4.63) where majority of the respondents (72.5%) strongly agree as 22.5% somewhat agree. Only 5% of the respondents indicated that they somewhat disagree with the statement.

Further, the study found that the pastors in AGC in Bomet County maintain the highest level of performance with integrity. (Mean = 4.10). This emerged as the majority of the respondents (37.5%) strongly agreed while another 35% somewhat agreed with the statement. This shows that integrity among pastors within AGC in Bomet County is high thus helping the pastors in their work of pastoral ministry.

4.3.2 Integrity and Pastor's Performance on Discipleship

Pastor's performance based on discipleship was measured using the 5-point likert items. The means and standard deviation were computed as well as frequency and percentages as presented in the table below;

Table 4.6 -*Integrity and discipleship*

Statement	SD	SWD	N	SWA	SA	Mean	Std. Dev
The pastor is effective in discipleship ministry in my church	0	0	11	20	9	3.95	0.722
	0.0%	0.0%	27.5%	50.0%	22.5%		
The pastor performs accurately well in discipleship ministry	2	0	16	15	7	3.63	0.953
	5.0%	0.0%	40.0%	37.5%	17.5%		
People in my church love discipleship ministry because the pastor puts more emphasis in it	0	0	11	24	5	3.85	0.640
	0.0%	0.0%	27.5%	60.0%	12.5%		

From the findings, the respondents somewhat agree that the pastor is effective in discipleship ministry in their church (Mean = 3.95). Specifically, the majority of the respondents (50%) somewhat agree with the statement while another 22.5% strongly agree.

Further, the respondents somewhat agree that people in their church love discipleship ministry because the pastor puts more emphasis in it (Mean = 3.85) and that the pastor performs accurately well in discipleship ministry (Mean = 3.63).

4.3.3 Effect of Integrity on Pastor's Performance in Preaching

The findings on pastor's performance in preaching were summarized in frequency and percentages and presented in Table 4.7

Table 4.7 *Pastor's performance in preaching*

Statement	SD	SWD	N	SWA	SA	Mean	Std. Dev
My pastor performs well in preaching	0	0	7	18	15	4.20	0.733
	0.0%	0.0%	17.5%	45.0%	37.5%		
The pastor sees preaching as his/her effective duty	2	4	5	13	16	3.93	1.174
	5.0%	10.0%	12.5%	32.5%	40.0%		
Preaching forms the basis of our pastors' integrity and effective performance in church	0	5	4	13	18	4.10	1.065
	0.0%	12.5%	10.0%	32.5%	45.0%		

The study found that pastors in the Africa Gospel Church perform well in preaching (Mean = 4.18), that preaching forms the basis of pastors' integrity and effective performance in church (Mean = 4.09) and that their pastor performs well in preaching (Mean = 3.95). This was revealed as the respondents somewhat agree with the statements.

Specifically, majority of the respondents (45%) somewhat agree that the pastor performs well in preaching while 37.5% strongly agree. This shows a general agreement among the members of the church.

On preaching being the basis of pastors' integrity and effective performance in church, majority of the respondents (45%) strongly agree with statement as another 32.5% somewhat agree. Similarly, majority (40%) of the respondents strongly agree that the pastor sees preaching as his/her effective duty while 32.5% somewhat agree.

4.3.4 Effect of Integrity on Pastor's Performance in Teaching

The findings on pastor's teaching of the word of God are presented in Table 4.8.

Table 4.8 - *Integrity and Teaching of the word of God*

Statement	SD	SWD	N	SWA	SA	Mean	Std. Dev
The pastor often teach in church	0	0	15	16	9	3.86	0.774
	0.0%	0.0%	37.5%	40.0%	22.5%		
Teaching based on God's word is emphasized by my pastor and can be seen as his/her effective duty in the church	0	0	0	20	20	4.50	0.512
	0.0%	0.0%	0.0%	50.0%	50.0%		
Many people in the church are knowledgeable and	0	5	15	13	7	3.55	0.963
	0.0%	12.5%	37.5%	32.5%	17.5%		

grounded in God's word							
because the pastor love							
to teach							

From the findings in Table 4.8, it emerged that teaching based on God's word is emphasized by the pastor's and can be seen as their effective duty in the church (Mean = 4.50) where the participants unanimously agreed with the statement as 50% somewhat agreed while the other 50% strongly agreed.

The study also found that the pastors often teach in church (Mean = 3.86) as the respondents somewhat agreed where majority (40%) somewhat agreed as 37.5% were neutral with the other 22.5% strongly agreeing. This shows that although a significant proportion was not sure whether the pastors teach, the majority cumulatively (62.5%) agreed they indeed teach.

However, the study found that not many people in the church were knowledgeable and grounded in God's word because the pastor love to teach (Mean = 3.55) as the overall response to the statement tended to be neutral. Specifically, majority of the respondents (37.5%) were neutral with respect to this statement as another 12.5% somewhat disagreed.

4.3.5 Integrity and Pastor's Performance in Evangelism

The findings on the effect of integrity on pastor's performance are presented in Table 4.9 showing frequency, percentages, mean and standard deviation for each item.

Table 4.9 - *Integrity and evangelism*

Statement	SD	SWD	N	SWA	SA	Mean	Std. Dev
Many people in our church community have come to know Jesus through evangelism done and emphasized by our pastor	0	2	5	22	11	4.05	0.785
	0.0%	5.0%	12.5%	55.0%	27.5%		
Our pastor has trained people in our church to do the work of evangelism alongside him/her	2	5	11	15	7	3.50	1.102
	5.0%	12.5%	27.5%	37.5%	17.5%		
People see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus	0	7	5	15	13	3.85	1.097
	0.0%	17.5%	12.5%	37.5%	32.5%		

The findings in Table 4.9 indicate that the respondents somewhat agree that many people in their church community have come to know Jesus through evangelism done and emphasized by their pastor (Mean = 4.05) and that the people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus (Mean = 3.85). However, the respondents were neutral on the statement that the pastor has trained people in the church to do the work of evangelism alongside him/her (Mean =

3.50). Specifically, majority of the study respondents (55%) somewhat agree that many people in their church community have come to know Jesus through evangelism done and emphasized by their pastor with another 27.5% strongly agreeing. Similarly, majority of the respondents (37.5%) somewhat agree that people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus with another 32.5% strongly agreeing.

On training others to help in evangelism, although majority (37.5%) of the respondents somewhat agreed, a significant proportion (27.5%) were neutral with another 12.5% somewhat disagreeing. This shows that the pastors have not effectively trained other church members to help in evangelism.

4.3.6 Integrity and Pastor's Performance in Mission Ministry

On the pastor's performance in mission ministry, the respondents were asked to rate three items on a 5-point likert scale with the findings summarized in frequency, percentages, mean and standard deviation as shown in Table 4.10.

Table 4.10 - *Mission ministry*

Statement	SD	SWD	N	SWA	SA	Mean	Std. Dev
Mission ministry is part of our pastor's effective duty in the church	0	7	4	16	13	3.88	1.082
	0.0%	17.5%	10.0%	40.0%	32.5%		
Mission ministry is our church heart beat duty because it is taught and	2	11	11	9	7	3.20	1.193
	5.0%	27.5%	27.5%	22.5%	17.5%		

done practically by the pastor							
The pastor has been preaching about mission and as a result, funds have been set aside for mission projects	5 12.5%	6 15.0%	7 17.5%	15 37.5%	7 17.5%	3.33	1.323

From the findings in Table 4.10, it emerged that the church members believe that mission ministry is part of pastor's effective duty in the church (Mean = 3.88) as they somewhat agree. Specifically, majority of the study respondents somewhat agree (40%) with another 32.5% who strongly agree.

However, the respondents were neutral regarding the statement that the pastor has been preaching about mission and as a result, funds have been set aside for mission projects (Mean = 3.33) and that mission ministry is the heart beat duty of the church because it is taught and done practically by the pastor (Mean = 3.20).

On mission ministry being the heart beat duty of the church, majority of the respondents (27.5%) somewhat disagree just as being neutral (27.5%) while 5% strongly disagree. This shows that the respondents do not consider mission ministry to be the heart beat duty of the church as it is not taught practically. Similarly, a cumulative majority (27.5%) disagree that the pastor has been preaching about mission and as a result, funds have been set aside for mission projects (12.5% strongly disagree; 15% = somewhat disagree). This shows that quite a sizable number of pastors do not preach mission ministry to their members.

4.3.7 Integrity and Servant Leadership

Findings on the effect of integrity on pastor's performance in servant leadership was captured using three items presented in the 5-point likert format and consequently analyzed to show frequency and percentage of each response as well as the mean response for each item as shown in Table 4.11.

Table 4.11- *Integrity and servant leadership*

Statement	SD	SWD	N	SWA	SA	Mean	Std. Dev
Leadership style demonstrated by our pastor is a reflection of a true servant leader	2	9	9	9	11	3.45	1.262
	5.0%	22.5%	22.5%	22.5%	27.5%		
The pastor is effective in servant leadership by putting other people first above his/her agenda	1	2	13	20	4	3.60	0.912
	2.5%	5.0%	32.5%	50.0%	10.0%		
The people see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit	0	3	2	22	13	4.13	0.868
	0.0%	7.5%	5.0%	55.0%	32.5%		

The study found that the people see the pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit (Mean = 4.13) as majority of the respondents (55%) somewhat agreed with the statement while another 32.5% strongly agreed. This

gives a cumulative total of 87.5% who agree that they see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit.

However, the study found that the respondents were relatively neutral on the statement that the pastor is effective in servant leadership by putting other people first above his/her agenda (Mean = 3.60) and the statement that leadership style demonstrated by their pastor is a reflection of a true servant leader (Mean = 3.45). This shows that some church members or members of some churches do not see the pastor's actions as indicative of servant leadership. Specifically, 22.5% of the respondents somewhat disagreed that leadership style demonstrated by their pastor is a reflection of a true servant leader with another 5% strongly disagreeing. Further, 22.5% of the respondents were neutral indicating a grey area between agreeing and disagreeing.

4.4 Summary of the Major Findings

Investigating the effects of Integrity on the pastor's performance in discipleship, the respondents somewhat agree that the pastor is effective in discipleship ministry in their church (Mean = 3.95). Specifically, the majority of the respondents (50%) somewhat agree with the statement while another 22.5% strongly agree. Further, the respondents somewhat agree that people in their church love discipleship ministry because the pastor puts more emphasis in it (Mean = 3.85) and that the pastor performs accurately well in discipleship ministry (Mean = 3.63)

Based on effects of integrity on the pastor's performance in preaching, the study found that pastors in the Africa Gospel Church perform well in preaching (Mean = 4.18), that preaching forms the basis of pastors' integrity and effective performance in church (Mean = 4.09) and that their pastor performs well in preaching (Mean = 3.95).

This was revealed as the respondents somewhat agree with the statements. Specifically, majority of the respondents (45%) somewhat agree that the pastor performs well in preaching while 37.5% strongly agree. This shows a general agreement among the members of the church. On preaching being the basis of our pastors' integrity and effective performance in church, majority of the respondents (45%) strongly agree with statement as another 32.5% somewhat agree. Similarly, majority (40%) of the respondents strongly agree that the pastor sees preaching as his/her effective duty while 32.5% somewhat agree. From the study findings, it also emerged that teaching based on God's word is emphasized by the pastor's and can be seen as their effective duty in the church (Mean = 4.50) where the participants unanimously agreed with the statement as 50% somewhat agreed while the other 50% strongly agreed.

The study also found that the pastors often teach in church (Mean = 3.86) as the respondents somewhat agreed where majority (40%) somewhat agreed as 37.5% were neutral with the other 22.5% strongly agreeing. This shows that although a significant proportion was not sure whether the pastors teach, the majority cumulatively (62.5%) agreed they indeed teach. However, the study found that not many people in the church were knowledgeable and grounded in God's word because the pastor love to teach (Mean = 3.55) as the overall response to the statement tended to be neutral. Specifically, majority of the respondents (37.5%) were neutral with respect to this statement as another 12.5% somewhat disagreed. These findings show that pastors were entrusted with imparting the knowledge of God among the subjects and therefore, the subjects rely fully on the pastors' teachings and preaching.

In investigating the effects of integrity on pastor's performance in evangelism, the findings indicate that the respondents somewhat agreed that many people in their

church community have come to know Jesus through evangelism done and emphasized by their pastor (Mean = 4.05) and that the people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus (Mean = 3.85). However, the respondents were neutral on the statement that the pastor has trained people in the church to do the work of evangelism alongside him/her (Mean = 3.50). Specifically, majority of the study respondents (55%) somewhat agree that many people in their church community have come to know Jesus through evangelism done and emphasized by their pastor with another 27.5% strongly agreeing. Similarly, majority of the respondents (37.5%) somewhat agree that people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus with another 32.5% strongly agreeing. On training others to help in evangelism, although majority (37.5%) of the respondents somewhat agreed, a significant proportion (27.5%) were neutral with another 12.5% somewhat disagreeing. This shows that the pastors have not effectively trained other church members to help in evangelism. These findings mean that it was the responsibility of the pastor to gather his/her flock together to the saving knowledge of Christ and constantly ensure that their faith in Christ was always strong

Based on the effects of integrity on pastor's performance in mission ministry, it emerged that the church members believe that mission ministry is part of pastor's effective duty in the church (Mean = 3.88) as they somewhat agree. Specifically, majority of the study respondents somewhat agree (40%) with another 32.5% who strongly agree. However, the respondents were neutral regarding the statement that the pastor has been preaching about mission and as a result, funds have been set aside for mission projects (Mean = 3.33) and that mission ministry is the heart beat of the church because it is taught and done practically by the pastor (Mean = 3.20). On

mission ministry being the heart beat of the church, majority of the respondents (27.5%) somewhat disagree just as being neutral (27.5%) while 5% strongly disagree. This shows that the respondents do not consider mission ministry to be the heart beat duty of the church as it is not taught practically. Similarly, a cumulative majority (27.5%) disagree that the pastor has been preaching about mission and as a result, funds have been set aside for mission projects (12.5% strongly disagree; 15% somewhat disagree).

The study also found that the people see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit (Mean = 4.13) as majority of the respondents (55%) somewhat agreed with the statement while another 32.5% strongly agreed. This gives a cumulative total of 87.5% who agree that they see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit. However, the study found that the respondents were relatively neutral on the statement that the pastor is effective in servant leadership by putting other people first above his/her agenda (Mean = 3.60) and the statement that leadership style demonstrated by their pastor is a reflection of a true servant leader (Mean = 3.45). This shows that some church members or members of some churches do not see the pastor's actions as indicative of servant leadership. Specifically, 22.5% of the respondents somewhat disagreed that leadership style demonstrated by their pastor is a reflection of a true servant leader with another 5% strongly disagreeing. Further, 22.5% of the respondents were neutral indicating a grey area between agreeing and disagreeing. This implies that leadership and integrity among the pastors were also reflected in their behaviours and character.

CHAPTER FIVE

DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study was undertaken to establish the effects of Integrity on Pastors' Performance within the Evangelical Churches of Kenya: A case study of Africa Gospel Church- Bomet Region in Bomet County. This section presents study discussions, summary of the main findings, conclusions drawn and study recommendations for further research. It also highlights areas suggested for further research.

5.2 Study Discussions

The study sought to establish the effects of Integrity on Pastors' Performance within the Evangelical Churches of Kenya: A case study of Africa Gospel Church- Bomet Region in Bomet County. To achieve this, various indicators were measured. These included discipleship, preaching, teaching, evangelism, mission ministry and servant leadership.

In investigating the effects of Integrity on pastor's performance in discipleship, from the findings, the respondents somewhat agree that the pastor is effective in discipleship ministry in their church (Mean = 3.95). Specifically, the majority of the respondents (50%) somewhat agree with the statement while another 22.5% strongly agree. Further, the respondents somewhat agree that people in their church love discipleship ministry because the pastor puts more emphasis in it (Mean = 3.85) and

that the pastor performs accurately well in discipleship ministry (Mean = 3.63). From these findings, it can therefore be deduced that integrity promotes discipleship behaviour of the pastors. Therefore, it is understood that pastors are to perform their duties with decorum befitting them set out and followed from the Bible. A pastor is a priest of the day and should conduct his/her business with the highest level of integrity. Similarly, Kouzes and Posner, (2003) supports these findings when they also put it in this version; “Credible leaders set the example for others; they are willing to hold themselves to the same set of standards as others. Credible leaders go first. They truly walk the talk”. This is integrity. Without credibility there is no integrity. Clowney, (1964) also echoes these statements when he documented that the pastor as far as this argument is concerned, is called to bear the name of the caller-God and must be filled with the Holy Spirit to do the work of God and carry himself/herself with high standard of the call-integrity.

Based on effect of integrity on pastor’s performance in preaching, the study found that pastors in the Africa Gospel Church perform well in preaching (Mean = 4.18), that preaching forms the basis of pastors' integrity and effective performance in church (Mean = 4.09) and that their pastors perform well in preaching (Mean = 3.95). This was revealed as the respondents somewhat agree with the statements. Specifically, majority of the respondents (45%) somewhat agree that the pastor performs well in preaching while 37.5% strongly agree. This shows a general agreement among the members of the church. On preaching being the basis of our pastors' integrity and effective performance in church, majority of the respondents (45%) strongly agree with statement as another 32.5% somewhat agree. Similarly, majority (40%) of the respondents strongly agree that the pastor sees preaching as his/her effective duty while 32.5% somewhat agree. These findings therefore imply

that good preaching that conforms to the proclaimed word in the church pulpit attests to high integrity of the pastor. Just like Olyott, (2005) put it; the pastor in the church is called to preach the word of God. His/her action should conform to the proclaimed word in the church pulpit. If words and actions does not match with the word of God, then the pastor is so loud that others might not listen. This is losing integrity. Kinlaw, (1985) also corroborate these findings when he found that preaching is a ministry of incarnation into the lives of God's people and the pastor is called to serve with integrity.

From the study findings, it also emerged that teaching based on God's word is emphasized by the pastors and can be seen as their effective duty in the church (Mean = 4.50) where the participants unanimously agreed with the statement as 50% somewhat agreed while the other 50% strongly agreed. This implies that it was the work of the pastors to communicate the word of God to their subjects and this should be done with high level of integrity, where the pastor acknowledge God's presence in his or work of teaching and preaching failure of which leads to a lapse in integrity. Piper, (1990) also argues that when the pastor takes the glory in the workings and miracles of God he/she loses integrity in preaching and performance is drastically affected negatively. The study also found that the pastors often teach in church (Mean = 3.86) as the respondents somewhat agreed where majority (40%) somewhat agreed as 37.5% were neutral with the other 22.5% strongly agreeing. This shows that although a significant proportion was not sure whether the pastors teach, the majority cumulatively (62.5%) agreed they indeed teach. However, the study found that not many people in the church were knowledgeable and grounded in God's word because the pastor love to teach (Mean = 3.55) as the overall response to the statement tended to be neutral. Specifically, majority of the respondents (37.5%) were neutral with

respect to this statement as another 12.5% somewhat disagreed. These findings show that pastors were entrusted with imparting the knowledge of God among the subjects and therefore, these subjects rely fully on the pastors' teachings and preaching. This should therefore be done with utmost integrity. Riedne, (2004) also found that God's work in the world and preaching are intimately linked. He goes on to say "Wherever God is at work preaching flourishes. Wherever preaching is devalued or absent, the cause of God goes through a thin time.

In investigating the effects of integrity on pastor's performance in evangelism, the findings indicate that the respondents somewhat agreed that many people in their church community have come to know Jesus through evangelism done and emphasized by their pastor (Mean = 4.05) and that the people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus (Mean = 3.85). However, the respondents were neutral on the statement that the pastor has trained people in the church to do the work of evangelism alongside him/her (Mean = 3.50). James Kennedy says "evangelism is more caught than taught. This often repeated cliché rather accurately describes what is missing in most attempts at teaching laymen to evangelize, and it also describes fairly well the method that Christ used to teach his followers".

Specifically, majority of the study respondents (55%) somewhat agree that many people in their church community have come to know Jesus through evangelism done and emphasized by their pastor with another 27.5% strongly agreeing. Similarly, majority of the respondents (37.5%) somewhat agree that people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus with another 32.5% strongly agreeing. On training others to help in evangelism, although majority (37.5%) of the respondents somewhat agreed, a significant proportion

(27.5%) were neutral with another 12.5% somewhat disagreeing. This shows that the pastors have not effectively trained other church members to help in evangelism. These findings mean that it was the responsibility of the pastor to gather his/her flock together to the saving knowledge of Christ and constantly ensure that their faith in Christ was always strong. These also support the findings of Campbell, (1988) who also reported that scattered sheep can only be found by the pastor and mentored for ministry through visitation. Similarly, according to Dag, (2001), when pastors fail to visit the sheep they are failing in their integrity performance to one of the critical element in their duties.

Based on the effects of integrity on pastor's performance in Mission Ministry, it emerged that the church members believe that mission ministry is part of pastor's effective duty in the church (Mean = 3.88) as they somewhat agree. Specifically, majority of the study respondents somewhat agree (40%) with another 32.5% who strongly agree. However, the respondents were neutral regarding the statement that the pastor has been preaching about mission and as a result, funds have been set aside for mission projects (Mean = 3.33) and that mission ministry is the heart beat duty of the church because it is taught and done practically by the pastor (Mean = 3.20). On mission ministry being the heart beat duty of the church, majority of the respondents (27.5%) somewhat disagree just as being neutral (27.5%) while 5% strongly disagree. This shows that the respondents do not consider mission ministry to be the heart beat duty of the church as it is not taught practically. Similarly, a cumulative majority (27.5%) disagree that the pastor has been preaching about mission and as a result, funds have been set aside for mission projects (12.5% strongly disagree; 15% = somewhat disagree). From these findings, it can be deduced that pastors were also in charge of providing mission ministry and that the expectations of God and the society

for ministers of the Gospel is very high, this is because Christianity is an ethical religion hence when ministers of the Gospel, leaders from whom much is expected lacks integrity and misbehave, the result leaves so much to be desired. There is lack of respect for ministers and consequently the weakening of his expected godly influence over parishioners and other persons in the society. It was also found that Christian leadership as portrayed in the Pastoral Epistles is expected to serve as a role model of faithfulness, truth, honesty and chastity. The focus of these epistles is on the organization and governance of the Christian community. Further this reiterate the central concept of conduct that is pleasing to God, a regular and reliable ecclesiastical hierarchy with clear assignment of responsibilities

The study also found that the people see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit (Mean = 4.13) as majority of the respondents (55%) somewhat agreed with the statement while another 32.5% strongly agreed. This gives a cumulative total of 87.5% who agree that they see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit. However, the study found that the respondents were relatively neutral on the statement that the pastor is effective in servant leadership by putting other people first above his/her agenda (Mean = 3.60) and the statement that leadership style demonstrated by their pastor is a reflection of a true servant leader (Mean = 3.45). This shows that some church members or members of some churches do not see the pastor's actions as indicative of servant leadership. Specifically, 22.5% of the respondents somewhat disagreed that leadership style demonstrated by their pastor is a reflection of a true servant leader with another 5% strongly disagreeing. Further, 22.5% of the respondents were neutral indicating a gray area between agreeing and disagreeing. This implies that leadership and integrity among the pastors were also reflected in their behaviours and character.

It was also reported that the Pastoral call on pastors is to lead a quiet and peaceable life, godly and respectful in every way. Emphasize is made reverence to piety and conduct that is pleasing to God as requirements that apply to all Christian. Pastors should therefore, imitate Jesus Christ in their servanthood as depicted in Philippians 2:1-9;

“1 Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. **3** Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, **4** not looking to your own interests but each of you to the interests of the others. **5** In your relationships with one another, have the same mindset as Christ Jesus: **6** Who, being in very nature God, did not consider equality with God something to be used to his own advantage; **7** rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. **8** And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! **9** Therefore God exalted him to the highest place and gave him the name that is above every name” (New International Version, 2012)

5.3 Study Conclusions

Based on the findings, it can be concluded that integrity affects pastors’ performance especially in their roles in discipleship, preaching, teaching, evangelism, mission ministry and servant leadership.

The study revealed that 22.5% of the respondents strongly agree that the pastor is effective in discipleship ministry in the church. 17.5 % strongly agree that the pastor performs accurately well in discipleship ministry while 12.5 % strongly agree that people in the church love discipleship ministry because the pastor puts more emphasis in it.

On preaching ministry 37.5 % of the respondents strongly agree that the pastor performs well in preaching. 40% of the respondents affirmed that they see the

preaching as an effective duty of the pastor. 45% strongly agree that preaching forms the basis of the pastor's integrity and effective performance in the church.

The study further revealed that 22.5% of the respondents strongly agree that the pastor often teach in the church. 50% strongly agree that teaching based on God's word is emphasized by the pastor and can be seen as his/her effective duty in the church. 17.5% of the respondents strongly agree that many people in the church are knowledgeable and grounded in God's word because the pastor love to teach.

Moreover, in the evangelism ministry the study revealed that 22.5% strongly agree that many people in the community have come to know Jesus through evangelism done and emphasized by the pastor. 17.5% strongly agree that the pastor has trained more people in the church to do the work of evangelism alongside him/her. 32.5% strongly agree that people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus.

Mission ministry revealed that 32.5% of the respondents strongly agree that mission is part of the pastor's effective duty in the church. 17.5% strongly agree that mission ministry is the church heart beat because it is taught and emphasized by the pastor. 17.5% strongly agree that the pastor had been preaching about mission and as a result, funds had been set aside for mission projects.

On servant leadership, 27.5% of the respondents strongly agree that leadership style demonstrated by the pastor is a reflection of true servant leader. 10% strongly agree that the pastor is effective in servant leadership by putting other people first above his/her agenda. 32.5% of the respondents strongly agree that the people see the pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit.

From the analysis above, pastors in evangelical churches in Bomet County are performing their duties well in the areas of discipleship, preaching, teaching, evangelism, mission and servant leadership. This implies that indicators of their performance i.e. spiritual growth, transformation, Biblical knowledge, numerical growth, spreading the gospel cross-culturally and humility are demonstrated in their pastoral duties.

However, pastors in evangelical churches in Bomet County should do more by involving people in the work of discipleship. It was earlier said that members of the church should be involved through small groups throughout the week and proper discipleship programs must be put in place for them to grow into Christ-likeness. Small groups fellowships in the church are important because members can worship together, ministers in the gifts of the Holy Spirit together and go out to minister to the world. When this is done, pastor's performance in the church is realized.

In evangelism department, there should be training of lay men and women by the pastors to help them in evangelism in order to perform effectively.

Ralph says;

“Every believer has a responsibility. The “Great Commission” to go and the “Holly Calling” to witness and serve is every believer's God's- given authority to minister. Every believer has three priestly ministries: To minister to the Lord in prayer, praise and worship, To minister to one another in loving relational and spiritual support; and To minister to the world (unbelievers) by healing the physically and emotionally sick, casting out demons and telling them good news.....When believers are taught how to fulfill these three ministries, many will assume their God- given privileges and responsibilities and say,here I am send me” (Isaiah 6:8). (Ralph 2002, 118)

By training other people to help in evangelism, pastors in the AGC, in Bomet County will be effective in their performance with integrity.

Further, as far as servant leadership is concerned, they should put other people's needs above their own in order to be effective in servant leadership. Pastors in AGC – Bomet County should always be guided by the Kenosis theory of Christ Servanthood demonstrated in Philippians 2:1-9;

“**1** Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, **2** then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. **3** Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, **4** not looking to your own interests but each of you to the interests of the others. **5** In your relationships with one another, have the same mindset as Christ Jesus: **6** Who, being in very nature God, did not consider equality with God something to be used to his own advantage; **7** rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. **8** And being found in appearance as a man, he humbled himself by becoming obedient to death— even death on a cross! **9** Therefore God exalted him to the highest place and gave him the name that is above every name” (New International Version, 2012)

Pastoral duty is a ministry of the towel as it was demonstrated by Christ. They should demonstrate leadership with servanthood and this will promote their performance with high level of integrity.

5.4 Study Recommendations

Evangelical church organization should address the following issues so that pastors as organizational members may be able to perform their jobs with integrity.

- i. Evangelical churches should put management system in place that will address the issue of performance with integrity specifically in the areas of discipleship, preaching, teaching, evangelism, mission and servant leadership. This will enable the pastors to perform well on their jobs effectively.
- ii. To strengthen the system of performance mentioned above, evangelical

- iii. churches need to provide participatory/ servant leadership environment where-by pastors and their leaders will set goals/target in terms of discipleship, preaching, teaching, evangelism, mission and servant leadership. This will enable pastors to work scientifically in order to have planned spiritual growth, transformation, Biblical knowledge, numerical growth, spreading the gospel cross-culturally and humility.
- iv. To reinforce this, reward system should be part of management performance system whereby pastors who perform their jobs well with high level of integrity are given promotion, salary increment and acknowledgement.
- v. There is need to have a mentoring program for new pastors where they can share sermon thoughts, seek guidance and receive encouragement from seasoned pastors. New pastors in the field need mentors to guide them well so as to perform in their duties with high level of integrity.
- vi. Evangelical churches should have policies about the standard of conduct, screening procedure, supervision guidelines, honest pastoral referees and procedure for handling allegations of unethical behavior and misconduct among pastors as this will boost integrity in the church.

5.5 Recommendations for Further Research

Based on the study findings, the study suggests that;

- i. Future researchers should perform this same study in other conservative, evangelical denominations to see how those findings would compare to the results of this study.

- ii. The scholars should also consider further study, in general on pastors and the role they play in upholding integrity in church.
- iii. Future studies should also be done on influence of pastors' integrity on church growth.
- iv. Future research should be based on the influence of integrity on church members' performance in supporting pastors in ministry.

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Appendix I: Questionnaire Cover Letter

Koskey Willy

P.O. Box 354 – 20400

Bomet,

Kenya.

Dear Sir/Madam,

My name is Willy Koskey, a Masters of Arts in Organizational Leadership student (MAOL) at Africa International University- Nairobi. I am doing a research on **Effects of Integrity on Pastors' performance within the Evangelical Churches in Kenya, a case study of Africa Gospel Church – Bomet County. This study is geared towards the partial fulfillment of the award of Masters Degree in Organizational Leadership.** I therefore, kindly request you to complete the attached questionnaire. Please note that the information obtained shall not be used for any other purpose other than academic requirements. Kindly do not indicate your name or any other identification. This will promote confidentiality.

Sincerely Yours'

Koskey Willy

MAOL Student

Africa International University

Appendix II: Questionnaire for pastors and church members

QUESTIONNAIRE COVER LETTER

Koskey Willy

P.O. Box 354 – 20400

Bomet,

Kenya.

Dear Sir/Madam,

My name is Willy Koskey, a Masters of Arts in Organizational Leadership student (MAOL) at Africa International University- Nairobi. I am doing a research on **Effects of Integrity on Pastors' performance within the Evangelical Churches in Kenya, a case study of Africa Gospel Church – Bomet County. This study is geared towards the partial fulfillment of the award of Masters Degree in Organizational Leadership.** I therefore, kindly request you to complete the attached questionnaire. Please note that the information obtained shall not be used for any other purpose other than academic requirements. Kindly do not indicate your name or any other identification. This will promote confidentiality.

Sincerely Yours'

Koskey Willy

MAOL Student

Africa International University

Questionnaire**(A) PERSONAL DATA**

- 1) **Sex:** (a) Male ()
(b) Female. ()
- 2) **Age:** (a) Under 21 ()
(b) 21- 34 ()
(c) 35 - 44 ()
(d) 45 - 54 ()
(e) 55 and above ()
- 3) **Marital status:**
(a) Married () (b) Single ()
(c) Separated () (d) Divorced () (e) Widow ()
- 4) **Educational Qualifications:**
(a) Secondary ()
(b) High School ()
(c) High education ()
(d) Graduated ()
(e) Post-graduate ()
- 5) **Number of years of experience in the organization:**

- (a) Up to 5 ()
- (b) 6- 10 ()
- (c) 11-20 ()
- (d) 21-30 ()
- (e) 31 and above ()

6) **Name of the organization**.....

7) **Which of the following best describes your role in the organization?**

- Assistant Pastor ()
- Senior Pastor ()
- District Leader ()
- Area Leader ()
- Region Leader ()
- Not a pastor ()

8) **Please circle only one number for each question:**

Strongly Disagree 1	Somewhat Disagree 2	Neutral 3	Somewhat Agree 4	Strongly Agree 5
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9	Do you understand the effects of integrity on pastors' performance in ministry?	1	2	3	4	5
10	Do you think the pastor should be evaluated in terms of integrity performance in the ministry in order to ensure continuity?	1	2	3	4	5
11	Is your pastor effective in discipleship ministry in your church?	1	2	3	4	5
12	The pastor performs accurately well in discipleship ministry	1	2	3	4	5
12	Do people in your church love discipleship ministry because the pastor puts more emphasis in it?	1	2	3	4	5
13	Do you think your pastor performs well in preaching?	1	2	3	4	5
14	The pastor sees preaching as his/her effective duty.	1	2	3	4	5
15	Preaching forms the basis of our pastors' integrity and effective performance in church.	1	2	3	4	5
16	Does your pastor often teach in church?	1	2	3	4	5
17	Is teaching based on God's word emphasized by your pastor and can be seen as his/her effective duty in church?	1	2	3	4	5
18	Many people in church are knowledgeable and grounded in God's word because the pastor love to teach.	1	2	3	4	5
19	Many people in our church community have come to know Jesus through evangelism done and emphasized by our pastor	1	2	3	4	5
	Has your pastor trained people in your					

20	church to do the work of evangelism alongside him/her?	1	2	3	4	5
21	Do people see the pastor as a role model in evangelism by bringing the lost to the saving knowledge of Jesus?	1	2	3	4	5
22	Is mission ministry part of your pastor's effective duty in church?	1	2	3	4	5
23	Mission ministry is our church heart beat duty because it is taught and done practically by the pastor.	1	2	3	4	5
24	There pastor has been preaching about mission and as a result, funds has been set aside for mission projects.	1	2	3	4	5
25	Does the leadership style demonstrated by your pastor a reflection of a true servant leader?	1	2	3	4	5
26	The pastor is effective in servant leadership by putting other people first above his/her agenda	1	2	3	4	5
27	The people see pastor's conduct as a true reflection of his/her preaching and teaching in the pulpit?	1	2	3	4	5
28	I can confidently say the pastor maintains the highest integrity in performance in pastoral ministry.	1	2	3	4	5

Appendix III: List of Councils (Africa Gospel Church)

1. Central Church Council (CCC)
2. Regional Church Council (RCC)
3. Area Church Council (ACC)
4. District Church Council (DCC)
5. Local Church Council (LCC)