AN ASSESSMENT OF PERCEPTIONS ON

TRANSFORMATIONAL LEADERSHIP IN PROMOTING BIBLE

ENGAGEMENT CULTURE IN SELECTED URBAN CHURCHES

By

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DECLARATION

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

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DEDICATION

To my dear wife, Jane, and my two sons, Derek and Richard, and all Consistent Bible

readers in Kenya.

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ABSTRACT

The Evangelical Christians believe that the Bible is without error and trustworthy as a source of belief and practice. This is why they use it to teach sound doctrines and emphasize the need for Christians to read it on their own. The Consistent Bible Readers Fellowship, an affiliate of Trinity Fellowship registered in Kenya, has trained Evangelicals in Kenya to develop Consistent Bible Reading (CBR) culture with varying levels of success. The purpose of this study was to assess whether transformational leadership accounts for the large number of members in Nairobi Miracleland, Kahawa Sukari Deliverance and Juja PCEA churches that are involved in Bible engagement based on CBR principles. This study was based on Bass' theory of transformational leadership whose four attributes are charisma or idealized influence, inspirational motivation, intellectual stimulation and individualized consideration which formed the objectives of this study. Secondary data was used to pick the three churches through cluster sampling for multiple case study design while purposive sampling was used to select respondents in the three churches. Mixed methods were used to collect quantitative and qualitative data. Qualitative data was collected through focus groups discussions whose contents were analyzed to find the frequency of comments on the four attributes of transformational leadership. SPSS software was used to analyze quantitative data. The findings of the study showed that transformational leadership was very effective in promoting CBR training in urban churches. Another finding was that idealized influence and inspirational motivation in that order were the most effective attributes of transformational leadership in promoting CBR in churches. It also emerged that CBR was an effective tool for building Bible engagement culture in the churches. The five keys words in this thesis are *Bible*, *consistency*, *culture*, *discipline* and *barriers*.

DEFINITION OF TERMS

Bible engagement: Bible engagement is the art of interacting with the biblical text meditatively in order to allow the Holy Spirit to reveal its truths in one's heart and consequently hear and discover for themselves Christ's claims upon their lives (Collins, 2014). In this study, Bible engagement will refer to Bible reading as a form of personal devotional.

Consistent Bible Reading (CBR): This is the discipline of reading the Bible daily in a systematic and progressive way without skipping chapters, with the view to receiving instructions for each new day from the Lord while aiming at finishing the entire Bible within a set period (Gitonga, 2008). CBR will be used in this study as a practical and measurable way of developing Bible engagement discipline.

Evangelicals: Waltke (2007) defines evangelicals as people who "accept the inerrancy of Scripture as to its source and its infallibility as to its authority" (p.77). In this study Evangelicals will be taken to mean churches that believe that the Word of God is utterly trustworthy and acceptable for teaching and correction of humans' fallen nature.

Mainstream Protestant: These are churches that were largely started by missionaries through missionary societies and have strong religious traditions and liturgy in the practice of their religious beliefs. In Kenya, these churches are evangelical in doctrine. In this study Juja PCEA church will be regarded as a Mainstream Protestant.

Charismatic Churches: These are historically younger Pentecostal churches which are largely independent and characterized by emphasis on spiritual rebirth, healing, deliverance and exuberant worship (Parsitau, 2014). In this study, Kahawa Sukari Deliverance Church will be taken as a Charismatic church.

Neo-Pentecostal Churches: These are groups of charismatic churches that have emerged since 1970s to date and emphasize healing, deliverance and gospel of spiritual and material prosperity (Parsitau, 2014). In this study Nairobi Miracleland Church will be regarded as a Neo-Pentecostal church practicing sound spiritual and material prosperity doctrine.

Transformational leadership (TL): This is a leadership style that inspires motivation and high performance of followers by focusing on vision, using charisma, being a role model and problem-solving while attending to individual follower's

strengths and weaknesses (Spahr, 2014). In this study, this definition will be used to refer to pastors who lead by example and intentionally employ inspirational communication in order to inspire members to grow in spiritual disciplines such as CBR.

Transactional leadership: Bass and Riggio (2006, p.3) define transactional leadership as "those who lead through social exchange". This form of leadership is characterized by awarding rewards upon an achievement. In this study, a pastor who promises rewards to members upon finishing reading the whole Bible or any targeted portion will be referred to as a transactional leader.

Positional Leadership: This leadership style is exhibited by leaders who use their title or position to impose control on followers with minimum regard for their feelings, ideas and opinions (Guarino, 2015). In this study a pastor who uses this type of leadership is the one who gives instructions and expects followers to obey him as God's representative without question.

Servant leadership: According to Greenleaf (1977) a servant leader is first called to serve and then later makes a conscious decision to lead. In this study this term will refer to pastors who empower followers to reach high performance by making uplifting appeals based on love and genuine interest in their welfare.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

This chapter introduces the aim of this study as an assessment of the perceptions on transformational leadership in the development of Bible reading culture in urban churches. It covers the background of this study, the problem statement, the objectives of the study and the research questions. It also covers the assumptions of this study, justification, significance, the scope, the limitations and the summary of this chapter.

Background to the Study

The culture of Bible engagement is espoused by the Evangelicals because they "accept the inerrancy of Scripture as to its source and its infallibility as to its authority" (Waltke, 2007, p.77) and believe that it is utterly trustworthy and acceptable for teaching and correction. This is why many churches endeavor to make the Bible the primary reference for teaching doctrines while encouraging a culture of Bible reading among their members so as to know the law of God. Studies conducted in different parts of the world on Bible engagement have shown that Bible engagement is the best predictor of spiritual growth among Christians. According to Cole and Ovwigho (2009) of Center for Bible Engagement, lack of Bible engagement makes people vulnerable to false teachings and leaves them immature. They assert that people who read the Bible 4 or 5 times in a week are less likely to engage in habits such as gambling, pornography, drunkenness and pre-marital sex. This supports what the Bible says, "I have hidden your word in my heart that I might not sin against you" (Psalm 119:11, New International Version).

However, developing a culture of Bible engagement has not been very successful among Evangelicals as the following studies show. In a study conducted by American Bible Society (Barna, 2014), 47% of the respondents said that they read the Bible at least once a week and wished to read the Bible more except for different kinds of hindrances. The Evangelical Alliance (2014, p.12) study in United Kingdom showed that 88% of evangelicals believed that spending time alone with God on daily basis was important even though only 50.5% of them said they had set time for the discipline of Bible reading and prayer daily. In Africa, where Christianity is said to be a "mile wide and an inch deep" (Hammond, 2008), an online study conducted in South Africa revealed that most respondents learned a lot about the Bible through reading it, and through listening to sermons came second (Smith, 2013). From the South African online study, it was suggested that the church should "prioritize getting members to have first-hand engagement with Scripture" (p.37). While these studies have revealed how Evangelicals wish to read the Bible but find making progress in this habit difficult, they have not shown whether church leadership influences Bible reading discipline. Although no such studies have been conducted in Kenya, this study assumes that the challenges that face Evangelical churches are universal. This study therefore assessed whether the influence of leadership may be one of the predictors of Bible engagement among Evangelicals.

Miller (2007) asserts that it is in the daily abiding in God's presence by reading God's Word that a leader gets his energy and refreshment. He further asserts that abiding in Christ results in God using His Word: "to nourish our soul, to bring peace to our spirit, and to give directions to our life," (p.135). Then, he wonders why with such benefits anyone would "miss the opportunity to open the Bible and be with our God?" He further posits that Christians fail to take this advantage because of

being busy, mounting pressure, increased opportunities and multiplying demands.

However, study suggests that Christians may be able to overcome these challenges

and become consistent Bible readers, if church leaders would employ

transformational form of leadership.

According to Kotter (2012), leadership is the process of defining the future so

that people are attracted to it and be inspired to work hard at achieving it in spite of

the possible challenges they may face along the way. Bass (1990), the proponent of

transformational leadership, asserts that transformational leaders motivate and

empower people to solve their problems in order to achieve the group goals. This

suggests that pastors can use transformational leadership style to motivate the

congregants to overcome their barriers and develop a culture of consistent Bible

reading.

<div align="center">Statement of the Problem</div>

In 2011 the LifeWay Research team conducted an extensive survey by

interviewing discipleship experts from all over the world, protestant pastors and the

laity and formulated a Transformational Discipleship Assessment (TDA) tool to help

churches to faithfully engage in the process of making disciples ("LifeWay", 2018.).

The study revealed eight key indicators that point to a Christian who is growing

towards spiritual maturity. The indicators are: Bible Engagement, Obeying God and

Denying Self, Serving God and Others, Sharing Christ, Exercising Faith, Seeking

God, Building Relationships, and being Unashamed (Transparency). Since all these

eight manifestations of spiritual growth or spirituality are grounded in the knowledge

of the Word of God, there is enough ground to believe that Bible engagement must be

the most foundational of the eight indicators in TDA discipling tool.

Since Evangelicals believe that the Word of God is without error, it's infallible and acceptable for correction (Waltke, 2007) they use the Bible as source of sound doctrines and emphasize to their congregants the importance of reading the Word of God. But there are many factors that hinder Christians to make progress in the attainment of Bible reading culture in the churches. The Consistent Bible Readers Fellowship, an affiliate of Trinity Fellowship organization based in Kenya, has been conducting Bible reading training for small groups and churches since 1996. According to this organization, churches began to embrace CBR training in 2009 with different churches embracing the training in different ways. Some leaders receive it enthusiastically by doing the training and then out of their experience begin to encourage their congregants to participate. Other pastors allow some department of their church to convene the training but do not participate in training directly. From the experience of the Consistent Bible Readers ministry as captured in Table 1.1, Nairobi Miracleland Church, Kahawa Sukari Deliverance Church and Juja PCEA Church, which happen to be urban churches, are leading by the number of members trained between 2014 and 2017. It was also noted from the records of Consistent Bible Readers Fellowship that the leaders of these three churches either did the course or are themselves consistent Bible readers. This study focused on finding out whether leadership by example adopted by the leadership of these churches, which can be regarded as transformational leadership, was perceived to have influenced the congregants to join and complete the CBR course.

Table 1.1: *Churches Continuing in CBR Training and the Number of Members Trained between 2014 and 2017.*

Church	2014	2015	2016	2017	Total
Miracleland	20	28	28	16	92
Kahawa DC	-	10	25	42	77
Juja PCEA	28	24	18	6	76
CITAM Woodley	-	20	22	26	68
ECC	13	16	20	17	66
Ruai DC	13	23		13	49
ACC&S	8	18	13	4	43

Table 1.1: *Data is supplied by Consistent Bible Readers Fellowship, an organization affiliated to Trinity Fellowship in Kenya.*

Bass and Riggio (2006) describe transformational leaders as being able to "stimulate and inspire followers to both achieve extraordinary outcomes and in the process, develop their own leadership capacity" (as cited in White, 2012). According to Bass (1990) the proponent of transformational leadership, leaders may influence followers through four attributes of TL which are namely: charisma or idealized influence, inspirational motivation, intellectual stimulation and individualized consideration (p.22). These four attributes of transformational leadership formed the basis of the research questions in this study. This was to help the research assess whether there is a relationship between the pastors' transformational behaviours and the members' motivation to do and complete the course successfully.

CBR Experience in Nairobi Miracleland, Kahawa Sukari DC and Juja PCEA Churches

Nairobi Miracleland Church can be regarded as a Neo-Pentecostal church that was started in 2000 with a vision to "be a church with a difference manifesting the image of Christ on earth," ("nrbmiracleland," n.d.). It is located about 10kms to the Eastern side of Nairobi city. By 2018, the church records showed that it had a membership of 500 congregants with about 350 attending worship service regularly on Sundays. Its mission statement was to have "enhanced spiritual growth and

nourishment as well as socio-economic empowerment of the church and all members through effective church ministries." The records of Consistent Bible reading ministry showed that CBR training had been going on in this church since November 2014 and had 92 members already trained.

Kahawa Sukari Deliverance Church would be described as a Charismatic church which was founded in 1998 and is located a few kilometers from Kenyatta University along Nairobi-Thika Super Highway. It has a membership of 320 according to the church records in 2018. According to the records of Consistent Bible Fellowship ministry CBR training had been going on in this church since March 2012 with 72 members involved.

Juja PCEA Township Church is a Mainstream Protestant church located next to Jomo Kenyatta University of Agriculture and Technology. It is located 36 Kms northeast of Nairobi along Nairobi-Thika super highway. From the church records, this church was started in 1983 and had a membership of 1500. From the records of Consistent Bible Readers ministry, Juja PCEA embraced CBR training in May 2010 and 76 members trained between 2014 and 2017. From her strategic vision document of 2013-2018, the vision of this church was to be a model Christian church where love for God and humanity is lived.

Objectives of the Study

This research was guided by the following four objectives:

i. To assess if the pastors' modelling of the Bible reading discipline inspired the congregants to join and complete the CBR training.

ii. To assess if pastors' appeal for excellence in Bible reading as a way of meeting daily with God motivated congregants to start and finish the CBR training.

iii. To assess if the pastors' stimulation of rational thinking and problem-solving enabled congregants to overcome their barriers in cultivating CBR discipline.

iv. To assess whether the pastors' attention to personal challenges in Bible reading encouraged congregants to finish the CBR course.

Research Question

The overall research question that this study sought to answer was: To what extent were the members of Nairobi Miracleland, Kahawa Sukari DC and Juja PCEA churches influenced to form Bible reading discipline by their leaders' exhibition of transformational leadership attributes?

Specific Research Questions

The four specific questions that guided research in this study are stated as follows:

i. What is the relationship between the pastor's modeling of Bible reading discipline and the congregants' interest in joining and completing the CBR course?

ii. How has the pastors' appeal for excellence in daily Bible reading motivated the congregants to start and finish the CBR training?

iii. What is the relationship between the pastors' prompting of the congregants' to use rational thinking and problem-solving skills and their ability to finish the CBR training?

iv. How has the pastors' attention to congregants' personal differences and challenges in Bible reading encouraged them to finish the CBR training?

Assumptions of the Study

For this study to be successful, the respondents were expected to give truthful and unexaggerated information about their pastors' role in motivating them to join and complete the consistent Bible training. It is observed that some church leaders

today have induced their members to highly praise and honour them even when some of their activities are not praiseworthy. To overcome this, the respondents were encouraged to give honest opinion as part of the application of the truth that the Word of God stands for. Another assumption was that the respondents would spare time to fill the questionnaire because this was to was to be done after the Sunday service when some people may have been under pressure of time. This was mitigated by ensuring the questionnaire was not too long.

Justification of the Study

Justification for research refers to the rationale or the importance of conducting a study (Given, 2008; Mugenda & Mugenda, 2003). Previous researches cited elsewhere in this study have shown investigations on Bible engagement based on age, Bible versions, frequency of Bible reading, attitudes towards the Word of God and other variables used to describe the Bible reading culture. Studies based on whether leadership is a predictor of Bible engagement do not feature prominently in the leadership literature. For this reason this study sought to assess whether there is a relationship between Bible reading and transformational leadership because of its fame for raising performance of followers (Spahr, 2014). The findings of this study will provide useful knowledge that would enable church leaders to deliberately nurture these qualities. Pastors who serve as leaders in guiding spiritual formation of followers, would need these transformative qualities since the church is primarily a place of positive godly transformation (Romans 12:2).

Significance of the Study

Since reading the Word of God is very important to Evangelicals, this research was to find out whether leadership behaviours of pastors have any significant contribution in developing congregants as Bible readers. This study is hoped to

benefit the leaders of Nairobi Miracleland, Kahawa Sukari DC and Juja PCEA churches in knowing whether transformational leadership was a good choice for developing consistent Bible engagement culture in their churches. This encouraged them to maximize on the effects of TL in accelerating formation of Bible reading culture in their churches. The study is of benefit to other pastors who are looking for ways of encouraging Bible engagement in their congregations. If such a Bible engagement culture is embraced by many churches, it may also trigger spiritual revival for the glory of God.

<div align="center">Scope of the Study</div>

Consistent Bible Reading (CBR) training started in Kenya in 1996 with churches beginning to embrace this program in 2009. An analysis of the leading churches by number of congregants trained between 2014 and 2017, as shown in Table 1.2, revealed that urban churches were leading by the number of members trained in CBR compared to rural churches in the same period. These churches were Nairobi Miracleland, Kahawa Sukari DC and Juja PCEA in that order in the category of similar churches in Kenya. These three churches represented the broad spectrum of Evangelical churches found in Kenya namely the Mainstream Protestant, Charismatic and Neo-Pentecostal churches. Nairobi Miracleland Church represented Neo-Pentecostal churches, Kahawa Sukari DC represented the Charismatic churches, and while Juja PCEA represented the mainstream Protestant denominations. Noticeably that Bible engagement culture was declining in Juja PCEA , the Mainstream Protestant church, during the period considered perhaps due to leadership changes. Generally, the representation by the different churches showed that different denominations were beginning to adopt CBR as a way of promoting Bible reading culture.

Table 1.2: *Category of Churches and Number of People Trained in CBR Between 2014 and 2017.*

Orientation	Church	2014	2015	2016	2017	Total
Neo-Pentecostal	Miracleland	20	28	28	16	92
	ECC	13	16	20	17	66
Charismatic	Kahawa DC		10	25	42	77
	CITAM Woodley		20	22	26	68
	Ruai DC	13	23		13	49
Mainstream Protestant	Juja PCEA	28	24	18	6	76
	ACC&S	8	18	13	4	43

This table shows the list of churches that were undertaking CBR training between 2014 and 2017 and the number of congregants who completed the course in each year. The number of congregants who were trained in each church was then added to get the total after four years. The churches were then grouped in three categories which included Neo-Pentecostal, Charismatic and Mainstream Protestant. This led to the selection of Nairobi Miracleland, Kahawa Sukari Deliverance and Juja PCEA churches being picked for this study.

Limitations of the Study

There was a likelihood that the respondents in this research would be biased in answering questions related to their leaders' performance in order to cast them in a positive light. To reduce this bias, the questionnaire was made as objective as possible. Any questions on value judgment were left out. Another limitation that was anticipated was that some members of the church would have left to other towns after the training. It is observed that the Church membership in city churches is generally very volatile. This may have reduced the sample size. However, purposive sampling of respondents, by inviting all those who had participated in the CBR course, ensured that a sufficient number of subjects were available for the study. Another limiting factor was that some members who may have stopped reading the Bible after training

would have been unwilling to participate in the survey thinking that the exercise was a form of assessment. To mitigate this feeling, it was made clear to the respondents that this research was only seeking their views on how they received help from their leaders while undertaking the training. Despite these foreseen challenges, sufficient respondents numbering about 30% of the trained congregants in each church made themselves available for the study.

<p align="center">Summary of the Chapter</p>

In this chapter, the background to this study has been shown to be the desire of the Evangelical churches to help their congregants develop a Bible reading culture. The statement of the problem was pointed out as the assessment of the perceptions of how transformational leadership attributes promoted CBR in the three urban churches with most successful results in CBR training. The four study objectives and the corresponding questions that guided this research are outlined. The justification of this study was to find out whether transformational leadership famed for raising followers' performance could also be used by church leaders to enable congregants adopt consistent Bible reading culture. The next chapter explores the literature dealing with Bible engagement and the attributes of transformational leadership in promoting Bible engagement culture in the churches.

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CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter explores the concept of Scriptural engagement by referring to various studies and findings on Scripture engagement. Relationship between Scripture engagement and CBR training will be established. The chapter presents CBR as a tool that can be used to establish Bible reading culture among the Evangelical churches. The study will be based on two theories which are transformational leadership by Bass (1990) and servant leadership propagated by Greenleaf (1997) to show how they could apply in promoting CBR in the churches. The conceptual framework will show how the four independent variables of the of transformational leadership influence the promotion of Bible engagement.

The Spiritual Concept of Scripture Engagement

As stated in the study background, Miller (2007) believes that it is in abiding daily in God's presence that a leader gets his spiritual strength and nourishment. He also asserts that abiding in Christ results in God using His Word "to nourish our soul, to bring peace to our spirit, and to give directions to our life" (p.135). Then he wonders why with such benefits anyone should "miss the opportunity to open the Bible and be with our God?" Miller (2007) further suggests that Christians fail to read the Bible consistently because of being busy, mounting pressure, increased opportunities and multiplying demands. Since the devil knows that the "Word of God is the sword of the Spirit" (Ephesians 6:17), he makes it difficult for people to engage in the daily reading of Scripture as a lifestyle. Without knowledge and application of the Word of God in real life situations, the Christian stands defeated by the devil (Revelation 12:11). Gitonga (2014a) in "CBRSM Training Manual" has suggested

about twenty consistency barriers that Satan uses to hinder people from reading the Bible (p.11). These barriers to developing discipline are shown in Table 2.1.

Table 2.1: *The List of Common Consistency Barriers in Bible Reading*

TEN PERSONAL FACTORS	TEN EXTERNAL FACTORS
1. When suffering *discouragement*	1. When you have *visitors*
2. When not *understanding* Scripture	2. When *babies* need attention
3. When feeling too *sleepy*	3. When away *visiting* friends
4. When you are too *busy*	4. When you are on *holiday*
5. When feeling too *tired*	5. When on *night* duty
6. When you are sick or *sickly*	6. When the *alarm* fails
7. When *tempted* to sleep a bit	7. When there is no *light*
8. When you are *disorganized*	8. When environment is *noisy*
9. When *marital* discipline lacks	9. When there is bad *weather*
10. When you cannot *concentrate*	10. When under work *pressure*

Table 2.1 *list is adapted from CBRSM Concise training manual, 2014 by J. R. Gitonga.*

Research findings on Scripture Engagement and Christian Growth by Cole and Ovwigho (2009) of Center for Bible Engagement have shown that lack of Bible engagement makes people vulnerable to false teachings and leaves them immature. In this study, it was observed that people who read the Bible 4 or 5 times in a week were less likely to engage in habits such as gambling, pornography, drunkenness, and pre-marital sex. This shows that the Bible has power to transform people "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart" (Hebrews 4:12).

Elms (1978) points out five ways by which Christians can take in God's Word in order to grow as is illustrated using the Hand Illustration in Figure 2.1 (p.81). These five ways can be regarded as the key characteristics of Bible engagement. They are listening, reading, studying, memorizing and meditating on the Word of God.

Figure 2.1: *The Hand Illustration.* This figure is adapted from "The lost art of disciple making" by Reloy Elms.

By analyzing several studies, the American Bible Society (n.d.) has concluded that engaging Scripture is the number one predictor of spiritual health and growth. In the South African study cited earlier, it was discovered that most people learned the Bible through reading it more than listening to sermons. This observation led Smith (2013) to conclude that churches should "prioritize getting members to have first-hand engagement with Scripture" (p.37). This implies that Evangelicals need to discover a system of helping Christians to build personal Bible reading discipline as one of the primary missions of the church. Unfortunately, rather than engage members in activities that enhance feeding on God's Word such as those illustrated in the Hand Illustration in Figure 2.1, it is common practice among Evangelicals to introduce many other activities in the hope that these will prompt spiritual growth (Hoggarth, MacDonald, Mitchell, & Jorgensen, 2013).

To investigate whether Christian activities cause spiritual growth, Hoggarth, et al. (2013) established through a survey to reveal spiritual life that participating in spiritual activities does not produce spiritual growth among members. Instead Hoggarth et al. (2013) discovered a continuum of spiritual growth they examined to find the key differences among people in each group. They found out that the key

catalyst to spiritual maturity at each stage of the growth continuum and which was common in all stages was reflection on the Scripture. The frequency of how people in each stage engaged in Scripture is what varied, increasing as the person moved up the growth continuum. Based on this observation, it was concluded that one of the characteristics of growing Christians is an increase in the frequency or consistency in daily Bible reading. In Hoggarth et al. (2013) survey of best practice churches in Scripture engagement, only 34% of congregants said they read the Bible daily which still had great effects in generating spiritual growth among the members. This low level of Bible engagement among other Evangelicals correlates to the studies cited earlier. This low level of Scripture intake by Evangelicals could perhaps be addressed through CBR training.

<center>Importance of Consistent Bible Reading (CBR) Training</center>

Martin (1982), Miller (2007) and Wedgeworth (2018) acknowledge that not having sufficient time for Bible reading is one of greatest obstacles to Bible reading discipline. They assert that one must have a program for daily Bible reading routine, which must be sustained with a high level of faithfulness and commitment to grow as a Christian. Gitonga (2008) posits that "those who succeed to be consistent Bible-readers have learned the secret of creating time for it early in the morning when they are most fresh and alert" (p.29). He further says that even though many believers know the need for reading God's Word, they need to be taken through a systematic and organized training in early rising and Bible reading to establish it as a habit and discipline because "Practicing an activity diligently over a period of time develops it into one's personal character" (p.14).

According to Gitonga (2008), for one to form a routine and a sustainable personal program of meeting with God daily, it is important to participate in CBR

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discipline training for a time. The goal of CBR training, which takes about seven

months, is to create time and form a habit. The participants begin to practice rising up

by 6.00am to read one chapter per day without skipping chapters in the Bible. Then

they increase their rising up time to 5.45am and reading 2 chapters. This monthly

progression is maintained until the participants rise up at 4.30am to read 7 chapters.

This continuous seven-month practice allows each person's consistency barriers to

show up. When this happens, the participant is trained how to deal with the barriers so

that a high level of consistency in Bible reading can be maintained as a habit. During

the training period, the participants encounter some of the 20 different types of

consistency barriers listed on Table 2.1. After the training the participants then choose

the early rising time and number of chapters they feel most comfortable with to

continue practicing as a lifestyle.

Those who acquire the discipline of consistent Bible reading after doing the

CBR training are trained as CBR facilitators using a well-structured training process

as illustrated in the "Training of partners: Course facilitators" (Gitonga, 2014b). For

this reason, some pastors encourage members to take part in this equipping process.

To promote Bible reading further, some pastors ask members who have completed the

training to often share their insights with congregation from their reading of the Bible

and the number of times they have read through the Bible. Other pastors also take

many opportunities in church to share their personal Bible reading journey, their key

insights, and then call on the members to join the CBR training. Through this kind of

sharing for prompting inspiration, and continuous training process, it is possible for a

church to build a vibrant Bible reading culture.

In a study to determine automaticity (the rate of habit formation in real life)

the researchers Lally, van Jaarsveld, Potts, and Wardle (2010) discovered that there

was great variation among the respondents in their rate of habit formation. They found out that it takes between 18 to 254 days to reach 95% automaticity as long as the behavior is repeated daily in a consistent context. Using automaticity principle, if people can be given sufficient motivation and inspiration, they can eventually form early-rising and consistent Bible reading habit. According to Gitonga (2008), whose ministry has been training people to increase Bible engagement through CBR training, it takes a period of five to seven months of practice to develop consistency discipline in Bible reading.

Among Bible engagement researchers, the most common indicators of Bible engagement are the frequency of daily Bible reading and attitudes towards the Word of God. For example, the Center for Bible Engagement uses weekly Bible engagement to show that one is growing in his personal relationship with God (Cole & Ovwigho, 2009). Similarly this study will also adopt the concept of consistent Bible reading as the primary measure to show levels of Bible engagement among believers.

Relationship between Transformational Leadership and Bible Engagement

After the study of best-practice churches on Bible engagement by the REVEAL Spiritual Life Survey intended to provide church leaders with insights and strategies for leading congregants to deeper levels of growth, Hoggarth et al. (2013) posited that no strategy to promote daily meditation on God's Word can succeed unless it is being implemented by a leader who is pursuing spiritual transformation with a single-minded devotion to Christ. This implies that a leader must himself be engaged in daily reflection on Scripture apart from the times of preparing to preach or lead a Bible study group. Hoggarth et al. assert that for a person to succeed in leading others towards spiritual growth such a leader ought to be cultivating a contagious

passion for the Word of God that others can emulate. While this is true, this study sought to find out what kind of leadership style would be most effective in leading congregants towards greater participation in Bible engagement.

Using Multifactor Leadership Questionnaire (MLQ), Bass (1990) reported that transformational leadership was found to improve ratings of managers from extremely broad variety of organisations across many countries when compared to transactional leadership. Bass (1990) pointed out that even among the Methodist ministers, transformational leadership rather than transactional leadership, was found to be responsible for higher church membership (p.22). Building on this observation by Bass (1990), that transformational leadership increased church membership among the Methodists and perhaps other Evangelicals, this research intended to find out whether it was also useful in promoting Bible reading among Christians.

An ancient proverb says that if you give man a fish, you will feed him for a day but if you teach him how to catch fish, you have fed him for a lifetime (Martin, 2015). Training congregants to develop discipline in reading and reflecting on the Scriptures on daily basis is like feeding them for a lifetime. Rising up a bit early to read the Bible, when one is fresh and alert, requires sufficient motivation and sacrifice. It requires reorganisation of one's life that is prioritized on meeting the King of kings every morning through the Word. This new ordering and motivation may be what the Evangelicals need in order to increase their level of interaction with the Word. For people to come out of their comfort zones, to build discipline and orderings that create sufficient time to read and reflect on the Word of God every morning, they need a leadership that is very motivational and inspirational such as transformational leadership. Using Transformational leadership, a pastor can inspire followers by example and uplifting words (Spahr, 2014) to overcome their early rising inertia and

other barriers to in order to get some time for reading the Word of God before setting out for work.

When Jesus was about to leave His disciples, He gave them what is commonly referred as the great commission in Matthew 28:19-20. He told them to go and make disciples of all nations through evangelism and teaching the converts to obey all that He had commanded them. Jesus also prayed that God may sanctify His disciples with the truth which was God's Word (John 17: 17). Later on, the apostle Peter advised young believers that "like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation" (1 Peter 2:2). The apostle Paul also explained how he labored in admonishing and teaching everyone with all wisdom among the Colossian Christians with the goal of presenting them perfect in Christ (Colossians 1:26-27). He taught them this because he knew that the Word of God had power to sanctify and cause spiritual growth (Hebrews 4:12). It was Jesus' wish that believers would bring glory to God on the earth by bearing lasting fruit as mature Christians (John 15:7). From the call of Christ to make disciples, and the subsequent practice of the apostles to teach the Word, it is clear that true discipleship, which causes spiritual growth among believers, must be grounded on sound teaching and practice of the Word of God. But this happens when it is allowed to enter into the heart through different modes such as listening, reading, or studying it prayerfully and meditatively (Joshua 1:8).

Reading the Bible May Develop Transformational Leaders

According to Bass (2008, 1990) and Spahr (2014) transformational leadership motivates followers by energizing and mobilizing them with a clear and captivating vision. Further to this, transformational leaders lead by example which inspires confidence and trust in their followers. Their excellent rapport with followers

motivates them to take responsibility through problem-solving to achieve higher goals for both individual and group benefits. Reading the Bible produces this type of leaders. It leads Christians to know the character of God which consequently inspires them to have great faith in Him. For example, because Ezra was devoted to the study and teaching of God's Word, he led Israel back from captivity to rebuild the temple of Jerusalem in the midst of great opposition (Ezra 7:10). Moses inspired Israel to leave Egypt, crossed the Sea and braved the challenges of the desert life for 40 years (Exodus 14:31). Paul confidently encouraged Timothy to know the Scriptures (2 Timothy 2:15) and to be an example to all the believers in many areas of life (1 Timothy 4:12). Encouraging people to read the Bible consistently is a strategy for developing transformational leaders in the church and the community. This is why those who finish the CBR course are trained to be course facilitators so as to continue training and help the church to develop a Bible reading culture (Gitonga, 2014b).

Theoretical Framework

This section will look at two theories of leadership that have an influence in the formation of Bible engagement culture in a church. The first one is transformational leadership which is broken down into four of its attributes to show how these attributes spur congregants to develop CBR discipline. The other theory that is explained is Servant leadership and its positive implications at enabling church members to develop the culture of Bible engagement. However, the effects of transformational leadership are better understood when compared with transactional leadership and positional leadership.

Comparing Transformational and Transactional Leadership

Transformational leadership is normally contrasted with transactional style of leadership (Bass, 2008). Bass argues that transactional leadership is characterised by

rewarding a follower with a carrot for meeting an agreement or using a stick to punish failure to meet expected standard. Lituchy, Galperin and Punnett (2017) have also asserted that transactional leadership focuses on exchange between followers and leaders which may be the subject of discussion and agreement by both parties before the contract. This leadership approach does not concern itself with the follower's sense of self-worth. Bass (2008) asserts that a transformational leader challenges followers to do more than they had initially intended by giving them higher expectations and purposes. Dvir, Eden, Avolio and Shamir (2002) in their study on the impact of transformational leadership on follower behaviour argue that the behaviours of transformational leaders "transform their followers in helping them to reach their full potential and generate the highest levels of performance" (p.736). Lituchy et al. (2017) also posit that transformational leaders "act as role models and are able to motivate and inspire their followers" by identifying opportunities, meaning and articulating a strong vision for the future (p.36).

Literature shows that a number of studies have been interested to understand transactional and transformational leaderships in Africa. One study in South Africa has shown that leaders display a combination of both transactional and transformational qualities but with a shift towards transformational leadership, (Lituchy et al., 2017). Studies have also shown that transactional leadership is not as effective as transformational leadership in moving followers to a higher level of performance (Bass, 1990; Dvir et al., 2002). Transactional approach in leading Bible engagement may be expressed by rewarding those who finish reading the Bible or who make certain progress in reading it with material gifts. Since this approach to Bible reading may not be part of shared values such as what a transformation leader endeavours to do (Nayab, 2010), it may not produce sustainable discipline and culture

in a church. As soon as the external reward system is removed the members will see no need to continue putting effort in reading the Word of God every day.

Bass (1990) explains that transformational leaders have four main qualities. These attributes are charisma or idealized influence, inspirational motivation, intellectual stimulation and individualized attention. Nahavandi (2015) puts these qualities as three by combining charisma and inspiration into one attribute (p.211). He argues that today's business organisations that need to enact revolutionary changes must have CEOs who have these attributes to inspire followers. Nahavandi's (2015) combined charisma and inspiration attribute is illustrated by Figure 2:2.

In this study, the four attributes of transformational leadership will form the independent variables of church leaders through which they may influence the way congregants form Bible reading discipline. This is how each of these variables may affect the followers' ability to form Bible reading habit:
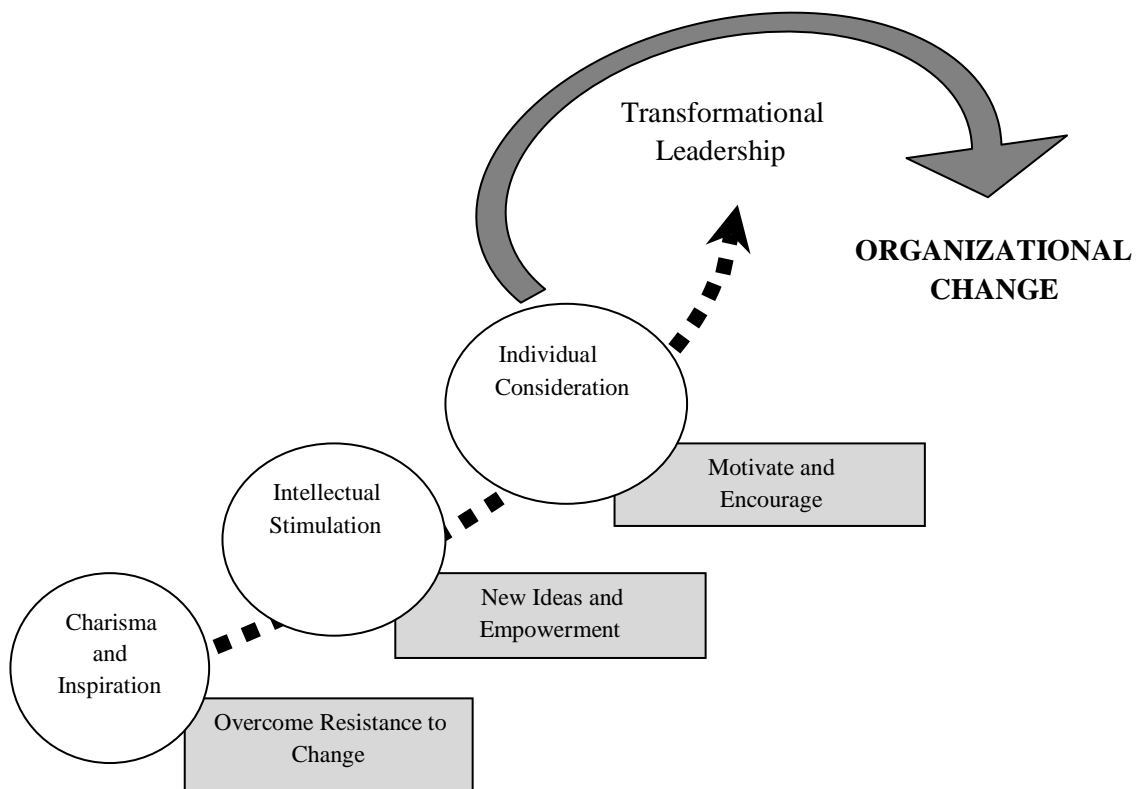
Figure 2.2: *Transformational Leadership Factors.* This figure is adapted from The Art and Science of Leadership.

Charisma or Idealized Influence

Nahavandi (2015) argues that charisma "creates an intense emotional bond between leaders and followers" which results in trust, loyalty and desire to emulate the leaders (p.211). The benefit of this loyalty and respect is that it reduces resistance when an organisation intends to undertake major changes. According to Bass (1990) and Nayab (2010) this is the power to influence followers by endearing trust, confidence, admiration, loyalty and respect. Among the ways leaders may influence their followers with this behaviour include leading by example or modelling, reinforcing values, showing confidence and optimism. This attribute is also seen among leaders in the Bible. Nehemiah appealed to his fellow Israelites to build the wall of Jerusalem in order to remove shame from the heathen nations that surrounded them. He moved the hearts of the people to work hard because he himself was involved in the building process. They accomplished this task in just 52 days to the embarrassment of their enemies (Nehemiah 2:8; 6:15). Church leaders can also uplift followers to build Bible reading culture by setting them a good example or being an ideal model. They can do this and by constantly sharing with their members how they enjoy meeting with God every day through CBR discipline (Isaiah 55: 2). By doing this often, they communicate to the congregants that this is one of the most important disciplines a Christian ought to be doing as a way of Christian life.

Inspirational Motivation

Kadalie (2006) cites 10 different leadership styles that are practiced by most Christian leaders (p.50). Two of these, being a visionary and a motivational leader, are descriptions of inspirational motivation which is an attribute of leadership (Bass, 1990; Spahr, 2014). Leaders with the attribute of inspirational motivation

communicate high expectations using symbols to focus efforts while expressing important purposes in simple ways (Bass, 1990). Nayab (2010) also argues that inspirational motivation is the leader's ability to develop and articulate a clear future, which he shares as a group vision. Such leaders help followers move away from low levels of need for survival by appealing to their higher inborn values of love, learning and leaving a legacy (Nayab 2010). This view is also shared by Kotter (2012) that leadership is the process of defining the future so that people are attracted to it and inspired to work hard at achieving it in spite of the possible challenges they may face along the way. The Apostle Paul exemplified motivational leadership when he appealed to the Corinthian Christians to excel in the grace of giving. He said, "But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us —see that you also excel in this grace of giving," (2 Corinthians. 8:7). Paul further demonstrated his inspirational ability when he said, " I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (Romans. 12:1). To encourage a Bible reading culture, pastors can appeal to members to excel in the discipline of daily Bible reading as a way of showing that they love God with all their mind and strength (Mark.12:30). They can amplify to the congregants the value of CBR in stimulating spiritual maturity (Hebrews 4:12) and increase in the knowledge of the truth which are helpful in testing false doctrines that are prevalent in these Last Days (1 John 4:1).

Intellectual Stimulation

Bass (1990) explains intellectual stimulation as the ability to motivate followers to engage in solving problems using new ways and critical thinking. According to Nahavandi (2015), these leaders challenge their followers to be

innovative in order to develop creative solutions by challenging existing values and assumptions. Staffold (2005) posits that our Heavenly Father has given us the powers to think and solve our problem. Staffold (2005) further asserts that God wants us "to think creatively, to plan, and to form dreams and visions for the future" (p.7). Both leaders and followers ought to exercise their God-given gift of creative thinking and problem-solving to overcome obstacles that hinder their physical and spiritual progress.

Spiritual leaders also need to challenge followers to think of creative ways of solving their Bible reading barriers because God expects believers to be logical and thoughtful. For example in Proverbs 6:2-10, the sluggard is advised to go to and see that even though the ant does not have a commander, it "stores its provisions in summers and gathers its food at harvest. From what he learns from the ant, it is expected that the sluggard will be equally solve his own problem of laziness. Jesus also often asked His disciples questions to test their ability to solve problems. For example He asked them who they thought He was in Matthew 16:15. At another time he asked Philip how they could feed five thousand even though the Bible makes it clear that Jesus already knew the answer (John 6:5).

Similarly, church leaders can stimulate followers to find solutions to the situations that hinder their consistency in daily Bible reading in order to develop a Bible reading culture. Many of the barriers that hinder Christians to read the Bible on daily basis as shown in Table 2.1 can be solved through critical thinking and analysis. For example when Israel had been defeated in battle by the people of Ai, Joshua fell down in prayer and deep supplication. God challenged him to rise up from prayer to do the needful (Joshua 7:10). He led Israel to investigate why they had been defeated only to discover that one of them had taken to himself the devoted things of God.

Achan son of Carmi was killed publicly for this violation as a lesson to others. Many situations that hinder Christians from making spiritual progress require encouragement from the leadership to face the truth and find solutions. One of such situations needing encouragement is in the formation of disciplines such as daily prayer and Bible reading. While God promises to give His children sufficient grace in life (2 Timothy 1:7), He also expects them to work hard at building disciplines (1 Corinthians 9:24-27). These efforts require backing of prayer and the gift of encouragement from church leadership (Rom 12:8). If Christians are encouraged to think prayerfully, the Holy Spirit can lead them to solve most of the problems that plague them including the inability to read the Bible (John 16:13).

Individualized Consideration

Individualized consideration is a leader's ability to act as a mentor to those who need to grow and develop (Bass, 1990). This attribute describes the leader's ability to pay close attention to differences and needs that make everyone feel special (Bass, 1990). According to Nahavandi (2015) individualized consideration is demonstrated by treating each person differently but equitably according to their needs, skills and abilities, and it leads to the development of close relationship with followers. This makes followers feel special and are motivated them to perform better (Dvir et al., 2002). Nahavandi also argues that these qualities combine to allow a leader to undertake necessary changes in an organisation.

In this respect, bringing change such as building a Bible reading culture in a church requires paying attention to individual needs of those interested in developing Bible reading discipline. This is because the challenges and barriers that prevent Christians to develop Bible reading discipline are largely personal circumstances as shown in Table 2. A transformational leader will be sensitive to discern the different

challenges or barriers facing each member and then mentor him or her on ways to overcome. It also empowers the follower in such a way that he is able to help others. A spiritual leader interested in effectively introducing a Bible reading culture may need to work with a few people at first so that he can give them sufficient attention. This would produce a strong Bible reading discipline which would in turn make the few capable to help others and result in multiplication of more Bible readers and facilitators. The Apostle Paul encouraged leaders to pay close attention to the needs of all their followers. He said: "we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone," (1Thessalonians 5:14). A part from transformational leadership, another leadership style that has an influence in helping followers to develop Bible engagement ability is servant leadership.

Servant Leadership

The theory of servant leadership is credited to Greenleaf (1977). He opined that servant leadership begins with an urge to serve others first. Martin (2016), explains that service as the moral aspect of servant leadership model. He asserts that the servant leadership is founded on the principle of a leader taking a servant's position when relating with employees. Greenleaf (1977) expounds that a servant leader only makes secondary decision to become a leader. He contrasted this approach to the leader who feels called to lead first arguing that those who first feel called to lead only come back to serve after their positions in leadership have been secured. Wilkes (1998) asserts, "A servant leader – serves the mission and leads by serving those in mission with him" (p.18). He argues that Jesus is the best example of servant leadership because He left His position in heaven to serve the Father's mission on earth. While on earth, He demonstrated His humility by washing His disciples' feet, and categorically told them that as their leader He had demonstrated how they would

be serving one another (John 13). The selfless service of a servant leader was also demonstrated through Christ's death on the cross for lost humanity.

Greenleaf (1977), Wilkes (1998) and Nahavandi (2015) are in agreement that servant leaders mind a lot about the wellbeing of their followers than the organisation or the leader's benefits. Nahavandi (2015) lists the attributes of servant leadership as being focused on followers, first among equals, empowering, empathetic, accountable, authentic, humble, and motivated to serve (p.216) as shown in Figure 2.3.

Nahavandi (2015) points that some of the best rated companies in America name servant leadership as one of their core values. Robbins and Judge (2017) assert that in servant leadership the leader goes beyond self-interest to focus on opportunities that help followers grow and develop. Robbins and Judge (2017) describe the characteristics of servant leaders as "listening, empathizing, persuading, accepting stewardship and developing followers' potential" (p.440). They argue that servant leadership has been found to result in higher levels of commitment of supervisors, self-efficacy and perception of justice in organisations. They also show that servant leadership leads to higher levels of group performance while the service culture it creates increases employee performance and creativity. This implies that it is possible for pastors, who are servant leaders, to uplift the congregants' ability to read the Bible daily and build a culture of CBR in their churches. Their caring, listening and persuasive ability can prompt congregants to a high level of commitment in developing CBR as an individual and group discipline.
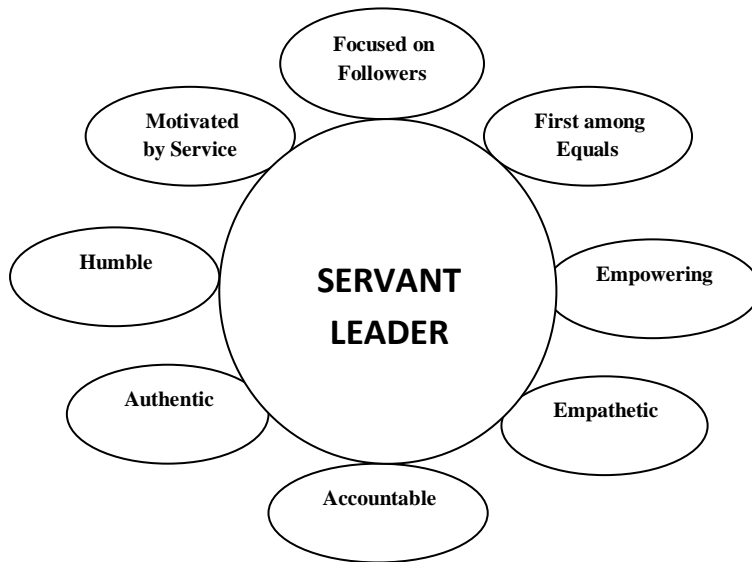
Figure 2.3: *Attributes of Servant Leadership.* This figure is adapted from The Art and Science of Leadership.

Smith, Montagno, and Kuzmenko (2004) compared transformational leadership with servant leadership (as cited in Bass, 2008). They say that while transformational leaders share and align their follower's common interest, servant leaders put the interest of their followers above their own. They further acknowledge that both of them facilitate and emphasize personal development and empowerment of the followers. They also conclude that while transformation leadership is good for application in a dynamic and changing situation, servant leadership is more suited for a relatively stable environment.

Servant leadership model is applicable in the church because primarily the church is a place of serving one another. Paul told the believers to "serve one another in love. The entire law is summed up in a single command: "Love your neighbor as yourself" (Galatians 5:13-14). Church leaders have been specifically urged to be eager and willing to serve, not for financial benefit, by the apostle Peter (1 Peter.5:2). Jesus told church leaders to feed the flock (John 21:15) and to train the flock to feed themselves on God's Word (James 1:25). This means that Christian

leaders have to demonstrate a high level of humility and love for those they are called to serve as is required of servant leaders. Jesus demonstrated humility and servant leadership when He washed His disciples' feet.

Training people to develop discipline in Bible reading requires a high level of love, commitment and concern for church members. This is because unlike an intensive week's seminar which starts and ends within a few days, the CBR course takes about seven months to allow the discipline to form. A leader has to walk patiently with participants, encouraging and empowering them through prayer. The leader's greatest desire is for a congregant's spiritual wellbeing. One of the primary ways to the spiritual wellbeing of the congregant is forming the discipline of rising up early to meet with God through the Word. These leaders know that their sermons alone are not sufficient to provide members with spiritual food to last them the whole week until the next Sunday. Since solving some of the consistency barriers may be difficult and painful, the congregants could persevere until discipline is formed if the leaders empathize, show love and are willing to walk the seven-month journey with the participants. Besides servant leadership, another leadership style that could influence building of Bible engagement discipline is positional leadership.

Positional Leadership

Guarino (2015) asserts that a leader who uses his title to impose control on followers does it at the expense of disregarding their feelings, ideals and opinions and therefore alienates and kills their morale to perform. Kadalie (2006), commenting on abuse of power in Africa, states that many Christian ministries are build around the same instinct to control. He asserts that power is given by God and should be used to serve His people rather than to manipulate and control them. Jesus was often at loggerheads with religious leaders of His day because they were prone to abusing

their positions of power. He castigated how the teachers of the Law and Pharisees sat on Moses' seat and placed huge demands on their followers. He said they "tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them" (Matthew 23:4). This shows that positional leaders tend to be legalistic and manipulating. This leadership behavior alienates followers and kills their morale and consequently their performance. This implies that a pastor who demands followers to read the Bible because it is God's Word may resort to manipulation, or threats of eternal consequences, which may kill their morale and discourage them from forming CBR discipline. The next section shows how the attributes of the transformational leadership in this study combine to influence CBR training using the following conceptual framework.

Conceptual Framework

In this study the main independent variable is transformational leadership while Bible engagement is the dependent variable. Transformational leadership style breaks down further into four key attributes which are charisma or idealized influence, inspirational motivation, intellectual stimulation and giving individualized consideration (Bass, 1990; Saphr 2014). This study assessed how each of these independent variables, describing the leadership behaviours of the pastors/leaders of Nairobi Miracleland Church, Kahawa Sukari DC and Juja PCEA Church, influenced Bible engagement among members as the dependent variable. Bible engagement discipline was examined in terms of weekly frequency in reading and reflecting on the Word of God among the participants.

Idealize Influence

Inspirational Motivation

Intellectual Stimulation

Individual Consideration

Promotion of Bible Engagement Culture

Dependent Variables

Benefits of Orderliness, Joy of meeting God

Independent variables   Moderating Variables
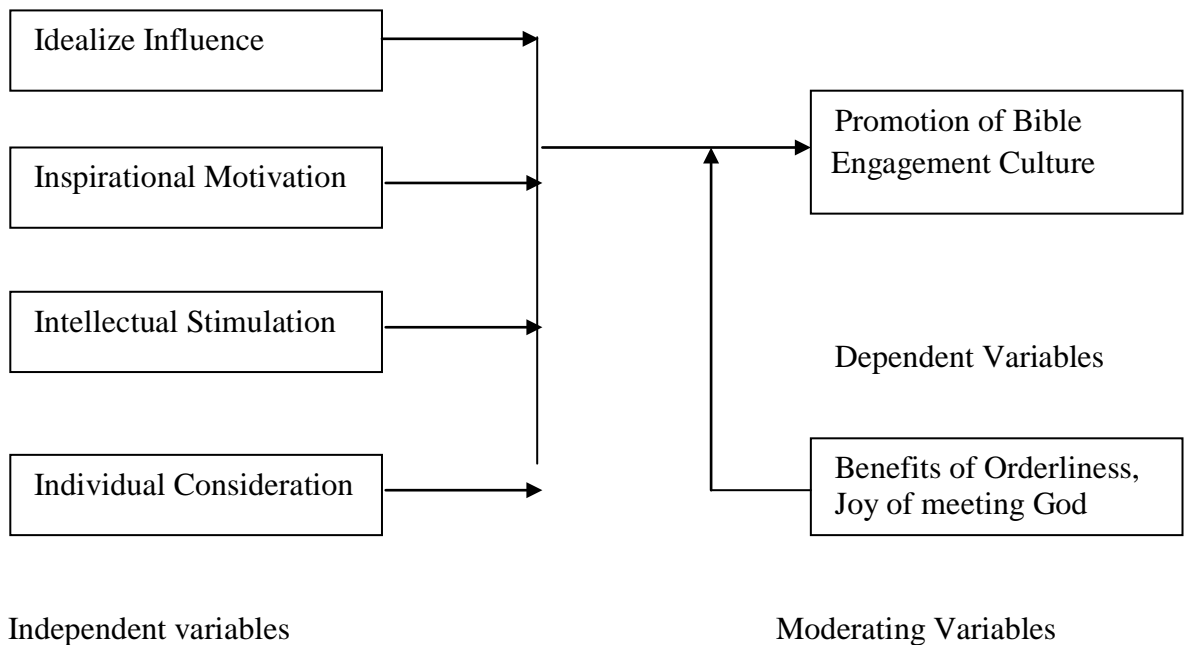
Figure 2.2: *Conceptual Framework*

Moderating Variables

A moderator is a variable that affects the strength of the relation between the predictor and criterion variable (Tsang, 2015). In this study two variables were identified that were likely to affect the relationship between attributes of transformational leadership and the joining and completion of the CBR course. The first variable is the benefits of orderliness in life. It was likely that learning to get to bed on time so as to rise up early the following morning to read the Bible motivated the participants to complete the course so as to acquire this new behaviour as a lifestyle. The second variable is the joy of meeting with God. It was also likely that the joy and a sense of meeting with the Heavenly Father on daily basis encouraged the participants to develop CBR discipline in order to continue enjoying this new spiritual reality. The rationale upon which these moderating variables were identified is the assumption that it is easier to help someone seeking help than one who does not know that he needs help.

A Synthesis of Research Gaps

This literature review identifies three significant issues that this research intends to address. The first issue is the suggestion by Hoggarth et al. (2003) who studied factors that stimulate spiritual growth among congregants and concluded that daily reflection on Scripture was the best predictor of spiritual growth. Hoggarth et al. (2003) opined that no strategy to promote daily meditation on God's Word can succeed unless it is being implemented by a leader who is pursuing spiritual transformation by cultivating a contagious passion for the Word of God that others can emulate. While this recommendation of leadership by example is good, it would have been more impactful if it supported with empirical data. This recommendation prompted the need to find a leadership style that could easily uplift followers' to high performance in consistent reading and reflection on the Scriptures by example.

Another issue was identified from the online study conducted in South Africa which revealed that most respondents learned a lot about the Bible through reading it rather than listening to sermons (Smith, 2013). Smith (2013) suggested that the church needs to find ways to "prioritize getting members to have first-hand engagement with Scripture" (p.37). Based on this conclusion, this study sought to find out whether church members could be helped to prioritize CBR using transformational style of leadership.

The third knowledge issue in this study originates from Miller's (2007) concern on why with all the knowledge of the benefits of reading God's Word, Christians should miss the opportunity to read the Bible every day. Miller (2007) goes on to identify several hindrances that Christians need to overcome in order to read the Word of God daily. Gitonga (2014a) has also identified 20 specific common barriers that hinder most Christians from daily Bible engagement. This study seeks to find out

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whether there is a way Christians can easily overcome most of these hindrances to enjoy meeting daily with God through Scripture and prayer. Knowing that Evangelicals wish to make the Bible their basic reference point for fruitful spiritual living, this study sought to find out whether there is a workable solution for overcoming consistency barriers so as to prioritize Bible reading as a lifestyle no matter how busy someone is. The need to overcome barriers in Bible reading, and to prioritize daily reading of Scripture no matter how busy Christians may be, requires the kind of leadership that inspires and uplifts people to higher performance. This literature review has identified this leadership as transformational leadership.

The question on whether leadership has any significant impact in the development of Bible engagement discipline does not seem to been given much attention in leadership literature. This study therefore hoped to fill that gap by assessing whether transformational leadership, which is famed for uplifting followers to high performance (Bass, 1990), has some significant influence in promoting consistent Bible reading discipline among Evangelical churches.

Summary of the Chapter

Literature reviewed in this chapter has shown from empirical studies that Bible engagement is a predictor of spiritual growth (Cole & Ovwigho, 2009; Hoggarth et al., 2013). Consistent Bible reading training was shown to be important in developing Bible engagement culture in church (Gitonga, 2008). This chapter also has illustrated how the four attributes of transformational leadership could influence CBR training in a church (Bass, 1990). Servant leadership has also been shown to have an influence in the development of Bible engagement culture (Nahavandi, 2015). The two moderating variables that could have an influence in the attainment of CBR discipline are also pointed out. The next chapter will explain the study design,

methodology, population, the descriptive analysis and presentation methods used to

assess the influence of transformational leadership in three urban churches.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

This chapter sets out the method and procedures that were used to gather and analyse data to assess perceptions of transformational leadership in promoting of Bible engagement culture in Nairobi Miracleland, Kahawa Sukari and Juja PCEA churches. It presents the research design, target population, types of data that were collected, data collection methods and procedures, and the methods of analysing and presenting the results.

Research Design

This study used descriptive research design. According to Leedy and Ormond (2014) descriptive research design identifies the characteristics of an observed phenomenon or explores the possible associations among two or more variables without modifying the situation under investigation. This study sought to find out whether the attributes of transformational leadership behaviour of the pastors of Nairobi Miracleland, Kahawa Sukari and Juja PCEA churches inspired their congregants to join and complete the CBR training.

Research Methodology

This study used multiple case study and mixed methods to obtain data from respondents from the three churches who had joined and completed the CBR training. Kothari (2004) has asserted that a case study places emphasis on "full analysis of a limited number of events or conditions and their interrelationships" in a small social unit (p.113). According to Eisenhart (1989) (as cited in Meyer, 2001) it is desirable to include more than one case study to allow for comparison and contrasts to overcome the challenge of case study's limitations to generalizability and information-

processing biases. For this reason this study adopted multiple case study design. While the perception of the influence of transformational leadership was done independently for each church, comparison was done for the sake of improving the degree of generalizability of the research findings and to minimize researcher's biases.

According to Leedy and Ormond (2014), research methodology directs the study and dictates how data is acquired and analysed in order to extract meaning. Accordingly, this study adopted mixed methods of embedded design type (Punch, 2014). This approach assumes that single data is not satisfactorily sufficient to obtain the opinions or perceptions of respondents in a social unit. According to Punch (2014), embedded design contains both qualitative and quantitative data that may be collected in a single or different questionnaire. In this case the quantitative questionnaire was used to obtain the opinions of individual members of Nairobi Miracleland, Kahawa Sukari DC and Juja PCEA churches on how transformational attributes of their leaders may have influenced them to cultivate CBR discipline. A qualitative questionnaire with open-ended questions was used to solicit similar opinions and perceptions from Bible readers in the three churches using focus group discussion. The focus group questionnaire questions guided the direction of the discussion in order to remain focused on the how the pastors had motivated them to join and complete the CBR training. The consensus on the perceptions that were expressed during the discussions was used to support the information gathered through quantitative questionnaire. The focus groups were purposively formed by the respondents who were available and willing to be left behind for discussion after completing the quantitative questionnaires. The number of members who formed the

focus groups in the three churches was 12 respondents, the maximum number recommended by Welman, Kauger and Mitchell (2006).

Target Population

Mugenda and Mugenda (2003) define a population as being made of individuals, cases or objects with some common observable traits. In this study the population were the members of Nairobi Miracleland, Kahawa Sukari DC and Juja PCEA churches who had completed the CBR training successfully. In this respect Table 3.1 shows the number of people who had completed training in these churches between 2014 and 2017 and the corresponding sample sizes that were considered appropriate for this study.

Table 3.1: *Population: The Number of Members Trained in CBR and Sample Sizes in Three Churches.*

Church	CBR trained members between 2014 and 2017	30% Sample size
Miracleland	92	31
Kahawa DC	77	22
Juja PCEA	76	18
Total	245	71

Sampling Method

Using secondary data from Consistent Bible Readers Fellowship the churches were clustered into three categories namely: Neo-Pentecostals, Charismatic and Mainstream Protestants as in Table 1.2. I considered the period between 2014 and 2017 appropriate to show churches that were developing a Bible reading culture. The churches with the highest number of trained members in their cluster were selected in order to assess the perceptions of transformational attributes of their leaders in forming Bible engagement discipline. Nairobi Miracleland church had highest number of trained congregants in the Neo-Pentecostal category. Kahawa Sukari

Deliverance church was the first among the Charismatic churches and Juja PCEA was the first among the Mainstream Protestant. Purposive sampling was employed to select a study sample incorporating the number of respondents who completed the CBR in the three churches.

However, due to the challenge of locating the respondents to take part in the survey, sampling frame was composed of the congregants who had done the CBR course and who were present on the day of conducting the survey. According to Mugenda and Mugenda (2003), in a descriptive study which is homogeneous, a random sample size of ten percent is enough to show the salient characteristics of the target population. However they warn that if the sample size is too small, it increases the sampling error and therefore recommend that a bigger sample size should be considered. However, in this study, a purposeful sample was used. To get this sample, an appeal was made by the pastors to those who had completed CBR to come out and participate in the survey. After the announcements, the number of congregants who had participated in CBR training gathered in a designated room. These formed the sample size that was needed for the survey and the number averaged 30% in each church as had been desired (Table 3.1).

Types of Data

This study used two questionnaires. The first contained close-ended questions that were used to collect quantitative data. The questionnaire had Likert scale psychometric constructs ranging from 1-5 where each respondent was required to rate the statements describing their leaders' attributes of transformational leadership. The questions produced ordinal data on the rating of the respondent's perceptions on how the attributes of transformational leadership have influenced them while developing consistent Bible reading discipline. Interval data was gathered on the average time a

respondent spends reading God's Word weekly. Ratio data on the respondents' weekly Bible reading consistency was obtained to compare their consistency before and joining and completing the CBR training. Categorical data was also gathered on the respondent's perception on what, apart from their pastors' influence, were the other factors that provided motivation for joining and completing the CBR course.

The second questionnaire was used to collect qualitative data from respondents through focus groups discussions. This questionnaire had open-ended questions to get the respondents' perception on how their leaders' behaviours had encouraged them to build CBR discipline. According to Welman et al. (2006), a focus group is a qualitative technique for collecting data from a small number of interviewees, between 6 and 12, selected for the purpose of expressing their opinion on specific set of open-ended questions. Purposive sampling method was used to select subjects in the focus group to ensure that the members have the typical characteristics of the study sample. These groups were made of respondents who were available and willing to participate in the discussions which took place after the Sunday service, and after they had also finished filling their quantitative questionnaires.

<center>Data Collection Method</center>

I sought permission to conduct this research from the senior pastors of the three churches. With the help of the university, I also secured a permit to conduct this research from NACOSTI (National Commission for Science, Technology and Innovation). After Sunday services on appropriate days, all the respondents who had participated in CBR training and who were present were gathered in rooms that were allocated for this purpose in each church. They were issued with the questionnaires which they filled and then handed back. Those who had not indicated responses to

certain questions were encouraged to complete them correctly before handing in their questionnaires. This took place at Juja PCEA and Kahawa Sukari Deliverance churches because during the survey at Nairobi Miracleland church a week earlier some respondents had failed to respond to all the questions.

Secondary data was obtained from Consistent Bible readers Fellowship on the churches involved in CBR training in Kenya between 2014 and 2017. Cluster sampling of this data led to the selection of Nairobi Miracleland, Kahawa Sukari and Juja PCEA churches for this multiple case study as presented in Table 1.2.

Validity and Reliability of Research Instrument

Validity refers to the extent to which a research instrument measures what it intends to measure (Leedy & Ormrod, 2014, p.91). This being a descriptive multiple case survey that sought church members' opinions and perceptions about their motivation for doing the CBR course, I used a questionnaire as the data collecting instrument. Leedy and Ormrod (2014) argue that a panel of experts can help to determine the content validity of a research instrument. Using this procedure for validation, the questionnaire for data collection was presented to proposal defence panel to ascertain whether the items included adequately covered all the variables identified in the study. The questions needing rephrasing for clarity were indentified and the necessary changes were made to the questionnaire.

Reliability is the consistency with which a research instrument produces the expected results so long as the entity being measured has not changed (Leedy & Ormrod, 2014, p.93). To enhance reliability of the data collected, I aimed to collect views from the respondents under similar situations. This was immediately after the Sunday worship service in the three congregations involved in the study. To confirm the instrument's reliability the split-half test was done using data from Nairobi

Miracleland Church. The results had a Spearman-Brown correlation coefficient (*r*) of 0.745 which is considered acceptable when r > 0.70, (Bolarinwa, 2015).

Data Analysis

Descriptive data analysis such as frequency, mean, median, mode, variance and standard deviation was used to analyse the quantitative data using SPSS software. The results were presented in simple and cross tabulations and frequency distribution. Qualitative data was interpreted by listening to the recorded discussions to find out the number of times the congregants expressed opinions or perceptions with references to the different attributes of transformational leadership. These perceptions were then tabulated and their frequency identified.

Logistical and Ethical Consideration

Punch's (2014) list of ethical issues in social research, which includes "harm, consent, deception, privacy and confidentiality of data" (p.43), guided the ethical considerations in this study. In line with this view, I explained the purpose of this study to the respondents before getting their views. I also committed to keeping the data and information gathered for this study private and confidential. This assurance was ascertained by asking the respondents to omit their names on the questionnaires. I did not force or coerce anybody to fill the questionnaire if they felt not ready to do so. I worked closely with church ushers in handling the church members during the administration of the survey to conform to each church's values and tradition. During the interpretation of the qualitative data from the focus group discussion, I analysed the respondents' perceptions and opinions with the help of my research assistants to minimize tendency to classify ideas or statements that were to my favour.

Summary of the Chapter

This chapter has explained the design and methodology used in this study. The multiple case research design was preferred in order to make comparisons possible while mixed methods methodology was used to collect quantitative and qualitative data. The sampling method, data collection procedures, method of interpretation and presentation used in this study has been explained. The Spearman-Brown coefficient test on the research instrument used in this study was found to be greater 0.7 which made the results of this research reliable. The next chapter deals with data analysis and interpretation of the findings obtained in this research.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

The overall objective of this study was to assess the perceptions of transformational leadership in the promotion of Bible engagement culture in urban churches. Secondary data from Consistent Bible Readers Fellowship was used to select three urban churches for study using multiple case research design. Mixed methods of data collection questionnaires were adopted for this study. The quantitative data was analyzed using SPSS software and interpreted using descriptive statistics and presented in form of tables, frequency distribution and charts. Qualitative questionnaire was used to lead focus group discussions that were recorded from each of the three churches. This data was analysed to identify the respondents' perceptions or opinions on how their pastors had motivated them to join and complete the CBR training based on the four attributes of transformational leadership. Each focus group from the three churches had 12 respondents who had participated in filling the quantitative questionnaire.

In this chapter, the findings of the study are presented under the following themes: the response rate, effects of CBR training on respondents' Bible reading, effects of different leadership styles on CBR training, the influence of transformational attributes in CBR training and the effects of moderating variables.

Response Rate

This research had aimed at reaching 30% of the members of Nairobi Miracleland, Kahawa Sukari and Juja PCEA churches that had been picked for this study through cluster sampling. The study also used purposive sampling to select respondents among Bible readers who were willing to participate in the survey after

announcements during Sunday services. The number of the respondents who gathered to participate in the survey from every church is shown in Table 4.1 below.

Table 4.1: *CBR Trained Members and Respondents in Each Church*

Church	CBR trained members between 2014 and 2017	30% Sample size	Number of respondent
Miracleland	92	31	30
Kahawa DC	77	23	27
Juja PCEA	76	23	22
	216	77	79

The respondents in Nairobi Miracleland were 30, in Kahawa 27, and in Juja 22. This response rate was considered satisfactory for this study because it was well within the 30% estimated sample size. All the quantitative questionnaires issued to the respondents were filled and returned immediately. The respondents involved in the focus group discussion used to obtain the qualitative data were 12 in each church.

Influence of Transformational Leadership on Respondents' Bible Reading

In this study, a surveyed of several general characteristics that could be used as indicators of influence of transformational leadership on their Bible engagement levels was done. The characteristics included warmth of relationship with pastors, wish to become Bible readers, the number of times they had read the Bible before and after completing the CBR training, the chapters they read per day, and the length of time they took in their morning devotions.

Warmth of Relationship with Pastors

The respondents were asked in question 4 to gauge the warmth of their relationship with their pastors. The number of those who indicated that they enjoyed very warm or warm relationship with their pastors was very high as seen in Figure 4.1 representing Nairobi Miracleland Church. There were similarly high numbers of respondents who enjoyed very warm and warm relationship in Kahawa Sukari and

Juja PCEA with figures standing at 22(88.0%) and 19(86.4%) respondents

respectively. This implies that most of the respondents had strong emotional bonds

with their pastors.

How would you rate your relationship with the church leadership?
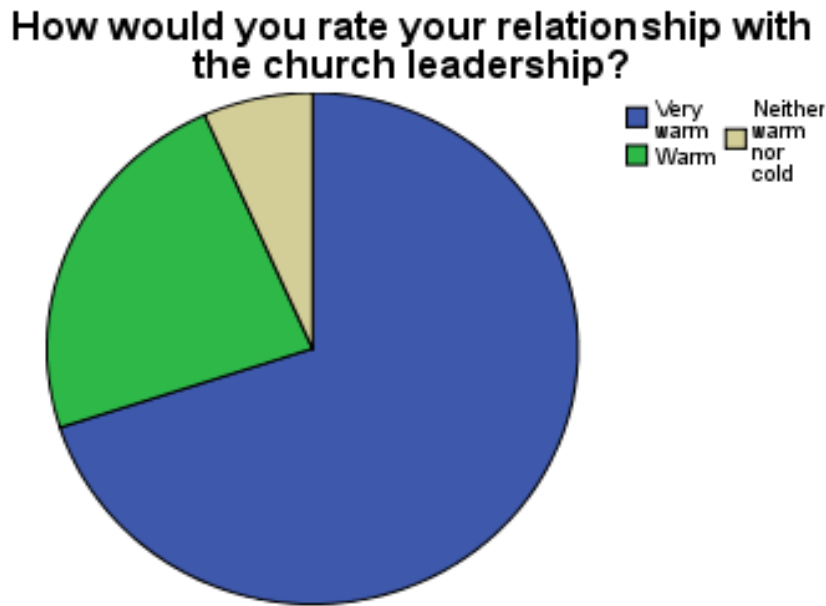
Figure 4.1: *Warmth of Relationship between Members and Pastors in Miracleland Church*

Respondents' Bible Reading Wishes

The respondents were asked in question 5 whether they had ever wished to be

consistent Bible readers before doing the CBR course. In Nairobi Miracleland those

who had wished to be Bible readers were 29(96.7%), in Kahawa Sukari they were

21(77.8%) and in Juja PCEA the respondents were 22(95.2%). This shows that the

majority of respondents had been longing to be consistent Bible readers before joining

the training.

Number of Chapters the Respondents Read per Day

The respondents were also asked how many chapters they had been reading

per day after the training. After the data was analyzed most respondents in the three

churches were found to have been reading three chapters per day. This is illustrated

by Figure 4.2 representing Nairobi Miracleland Church. More importantly the number of those who read at least three chapters per day in Nairobi Miracleland was 27(76.7%), Kahawa 20 (70.4%), and Juja PCEA was 12(54.5%). This shows that the majority of respondents in three churches had acquired the discipline of reading through the entire Bible at least once a year considering that the Bible has only 1189 chapters.

What is the average number of chapters you read every day?
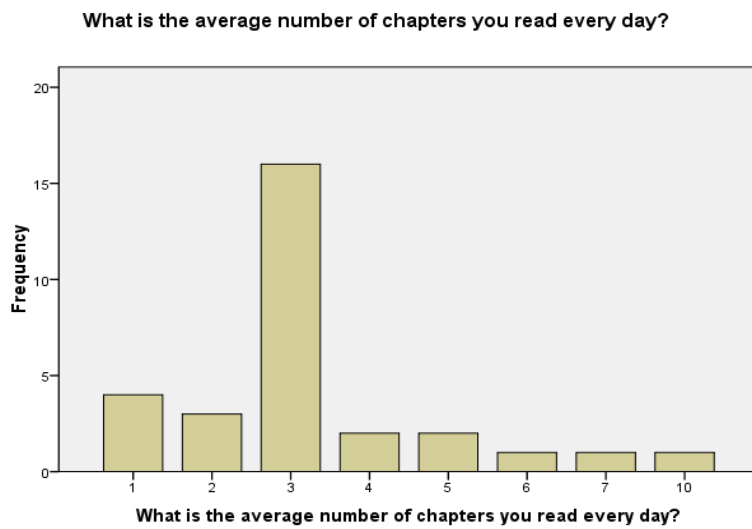
Figure 4.2: *Respondents' Bible Reading Wish in Nairobi Miracleland Church*
Number of Times Respondents had Read through the Bible

To investigate how Bible reading culture had developed through CBR training, the respondents were asked in question 6 to indicate on a scale of 0 to 10 how many times they had read through the Bible before and after the training. After the analysis, it was noted that those who had never finished reading through the Bible before CBR training in Nairobi Miracleland were (18)60%, Kahawa Sukari were (16)59.3% and in Juja PCEA the figure was (15)68.2% as shown in Table 4.2. This situation was drastically improved after the training because in Nairobi Miracleland only (2)6.7% had not finished reading their first round while only (4)14.8% had not

finished in Kahawa Sukari. Everyone had read at least one round in Juja PCEA as shown in Table 4.2.

Table 4.2: *Number of Rounds Respondents had Read through the Bible*

Church	N	Not finished 1st round		Read more than three rounds	
		Before CBR training	After CBR training	Before CBR training	After CBR training
Miracleland	30	60%	6.7%	3.3%	33.3%
Kahawa DC	27	59.3%	14.8%	0.0%	18.5%
Juja PCEA	22	68.2%	0.0%	4.5%	40.9%

These results show that CBR training had influenced the respondents to increase their levels of Bible engagement.

Duration of Devotions by Respondents after CBR Training

This study also assessed the influence of transformational leadership on respondents' ability to make time for Bible reading because it is cited by many Evangelicals as one of the major hindrances to daily Bible reading discipline. Towards this goal the respondents were asked in Question 9 to indicate the range of time they spent in their Bible reading. The results were analyzed and tabulated for each church as shown in Tables 4.3,4 and 5.

Table 4.3: *Duration of Devotions by Respondents in Nairobi Miracleland Church*

Duration	Frequency	Percent	Valid percent	Cumulative percent
0 - 15 minutes	6	20.0	20.0	20.0
15 - 30 minutes	12	40.0	40.0	60.0
30 - 45 minutes	6	20.0	20.0	80.0
45 - 60 minutes	5	16.7	16.7	96.7
Over 60 minutes	1	3.3	3.3	100.0
Total	30	100.0	100.0	

Table 4.4: *Duration of Devotions by Respondents in Kahawa Sukari Church*

Duration	Frequency	Percent	Valid percent	Cumulative percent
0 - 15 minutes	3	11.1	11.5	11.5
15 - 30 minutes	11	40.7	42.3	53.8
30 - 45 minutes	6	22.2	23.1	76.9
45 - 60 minutes	4	14.8	15.4	92.3
Over 60 minutes	1	3.7	3.8	96.2
Total	26	96.3	100.0	100

Table 4.5: *Duration of Devotions by Respondents in Juja PCEA Church*

Duration	Frequency	Percent	Valid percent	Cumulative percent
0 - 15 minutes	2	9.1	9.1	9.1
15 - 30 minutes	7	31.8	31.8	40.9
30 - 45 minutes	10	45.5	45.5	86.4
45 - 60 minutes	1	4.5	4.5	90.9
Over 60 minutes	2	9.1	9.1	100.0
Total	22	100.0	100.0	

From the results displayed in these tables, the respondents who reported that they spent at least 15 minutes in their devotions after CBR training were as follows: Nairobi Miracleland 24(80%), Kahawa Sukari 23(88.5%) and in Juja PCEA 20(90.9%). This shows that a very high percentage of respondents were influenced by the training to create time for Bible reading every day in the morning.

Influence of Different Leadership Styles on Bible Reading

Even though an assessment of how different leadership styles influenced Bible reading was not one of the main objectives of this study, it was found to be necessary because it is the nature of leadership literature to show the effectiveness a leadership style by comparing it with another in certain situations. Another reason was that searches on empirical studies showing how different leadership styles influenced Bible reading culture were not very fruitful. Therefore in appreciating the perceptions

of transformational leadership in influencing promotion of Bible reading, one may still wonder whether or not that influence could be as effective as that of the popular servant leadership or the transactional leadership style. For this reason transformational leadership was compared with other leadership styles in influencing Bible reading culture to give credence to why it was worthy studying it. This was also based on the assumption that the pastors in the three churches, being Evangelicals, had been using different ways to implore the members to read God's Word before the CBR training. To achieve this goal this research compared transformational leadership style with positional leadership, transactional leadership and servant leadership in causing respondents to acquire CBR discipline. This was done by asking the respondents through Question 16 to rank the four leadership styles according to how these styles had been applied by their pastors to influence members to form Bible reading discipline.

It emerged that some respondents did not submit responses to this question and others answered it wrongly. To avoid distortion of data and misleading results their responses were discarded and not entered in SPSS for analysis. One of the reasons cited by some respondents for not responding to the question was that the alternative leadership styles presented in the question were difficult to process. However, the question still received significant responses which were analyzed to get the respondents' perception on how the four leadership styles of their pastors may have encouraged them to join and complete CBR training. The data for each church was analysed and ranked according to the magnitude of their means in a descending order.

Table 4.6: *Comparison of TL with other Styles in Nairobi Miracleland Church*

Leadership Styles	N	Minimum	Maximum	Mean	Std. Deviation
Transformational leadership	12	2	4	3.75	.622
Servant leadership	12	1	4	2.75	.754
Transactional leadership	12	1	3	1.92	.669
Positional leadership	12	1	4	1.58	.996

Table 4.7: *Comparison of TL with other Styles in Kahawa Sukari Deliverance Church*

Leadership Styles	N	Minimum	Maximum	Mean	Std. Deviation
Transformational leadership	19	2	4	3.47	.697
Servant leadership	22	1	4	3.23	.922
Transactional leadership	21	1	4	2.19	.750
Positional leadership	21	1	4	1.33	.730

Table 4.8: *Comparison of TL with other Styles in Juja PCEA Church*

	N	Minimum	Maximum	Mean	Std. Deviation
Transformational leadership	18	1	4	3.33	.970
Servant leadership	19	1	4	3.16	.834
Transactional leadership	19	1	4	2.00	.882
Positional leadership	19	1	3	1.63	.761

The results from this analysis show that the respondents in the three churches ranked the four leadership styles in the same order giving them a very high correlation in the way these styles were used in promoting Bible reading culture in the three churches.

Assessment of Transformational Leadership Attributes

The focus of this study was to assess how the attributes of transformational leadership influenced promotion of CBR discipline in urban churches. Towards this goal the objectives and research questions of this study were based on the four attributes of transformational leadership as set out in chapter 1. The respondents were to make their judgement based on how their pastors had tried to influence them to join and complete the CBR training. They were asked to rate the influence effect of each

attribute according to whether they strongly disagreed or strongly agreed along a 5-point likert-type ordinal scale. The specific question associated with each attribute was stated as follows:

1. *Idealized influence*: I was very encouraged to join because they showed its importance by starting and completing the CBR course,

2. *Inspirational Motivation*: They kept asking us not to give up because CBR was a valuable course,

3. *Individualized Consideration:* My pastors asked me personally to consider joining and doing the CBR course,

4. *Intellectual Stimulation:* I finished the course because they showed me how to overcome my barriers

The data from each church was analysed and tabulated in descending order of the value of their means as shown on Tables 4.9,10 and 11.

Table 4.9: *Assessment of Perceptions of Attributes of TL in promoting CBR in Nairobi Miracleland Church*

Attributes of transformational leadership	N	Minimum	Maximum	Mean	Std. Deviation
Inspirational motivation	29	1	5	4.41	.983
Idealized influence	29	1	5	3.86	1.505
Individualized consideration	29	1	5	3.48	1.503
Intellectual stimulation	27	1	5	3.37	1.497

Table 4.10: *Assessment of Perceptions of Attributes of TL in Promoting CBR Discipline in Kahawa Sukari Deliverance Church*

Attributes of transformational leadership	N	Minimum	Maximum	Mean	Std. Deviation
Idealized influence	24	1	5	3.08	1.558
Intellectual stimulation	25	1	5	2.80	1.443
Inspirational motivation	25	1	5	2.64	1.497
Individualized consideration	25	1	5	2.60	1.354

Table 4.11: *Assessment of Perceptions of Attributes of TL in Promoting CBR in Juja PCEA Church*

Attributes of Transformational Leadership	N	Minimum	Maximum	Mean	Std. Deviation
Idealized influence	20	1	5	3.45	1.504
Inspirational motivation	20	1	5	3.30	1.261
Intellectual stimulation	20	1	5	3.20	1.508
Individualized consideration	21	1	5	2.95	1.465

For easier comparison, the rank order of the attributes in the three churches were compared and tabulated and shown in Table 4.12. The results show that idealized influence of the pastors is what influenced most respondents to join and complete CBR training in Kahawa Sukari and Juja PCEA churches. It was inspirational motivation that was the most influential in Nairobi Miracleland. The results also show that individualized consideration was the least influential in Kahawa Sukari and Juja PCEA but it was third last in Nairobi Miracleland. Idealized influence and inspirational motivation were not the least influence in any church while intellectual stimulation and individualized consideration were not the most influential in any church.

Table 4.12: *Ranking of TL Attributes by Mean Scores in the Three Churches*

Attributes of transformational leadership	Juja PCEA	Kahawa Sukari	Nairobi Miracle	Total ranking scores	Combined rank order
Idealized influence	1	1	2	4	1
Inspirational motivation	2	3	1	6	2
Intellectual stimulation	3	2	4	9	3
Individualized consideration	4	4	3	11	4

When the rank positions for each attribute are compared and added, the combined ranking order shows that idealized influence was the most influential attribute in moving the congregants to join and complete the course in the urban churches. This is followed by inspirational motivation. The third position was taken by intellectual stimulation. Individualized consideration was the least influential

attribute in promoting CBR in the three urban churches. This result may be said to represent the order of influence of the attributes of transformational leadership in promoting CBR in urban churches.

<p style="text-align:center">Results of Focus Group Discussions</p>

The qualitative data collected through focus group discussion that lasted about one hour was recorded, analysed and tabulated as in Appendix VII. Each group had 12 respondents who had earlier participated in the quantitative survey. The main discussion questions were on the attributes of the transformational leadership and the Bible engagement culture in the three churches. Analysis of the group discussions was based on the respondents' references to how their pastors' idealized influence, inspirational motivation, intellectual stimulation or individualized consideration had influenced them to join and complete the CBR training. A further analysis of this appendix was done to observe the frequency of the respondents' comments based on the attributes-based themes. Table 4.13 shows the frequency or how many times each theme was mentioned during the discussions as extracted from Appendix VII.

Table 4.13: Assessment of *Frequency of Comments during Focus Group Discussion*

Themes	Number of comments	Rank
Idealized influence	12 comments	1
Inspirational motivation	7 comments	2
Intellectual stimulation	2 (1 comment by several)	3
Individual consideration	2 comments	4
Bible reading culture	8 comments	-

Looking at the number of comments related to how the pastors influenced respondents to join and complete the CBR training, the pastors' idealized influence was the most frequently expressed perception during the discussion in the three churches. This was followed by inspirational motivation. Both intellectual stimulation and individualized consideration received two comments each. Intellectual

stimulation third because it received more comments on the sub-theme "not receiving personal help from pastors during CBR."

Moderating Variables

In this study, several moderating variables had been proposed as having an effect on the relationship between transformational leadership and Bible reading training. To investigate this relationship, the respondents were asked by question 16 to choose which among the following variables may have been the underlying benefit they wanted to gain by CBR training. The benefits were interest in being a successful Bible reader, desire to meet with God, gaining order and ambition for leadership. The results were analyzed and displayed in form of a bar graph. Figure 4.3 shows the results for Juja PCEA Church in which personal desire to meet with God was the underlying motivation for the majority of respondents numbering 14 (63.6%). In Nairobi Miracleland the desire to meet with God motivated 19 (63.3%) and in Kahawa Sukari it motivated 14(51.9%). From the results, desire for meeting with God may have influenced the relationship between transformational leadership and attainment of CBR discipline. This interpretation is valid because the majority of respondents (Nairobi Miracleland (96.7%), Kahawa Sukari (77.8%) and Juja PCEA (95.2%)) had said that they had wished to be consistent Bible readers before the training. This implies that the majority of respondents who participated in the training had been longing to meet with God. The desire may have made it easier for the pastors to influence the respondents to participate in CBR discipline. None of the respondents in the churches gave "none of these factors" as a response to question 16.
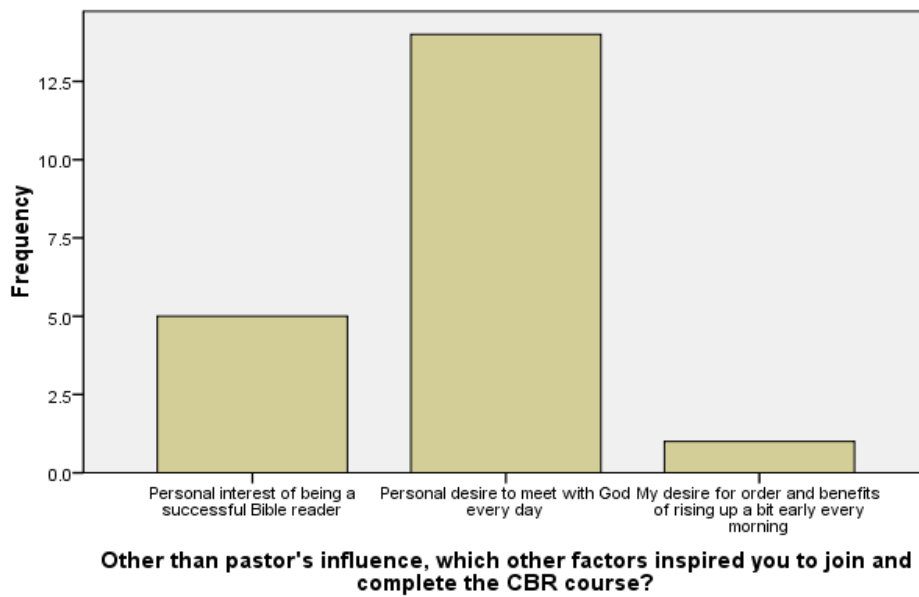
Figure 4.2: *Respondents in Juja PCEA other Motives for Joining CBR Training*

Reliability of Research Instrument

To test for reliability or the internal consistency of the quantitative questionnaire, the split-half test based on the four attributes of the transformational attributes was done using SPSS software for from Nairobi Miracleland Church data. The analysis produced a Spearman-Brown correlation coefficient of 0.745, which is within acceptable range as the value of 0.7 is considered the minimum acceptable coefficient. It also produced Cronbach's Alpha coefficient of approximately 0.6. Most researchers agree that the acceptable range of Cronbach's Alpha coefficient should be between 0.6 and 0.8 but a value below 0.5 is not acceptable. It means that the quantitative questionnaire used in this study had an acceptable internal consistency.

Summary of the Chapter

The results of this study have shown that transformational leadership was the most influential style in promoting CBR training in urban churches. This research has

also shown that the most influential attributes of transformational leadership in promoting Bible engagement culture are idealized influence and inspirational motivation. The least influential are intellectual stimulation and individualised consideration. In this chapter, there is also evidence that CBR training was effective in promoting Bible reading culture in the churches. These major conclusions are valid because the reliability of the survey instrument was within acceptable values in both Spearman-Brown and Cronbach's Alpha coefficients. The next chapter looks at the interpretation and implications of these research findings in light of transformational leadership's influence on Bible engagement culture in the urban three churches.

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMEMDATIONS,
AREAS FOR FURTHER RESEARCH AND CONCLUSIONS

Introduction

This chapter concludes the results and findings of this study. The goal of this study was to assess the perception of the attributes of transformational leadership style in promoting Bible engagement in urban churches. This chapter also presents the summary of the findings that are discussed and interpreted. The significance of this research in the light of the promotion of CBR in the three churches is examined. The chapter ends with implications from the study and recommendations for further research.

Summary of the Research Findings

Through this study it was observed that transformational leadership was found to be the most effective leadership style in promoting CBR training compared to servant leadership, transactional leadership, and positional leadership. It also emerged that idealized influence and inspirational motivation are the attributes that were applied by pastors in the three churches in promoting Bible engagement, and intellectual stimulation and individualized consideration were found to be the least applied. The results also revealed that the respondents in Nairobi Miracleland, Kahawa Sukari and Juja PCEA churches had developed the discipline of daily Bible reading through CBR training.

Discussion and Interpretation of the Findings

The findings in this research meet the expectations of both the theoretical and empirical literature cited in this study. This discussion and interpretation will seek to show how the findings connect with the literature reviewed and the theoretical

frameworks underpinning this study. The discussion starts by reviewing how Bible reading characteristics of the respondents show attainment of Bible engagement culture through CBR training in line with the conceptual framework adopted for this study.

Warmth of Relationship with Pastors

It was found that a very high percentage of respondents in all the three churches enjoyed very warm and warm relationship with the pastors. This implies that most respondents had strong emotional bonds with their leaders. This was consistent with Nahavandi (2015) argument that charisma "creates an intense emotional bond between leaders and followers" producing loyalty and desire to emulate the leaders (p.211). This can explain why the respondents in Kahawa Sukari and Juja PCEA churches reported that idealized influence of their pastors is what uplifted them the most to join and complete the CBR training. In Nairobi Miracleland church the respondents said that when their four pastors joined and completed the CBR training, this made it clear to all members that CBR was important for everyone.

Bible reading Wishes of the Respondents

It emerged that a very high number of respondents in the three churches had always wished to be consistent Bible readers. This observation was supported by the results of empirical studies cited in this study showing that according to their traditions and beliefs the Evangelicals have a strong desire to be successful Bible readers (Smith, 2013; Barna, 2014; Evangelical Alliance, 2014).

Culture of Reading through the Bible in the Church

The findings showed that after CBR training, a very high percentage of respondents in the three churches adopted the pattern of reading at least three chapters of the Bible every day. This is a major breakthrough seeing that a very high

percentage of them had not finished reading the Bible for the first time after being in church for many years (see Table 4.2). It shows that CBR training answered the question that was raised by the director of South African study, on how the churches could "prioritize getting members to have first-hand engagement with Scripture" (Smith, 2013, p.37). Even though generalizability and biases is a main challenge in case studies, the agreement of results from three churches of different denominational orientations supports the conclusion that CBR is one of the ways of promoting Bible reading culture among Christians. It therefore means that a church undertaking CBR training, under the intentional guidance of transformative pastors, will soon have many congregants celebrating reading through the Bible once a year. This is likely to herald a very strong Bible engagement culture that would accelerate the spiritual growth of members since Bible engagement is a confirmed predictor of spiritual growth. Schein (2010) supports the culture perspective when he posits that cultures come from the beliefs and values of the leaders as well as the learning experiences of the group members. He articulates that this is particularly so when supported by culture-embedding mechanisms from leaders who are deliberate in modeling, teaching and coaching.

Culture of Meeting with God after CBR Training

After CBR training, the respondents who spent at least 15 minutes in Bible reading every morning was very high in all the three churches (Table 4.3,4 and 5). Therefore CBR enabled the respondents to create time for meeting with God through Scripture every morning. Miller (2007) cites hindrances that make people "miss the opportunity to open the Bible and be with our God" as being busy, mounting pressure, increased opportunities and multiplying demands (p.135). These and other hindrances pointed out by Gitonga (2014a) seem to melt down when discipline is formed through

CBR training. From this finding it can be concluded that most of the barriers that hinder progress in Bible reading and meeting with God daily are mere excuses for lack of personal discipline.

Influence of Different Leadership Styles on CBR Training

Even though an assessment of how different leadership styles influence Bible reading culture was not part of the main objectives of this study, it was found important because leadership literature shows the effectiveness of one leadership style by comparing it with another. For example Bass (1990) and Dvir et al. (2002) have compared transformational and transactional leadership while Smith, Montagno, and Kuzmenko (2004) have compared transformational leadership with servant leadership (as cited in Bass, 2008). Lituchy et al., (2017) have also shown that leaders display a combination of both transactional and transformational qualities and Nahavandi (2015) shows how the attributes of transformational leadership combine to produce change. This comparison also justified the reason for the choice of transformational leadership for this study because of its impact in promoting Bible engagement culture in the church.

Therefore this study assessed the perception of transformational leadership in promoting Bible reading by comparing it with transactional leadership, servant leadership and positional leadership. The results showed that the respondents in the three churches ranked the four leadership styles in the same order resulting in a very high level of correlation in the way these styles influence Bible reading culture in a church. The following section is a discussion of the possible interpretation of these results.

Transformational Leadership

Transformational leadership was ranked as the most influential in prompting the respondents to join the CBR training (see Tables 4.6,7 & 8). The effectiveness of transformational leadership in improving performance compared to transactional and positional leadership is supported by literature (Bass, 1990; Dvir et al. (2002). In their study of best practice churches Hoggarth et al. (2013) suggested that even though frequency in Bible engagement was the predictor of spiritual growth, it must be led by a leader cultivating a contagious passion for the Word of God that others can emulate. The person who can be emulated by others is said to have charisma or idealized influence (Bass, 1990). The findings of this study placed idealized influence, which is an attribute of transformational leadership, as the most influential attribute in prompting the respondents to join and complete the CBR training. During focus group discussions, respondents in Nairobi Miracleland said they were encouraged to join the training when their four pastors joined and completed the CBR training. In Kahawa Sukari, the respondents said their pastors encouraged them by often sharing how he was consistently reading the Bible. In Juja PCEA, the respondents were inspired by the Reverend's constant citation of Scripture which encouraged them to develop Bible reading discipline. In the three churches, the respondents cited constant reference to CBR as having stirred their desire to join the CBR training. This is the reason the respondents in the three churches rated transformational leadership has having influenced them the most to join and complete the CBR training.

Servant Leadership

Servant leadership was strongly linked with improvement of performance among followers. The respondents in this study ranked servant leadership second in effectiveness in promoting CBR in the churches. Smith, Montagno, and Kuzmenko

(2004) (as cited in Bass, 2008) compared transformational leadership and servant leadership and said that even though both styles uplift followers to higher performance, transformational leadership is most suited for dynamic and changing situations while servant leadership is applicable in relatively stable environments. Perhaps the reason the respondents placed transformational leadership ahead of servant leadership in this research is that urban churches are very volatile, akin to going through turbulence. Perhaps, that is why urban churches adopt change management approaches such as strategic planning, introduction of new and relevant programs in the churches, building bigger sanctuaries etc. to survive the turbulence. In such situations, the inspirational aspect of transformational leadership would have an added advantage over servant leadership. This effectively places transformational leadership ahead of servant leadership in introducing Bible reading culture in urban churches.

Transactional Leadership

Transactional leadership was ranked third in influencing promotion of Bible reading culture in the church. Bass (1990) and Dvir et al. (2002) have shown that transformational leadership is better in moving followers to a higher level of performance than transactional leadership. This means that a pastor who gives or promises rewards to the congregants upon finishing the entire Bible may not influence many members to successfully build a Bible reading culture in church. This is perhaps because some congregants in the urban churches may already be above their basic level of needs according to Abraham Maslow's theory of human motivation (McLeod, 2018). It therefore implies that such members may not be easily influenced by the promise of rewards after finishing to read the Bible. To such members, pastors have to stir their passion for the Word on the basis of higher values. Nayab (2010) posits that

inspirational leaders help followers move away from low levels of need for survival by appealing to their higher inborn values of love, learning and leaving a legacy

Positional Leadership

The study found that the fourth leadership styles used in promoting CBR in the churches was positional leadership. Guarino (2015) asserts that a leader who uses his title to impose control on followers does it at the expense of disregarding their feelings, ideals and opinions and therefore alienates and kills their morale to perform. This means that even though the respondents may have heard their pastors tell them many times to read the Bible as is the tradition of Evangelicals, this may not have moved them to take action. It can be concluded that ordering or commanding congregants to read the Bible every day, despites its benefits, cannot make followers to be consistent Bible readers. Instead, pastors would first need to win their hearts and trust before moving them to meet with God every day through Bible reading.

<div align="center">Assessment of Perceptions of Transformational
Leadership Attributes in CBR Training</div>

This study assessed perceptions of the attributes of transformational leadership in influencing CBR training in three different denominations. The results showed that idealized influence was first in prompting the respondents to join and complete the CBR training. Inspirational motivation was second, intellectual stimulation was third, and individual consideration was last. This comparison of results to check for similarities and contrast is possible according to Eisenhart (1989) (as cited in Meyer, 2001) because these were all urban churches and were participating in CBR training between 2014 and 2017. The combined ranking of the attributes of the transformational leadership by mean score in the three churches (Table 4.12) was similar to the ranking by frequency of comments analyzed based on the same attributes from the focus group discussions (Table 4.13). This means that the

respondents' perceptions and consensus of how their pastors influenced them during the focus group discussions to join and complete the CBR training was in agreement with the results of the survey in the three churches combined. The following section is a possible interpretation of these results.

Charisma or Idealized Influence

The first objective of this study was to find out whether there is relationship between the pastors' modeling of Bible reading and the congregants' interest in joining and completing the CBR course. The operational definition for this objective was *I was very encouraged to join because they showed its importance by starting and completing the CBR course*. The results for this research objective showed that idealized influence is the most influential way of stimulating the congregants to join and complete the CBR training. Nahavandi (2015) asserted that charisma "creates an intense emotional bond between leaders and followers" producing trust, loyalty and the desire to emulate the leaders (p.211). Bass (1990) and Nayab (2010) also asserted that charisma endears confidence, admiration and respect. In this study, a very high percentage of respondents reported that they enjoyed very warm or warm relationship with their pastors (Figure 4.1). In Nairobi Miracleland, 93.3% had warm or very warm relationship with pastors, Kahawa Sukari had 88.0% and Juja PCEA had 86.4%. This means that most respondents were emotionally connected and desired to emulate them. There was a consensus in Nairobi Miracleland Church during the discussion that when their four pastors attended the CBR class and completed it successfully, it made the training look so important to the whole church that members felt a compelling move to participate.

A respondent also in Kahawa Sukari said that she was moved to join the training because their Pastor often shared how he was reading his Bible and checking

one another's progress with a friend. This study discovered that when pastors model

Bible reading, some of the congregants feel exhilarated and moved to imitate them.

There is therefore a very strong relationship between the pastors' modelling of Bible

reading and the congregants' desire to join CBR training to become Bible readers as

well. The findings answered the first objective of the study.

Inspirational Motivation

The second objective in this study sought to find out how the pastors' appeal

for excellence in daily Bible reading motivated the congregants to start and complete

the CBR training. The operational definition for inspirational motivation was *they*

kept asking us not to give up because CBR was a valuable course. The finding for this

research objective showed that inspirational motivation was second in influencing the

respondents to join and complete the CBR training. Inspirational motivation uplifts

the followers' performance (Bass, 1990; Nayab, 2010; Spahr, 2014). In support of this

position several respondents in each focus group said that they decided to join the

training because their pastors kept mentioning the importance of daily Bible reading

and CBR training very often while preaching and making announcements. Bass

(1990) asserted that leaders showing this attribute communicate high expectations

using symbols to focus efforts while expressing important purposes in simple ways.

This inspirational effect was best exemplified by the pastor of Juja PCEA

Church. During CBR graduation ceremonies, he would send graduates from the front

of the church with candles to give and invite friends in the congregation to join the

next class. Those "lucky" to receive a candle would then be invited to be dedicated

and blessed to participate in the next class. Using such creativity and sharing his own

Bible reading excitement and inspirational announcements, he would get sufficient

members to start the next CBR class. The members of Miracleland Church also

reported how their Senior Pastor would repeatedly make announcements and appeals to the congregant to join the next CBR class in order to enjoy the full benefits of walking with God and to make his work easier. With these examples, this study discovered making constant appeals by pastors for people to excel in Bible reading motivated members to join and complete the course. The findings answered the second objective of the study.

Intellection Stimulation

The third objective of th study was to find out whether there is a relationship between the pastors' stimulation of the congregants' to use rational thinking and problem-solving skills and their ability to complete the CBR training. Its operational definition was *I finished the course because they showed me how to overcome my barriers*. The respondents in this study gave this attribute third position in influencing them to build CBR discipline. This is understandable because normally the pastors participate in the CBR training along with the members of their church. After completing the training, they are not able to do the facilitators' course due to the many demands of their pastoral duties. In one of the churches surveyed the pastors double up as senior government workers. In some other urban churches pastors are known to be involved in various types of businesses. For this reason, pastors do not get equipped with CBR facilitation techniques that could help the participants resolve their consistency barriers during the training. A participant from Juja PCEA church reported during the discussion that they did not expect to get help from their pastor because he was not acquainted with the CBR training procedure. They were also proud of him because he served as a good Bible reading model and constantly inspired them to finish. Another person in Kahawa Sukari DC said how the pastor shared while appealing for CBR training the way he overcomes the barrier of "when the alarm fails" by reading the Bible later in the day or in

the evening, and that encouraged her to start doing the same. The study findings show that pastors can help the congregants solve their Bible reading barriers only that they are not adequately equipped to do so. In this section, the finding answered the third objective of this research.

Individualized Consideration

The fourth objective of the study was to find out whether the pastors' attention to the congregants' personal differences and challenges in Bible reading had encouraged them to finish the CBR training. Its operational definition was *My pastors asked me personally to consider joining and doing the CBR course*. In this study, this attribute has been observed to be the least effective in influencing congregants to join CBR training. A similar situation emerged during the discussions when only two respondents said they received individualized consideration by the pastors. One of them explained how the associate pastor whom she shared a training group told her that as a young person she ought to decide to adopt early rising lifestyle. He advised her that doing this would enable her read the Bible effectively as he usually did, though a busy person. From that moment on she became like her mentor having resolved to be an early-riser. The other case was reported by a young respondent in Juja PCEA who upon visiting the pastor's office one day was commended for joining training and was encouraged to complete it. It is clear that these two cases were merely situational rather than a strategy for giving individualized attention. The reason individualized consideration is difficult for pastors, just like in giving intellectual stimulation considered earlier, is that they do not take the trainers' course. Another factor is that urban churches have very large congregations with many administrative duties. This makes giving individualized consideration, an attribute of transformational leadership, difficult to exercise many members with more pressing and urgent needs than CBR surround the pastors. This research has therefore shown that

pastors can give individualized consideration except that the congregants' needs are far beyond their his capacity to handle. This is therefore a relationship between the pastors' individualized consideration and completing CBR training but this influence is weak for lack of time. This finding met this objective of the study.

Conclusions

Several conclusions are drawn from this research. First, transformational leadership is more effective in developing Bible engagement culture in urban churches compared to servant leadership, transactional leadership and positional leadership. Second, idealized influence and inspirational motivation are the main attributes of transformational leadership that can be applied by most pastors in stimulating the congregants to form Bible reading discipline. Third, CBR is an effective tool for building Bible reading culture in the churches. Fourth, intellectual stimulation and individualized consideration attributes of transformational leadership find weak expression in promoting Bible reading among pastors because they do not normally get trained as CBR facilitators while their attention is demanded by the whole congregation. To overcome this, it would help to have one pastor or a team of elders dedicated to give attention to CBR training because of its primary nature as a discipleship tool in the church. If these conclusions are applied, it is possible to have the Evangelicals make Bible reading an elementary stage of joining church and a lifelong heritage for their members in tandem with their foundational values and beliefs.

Limitations of this Research

This study has encountered two limitations that may have had some impact on findings as follows:

Language barrier or casual attitude: some respondents did not answer some questions in the quantitative questionnaire correctly. A case in point was in Nairobi

Miracleland where only 12 out of 30 respondents correctly answered question 16. For a sample frame of 92 people who had done the CBR training, a sample size of 12 subjects may have introduced a bigger margin of error in the results.

Lack of previous studies: Internet searches on previous studies related to Bible engagement and leadership in the churches did not yield much result. This implies that this research did not take advantage of clearly stated recommendations for further study. However this is the knowledge gap that this study sought to address and has been covered adequately through the research objectives which have been achieved. Such studies might have helped to improve the research design or methodology and this could have given this study a much clearer direction that might have improved the results.

Implications of the Research Findings

Even though results from case studies are generally not generalizable to other populations, multiple case designs help to make their conclusions and implications more acceptable because cases confirm or disconfirm each other. In this study the findings of the both the quantitative and qualitative data was in agreement as the findings have shown. With this in mind, this study identifies the following implications that are applicable in the promotion of Bible engagement and leadership:

1. CBR training is reliable in enabling Christians to develop daily Bible discipline and it can be used as a tool for starting foundational discipleship by different Evangelical churches.

2. Pastors wishing to institute a culture of Bible reading in their churches will need to repeatedly talk about it and show the congregants its importance by modelling and openly celebrating a CBR lifestyle.

3. To entrench Bible reading culture in church, there needs to be at least one pastor or a team of senior elders dedicated to give the congregants personal attention during CBR training.

4. The CBR Fellowship can institute a facilitators' course for pastors because ability to do this would drastically increase their impact in instituting Bible engagement culture in their congregations.

Areas for further Research

The following three areas of research can be explored in relation to CBR training and church leadership:

1. Investigating the influence of transformational leadership in promoting CBR training in the rural churches.

2. Finding out specific ways to motivate pastors and church leaders to build transformational leadership attributes because of their worth in helping members acquire Bible engagement culture that predicts high rate of spiritual growth.

3. Finding out how CBR discipline influences pastoral ministry and leadership abilities in Evangelical churches.

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APPENDICES

Appendix I: Letter of Introduction

Jasper Gitonga Rwigi
Pan African Christian University
P. O. Box 56875-00200
Nairobi

Senior Pastor
Nairobi Miracleland Church
P. O. Box 41987 00100 GPO Nairobi
Nairobi
Kenya

12th May 2017

Dear Senior Pastor,

RE: PERMISSION TO CONDUCT RESEARCH IN YOUR CHURCH

I am a student of PAC University pursuing a post graduate degree in Master of Arts in Leadership (MAL).

I would like to conduct research in your church on the impact of transformational leadership in promoting consistent Bible reading culture in your church. Your church is one of the leading churches in developing Bible reading culture in Kenya through the assistance of CBR Fellowship.

The research will involve your church members who have successfully completed the CBR course. The research will assist in making recommendations to other churches on ways of promoting CBR in their churches.

I would like to come to collect data in your church in the month of May 2018 if you grant me permission. I will greatly appreciate your assistance in this noble task to the glory of God.

Yours faithfully,

Jasper Gitonga

Appendix II

Quantitative Questionnaire

Introduction

Thank you for accepting to participate in this study. Your church is one of the leading churches in promoting CBR. The goal of this study is to find out whether the transformational leadership approach adopted by your pastors in this church is one of the reasons for the success of CBR. Your contribution in helping to determine this factor will greatly advance the promotion of Consistent Bible reading in other churches and the entire body of Christ. Filling this questionnaire will only take about 10 minutes. Be assured that all the answers you give will be treated in the highest level of confidentiality. For this reason, you need not write your name on this questionnaire.

1. What is your gender?

   Male _____   Female _____

2. What is your frequency of church attendance? (Put a tick on appropriate response.)

   Very frequent _____   Frequent _____   Not Frequent _____

3. How long have you been a member of this church?

   0 – 5 years

   6 – 10 years

   11 – 15 years

   Over 16 years

4. How would you rate your relationship with the church leadership? (*Put a tick to indicate what you honestly feel concerning your personal relationship with your pastors.*)

Very Warm	_____
Warm	_____
Neither Warm nor Cold	_____
Cold	_____
Very Cold	_____

5. Did you ever wish to be a consistent Bible reader before joining CBR?

       Yes _____   No _____

6. About how many times have you read through the Bible? (*Circle your answer on a scale of 1 to 10 before and after completing the CBR course*)

    Before joining CBR   0 1 2 3 4 5 6 7 8 9 10

    After completing CBR   0 1 2 3 4 5 6 7 8 9 10

7. What is the average number of chapters you read every day? (Circle the number that indicates your average reading pattern below:

                  0 1 2 3 4 5 6 7 8 9 10

8. What is the approximate length of time you spend in your Bible reading daily? (*Put a tick on the appropriate duration of time you spend in Bible reading and reflecting on Scripture daily*)

        0 – 15 minutes   _____

        15- 30 minutes   _____

        30 – 45 minutes   _____

        45 – 60 minutes   _____

        Over 60 minutes   _____

The following SIX statements seek your opinion or perception on how your pastors have encouraged you to develop CBR discipline. State whether you strongly agree or strongly disagree with the statements. (*Put the appropriate number that supports your feeling on each statement. The statement may apply to one or more pastors.*)

Strongly Disagree = 1, Disagree = 2, Neither Disagree nor Agree = 3, Agree = 4, Strongly Agree = 5

9. My pastors asked me personally to consider joining and doing the CBR course (_____)

10. They kept asking us not to give up because CBR was a valuable course   (_____)

11. They promised us rewards or recognition if we finished the course successfully (_____)

12. They commanded us to do it so I feared and did it to gain their approval   (_____)

13. I finished the course because they showed me how to overcome my barriers (_____)

14. I was very encouraged to join because they showed its importance by starting and completing the CBR course   (_____)

15. The following FOUR questions seek your honest view about what motivated people to join and complete the CBR course in your church.

.   Other than the pastors' influence, did any of these other factors inspire you to join or complete the consistent Bible reading course? (*Put your answer as YES or NO where applicable.*)

My personal interest of being a successful Bible reader   _____

Experiencing the joy of meeting with God every day   _____

Enjoying order and the benefits of rising up a bit early every morning   _____

Aspiring leadership in the church   _____

16. Rank the following leadership styles from 1 to 4. In your opinion put 1 on the least used leadership influence and 4 on the most used style in getting people to join and complete the CBR course by your church leaders/pastors.

Positional leadership   ____

(Using the authority to command members to do the course)

Servant leadership   ____

(Pleading with members in humility to do the course)

Transformational leadership   ____

(Inspiring and encouraging by example to do the course)

Transactional leadership   ____

(Promising rewards such as promotion to leadership and gits after completing the CBR course)

Appendix III

Focus Group Discussion Questionnaire

1. Why do you think your pastors are passionate about CBR as a discipline?

_____
_____
_____

2. How did your pastors motivate members of your church to join and complete the CBR course?

_____
_____
_____

3. What effect does your pastors' practice of CBR have on the members of the church?

_____
_____
_____

4. What kind of support did your pastors give individually as you did the CBR course?

_____
_____
_____

5. How did your pastors help you to overcome your consistency barriers in Bible reading?

_____
_____
_____

6. What would you say about culture of consistent Bible reading in your church?

_____
_____
_____

7. Do you feel like your pastors can still do more to make CBR reach everyone in your church? What do you think they can do?
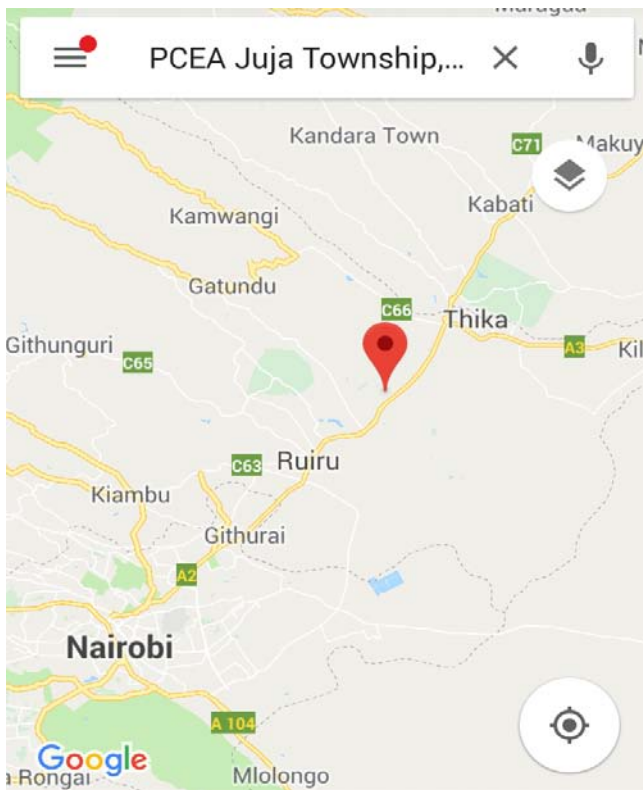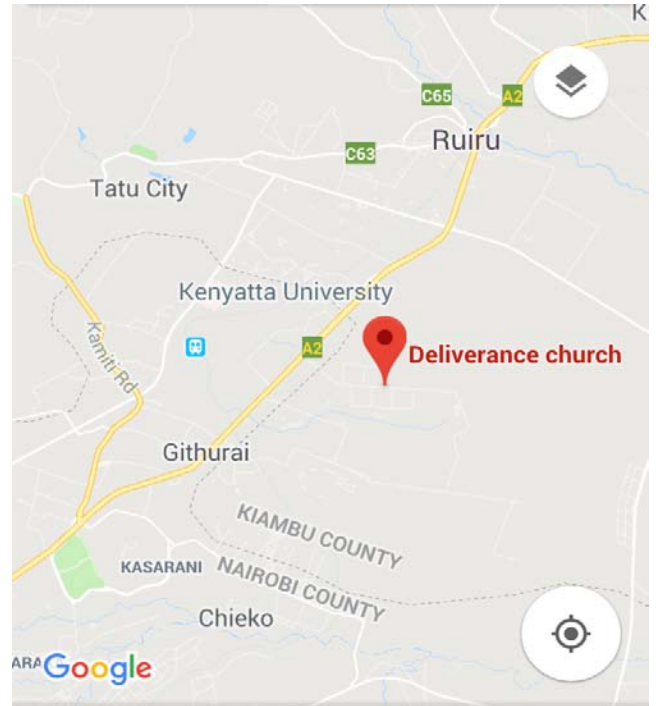
_____
_____

Appendix IV

Location of Surveyed Churches

Nairobi Miracleland Church

Kahawa Sukari Deliverance

Appendix V

Focus Group Discussion Analysis

Themes Based on Attributes	Respondents' Perceptions on how Pastors Influenced them to Join and Complete CBR Training in all Three Churches	Frequency of Comments
Idealized Influence	• Expressed wish to be consistent Bible readers also, • Did the course successfully though busy and very senior in government agencies, • Attended course with other church members, • Often talked about Scripture they had read and meditated on, • Shared how they read the Bible accountability and competing with a friend, • Participation by pastors showed its value to members, • Leadership by example is very strong, • One has to follower when a father is an example, • One pastors impressed when he said he woke up at 5am daily • Pastors were very dedicated to the course, • Talked on number of times what he had read in the Bible • Leading by example made pastors visionary,	12 comments
Inspiration Motivation	• Talked about importance of Bible reading often, • They passionately announced and appealed for all members and especially leaders to join incoming classes, • Gave out candles to congregants as invitation to join next class and prayed for those who received, • Pastors commended by congregants for initiating and inviting CBR team • Pastors said CBR made their work to teaching easier • Members given opportunity to share during Sunday service about CBR • Asked elders to do CBR and lead by example	7 Comments
Intellectual Stimulation	• Several said they were not shown how to overcome Bible reading barrier personally, • One was encouraged when pastor said while preaching that he read the Bible any time of day if alarm failed in the morning	2 Comments
Individual Consideration	• Only two people were given attention: Once when in a CBR group with pastor,	2 Comments

	• On a private visit to pastor's office	
CBR Culture	• CBR celebration of graduation was commended,	8 Comments
	• When pastors did CBR training, other leaders joined culture and this is cascading to reach all members through cell groups	
	• Members took to reciting Scriptures in church and impressed others to join	
	• Members feel pressure to do CBR to make themselves productive in Bible studies,	
	• Respondents will recommend membership to church based on completion of CBR course,	
	• To get married, youth will have done CBR a conduction to started soon in Nairobi Miracleland,	
	• CBR to be made a basic discipleship training for all members,	
	• Relatives and house-girls are getting interested in CBR as well after seeing joy of their employers	

Appendix VI

NACOSTI Permit

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

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When replying please quote

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

Ref. No. **NACOSTI/P/18/46924/23757**

Date: **1st August, 2018**

Jas Gitonga Rwigi
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"Assessment of the influence of transformational leadership in promoting bible engagement culture in urban churches"* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **30th July, 2019.**

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

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

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.

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