



THE EFFECT OF LEADER'S ETHICAL BEHAVIOR STRATEGY ON PERFORMANCE OF THE EVANGELICAL CHURCHES IN KENYA

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Abstract

The study aimed at evaluating the effects of leader's ethical behavior strategy on performance of the evangelical churches in Kenya. Servant leadership theory and goal-setting theory of performance were considered in developing the theoretical foundation for this study. The empirical literature was reviewed on the relationships between leader's ethical behavior strategy and performance. The study adopted positivistic research philosophy while considering cross sectional research design. This study targeted a population of 174 churches registered under the umbrella of the Evangelical Alliance of Kenya. Stratified random sampling was used to select a sample size of 122 churches scientifically calculated using the Lovin's formula. Out of the sampled churches, the 113 heads of the church or administrative representatives responded. Self-administered structured questionnaires were used for data collection tool. Frequencies, means and standard deviations were used for descriptive statistics and multiple regression analysis for inferential analysis. The study found out that 75.7% of the variance in performance of the evangelical churches in Kenya was explained by leader's ethical behavior strategy. The multiple regression model was statistically significant. It was found that one-unit increase in ethical behavior of the church leader's increases church performance by 0.180 with other factors held constant ($b_1=0.180$). The study concluded that there was significant effect of leader's ethical behavior strategy on performance of the evangelical churches in Kenya.

Keywords: Ethical Behavior, Strategy, Performance, Church growth, Evangelical Churches

INTRODUCTION

Performance is an important aspect of any entity both profit and non-profit making. The outcome of work is one of the critical measures of performance since it provides a great linkage to the organization's strategic goals (Bernardin, 1995). For effective work outcome and the accomplishment of the organization's strategic goals, the role of leadership cannot be wished away. Muthimi and Kilika (2018) hold that leadership is important during the implementation of strategy as it encourages the enablement for a successful execution and further improvements on the strategy accomplishment to produce the intended Organizational results.

Performance in church can take different shapes which includes and not limited to financial wellness, membership size and personal commitment of church members. Financial construct for example helps churches to understand their capacity to achieve their missions by fulfilling the related financial obligations. Churches in Kenya are currently being managed just like any other non-profit making organization governed under the Society's Act Cap 108. Churches are mostly funded by the collections from the members of their congregations in terms of offerings, tithe and occasionally fundraise for major projects. The size of the congregation, social status of the church members and the leader power are key determinants of the church's financial performance. It is the duty of the church leadership to identify priorities, guarantee revenue in-flow, plan and monitor its expenditure, point out and categorize any financial risks and further build up or expand its portfolio of financial resources for a regular flow of financial resources in the future. The church leadership must have a strategy to ensure their institutions remain a going concern.

Studies on leadership show that leadership strategy can achieve two contradicting results. It can be an incentive to members to achieve past their targets and improve their sense of significance and the worth of their responsibilities and inspires them to look past their personal interests and focus on the benefits of the team, institution or society at large (Kotter, 1988). Through nurturing enthusiasm and a united focus with an aim of group performance, the church leader will be able to motivate giving, enhance transparency and develop financial management systems. Leadership is an important subject which helps in defining the vision and mission of organizations and facilitates the execution of operational plans to accomplish that vision. In addition, leadership is key in the formulation and implementation of organizational strategies (Hussein, 2017).

Leadership strategy is essential in the study of leadership. Muthimi and Kilika (2018) acknowledge that leadership is important to the process of strategic management hence a need for a strategy to run the process as institutions emphasize on achieving the set goals. They identified five key dimensions that leadership strategy addresses such as number of the

leaders, abilities of leaders, corporate leadership capability and leadership ethos. Mozjat and Mirzaie (2017) in their study to establish the effects of leadership strategy aspects on productivity found out a positive relationship between the absolute leadership strategy and manpower efficiency.

Servant leadership strategy has remained an area of interest among the scholars. Russell (2014) identifies six themes to expound on servant leadership strategies. Such themes include appreciating people by trusting them, serving others' desires, approachable, nurturing individuals, developing collaborations, exhibiting authenticity and transparency among others. Heidi (2019) found out that prioritizing subordinates, behaving ethically, emotional healing, generating values, and empowerment were critical dimensions in understanding servant leadership. Van Dierendonk and Nuijten (2011) in their article the servant leadership survey identified eight dimensions to the servant leadership. The dimensions include standing back, compassion, courageousness, empowerment, accountability, authenticity, humility, and stewardship.

This study will focus on leader's ethical behavior and investigate how it influences performance of the evangelical churches in Kenya. In recent years, the discussion on leadership and particularly servant leadership has incorporated ethics as a critical construct because of the substantial number of dishonors which are consequences of the unethical behavior of leaders (Kalshoven, 2011). Having leaders who are ethical and are concerned with their employees interests thus creating an atmosphere of honesty and equality in making decision whose outcome are satisfied personnel who trust their leader (Sajfert, 2017). In such circumstances the staff are pleased with how they are treated by their leader, and the manner in which the wrong doers are punished. That relationship has a positive impact on the dedication of the employees at work, their performance and satisfaction.

Statement of the problem

The growing challenge of performance in terms of financial stability, attendance and non-commitment in the church can never be ignored. Chelule, Muchangi, Kalei and Lewa (2016) did research on the challenges facing church workers in Kenya and found out a disturbing trend of a significant decrease in commitments in members involvements in ministry and attendance in addition to the decrease in voluntary giving. These same issues are raised in the American statistics on giving of the offerings and tithes. According to the statistics, one out of every five families gave less money to religious organizations while 22% stopped giving to the church altogether! The unfortunate fact is that this challenge has developed over a long period, as per-member giving as a portion of proceeds has reduced

progressively for 38 years. From the year 1968 to 2006, money received to finance the church budget reduced from 2.45% to just over 2.17%. Benevolence giving went down from 0.66% to just over 0.37% (Vezzoni, 2016).

Picking from the words of John Maxwell (1999), everything rises and falls with a leader. This then puts the leader at a focal point in the performance of the church. Many studies have highlighted the problem of leadership strategies in the African church from as early as the 80's. Talitwala (1987) highlights several leadership challenges mostly found throughout the African churches which includes, non-functioning leaders, undertrained leaders and inappropriate leaders. He further warns that non-functioning, undertrained and inappropriate leaders lead the church to problems such as secularism, syncretism, fragmentation and non-commitment such as absentees from church services and activities and withholding of support for the church in terms of tithes, offering and development. To solve these problems, different researchers have tried to define church leadership in a way that they will understand their unique role in a complex society.

According to Tamunomiebi, Israel and, Akintokunbo (2018) Christian leadership involves leaders who lead themselves effectively and serve as ethical and moral examples for others. In other words, leadership in church involves humility, compassion and forgiveness and is built on relationships as opposed to positions. Muthamia, Francesco and Joseph (2020) in their study to establish the essential pastoral leadership skills and capabilities required for participatory and receptive leadership for evangelicals in Tigania deanery, found out a positive nexus between servant leadership strategies and evangelization. This postulates that servant leadership strategy is a suitable model of leadership for developing strategies that will be critical in enforcing and enhancing performance of the church hereby defined in terms of church numerical growth, ministry involvements and financial viability. Humility, compassion and forgiveness builds trust which has a relationship with performance as concluded by Ferda, Ozen and Atsan (Ferda, 2003) in their study of the connection between trust and team performance.

From the above studies, leadership is therefore a critical topic in the church set up as it can influence performance. It is in respect to this that this empirical study aimed at investigating how servant leadership strategy affects performance of the evangelical churches in Kenya.

Objective

The objective of this study is to establish the effect of leader's ethical behavior on performance of the evangelical churches in Kenya

Research Hypothesis

The Null hypothesis of the study states that leader's ethical behavior strategy has no effect on the performance of the evangelical churches in Kenya.

Area of Study Evangelical Churches in Kenya

The protestant churches and its offshoot, the evangelical churches are governed by the two main bodies, the National Church Council of Kenya (NCCK) and the Evangelical Alliance of Kenya (EAK) respectively. There is a strong connection between the protestants and evangelicals and many times used as the same (Bibby, 1987). In an attempt to differentiate the two Reimer (2003) holds that Protestants are Christians who follow a theological system of churches that separated from the Roman Catholic Church during the Reformation while Evangelicalism is adherence to evangelical doctrines and emphasis on evangelical faith.

The Evangelical Alliance of Kenya which is the religious umbrella body for the evangelical churches was established in 1975 as Evangelical Fellowship of Kenya under the Association of Evangelicals in Africa (AEA) with a responsibility of empowering the evangelical congregations to convey Gods transforming message of grace to Kenyans. Association of Evangelicals in Africa is a member of the World Evangelical Alliance (WEA) which has a membership of over six hundred and fifty million members hence becomes the second largest Christian umbrella body in the world. The present total membership of EAK is 179 which are church denominations and para church organizations.

Numerous factors are considered in determining the selection of the evangelical congregations for this study. As noted by Ochanda, (2012), EAK represent approximately 30% of the Christian religion in Kenya, with an estimated Ten Million evangelicals in about 40,000 congregations, which make up approximately 25% of the Kenyan population. Furthermore, by being members of the umbrella bodies, they meet certain leadership criterion which is essential for this study. The other reason is that they belong to an umbrella with the largest membership which spread all over the country to all counties in Kenya hence a good population representation.

Evangelical churches leadership in Kenya is heterogeneous in that different churches that form the Evangelical Alliance of Kenya have different leadership structures. However, as an umbrella body, the EAK is led by a general council, the EAK board, the secretariat, commissions and directors and county chapter leaders.

Scope of the study

The main focus of this study was to determine the effect of leader's ethical behavior strategy on performance of the evangelical churches in Kenya. The population of the study was 179 churches registered under the Evangelical Alliance of Kenya umbrella. Being an academic research for the partial qualification for a Master of Business Administration, the timing guidelines of one year applied for the completion of the research.

LITERATURE REVIEW

Theoretical framework

Servant leadership is a theory propagated by Robert Greenleaf's work (1970). Greenleaf (1977) held that the servant-leader's key assignment is to serve: starting with the ordinary feeling that one desires to serve, to serve first then before the aspiration to lead' (Dennis., 2010). In addition, Greenleaf noted that leaders whose initial desire is to lead rather than serve are driven by the necessity to control, power and personal gain. Greenleaf (1977) stated that a leader's personal behavior, not their leadership practices, is the basis of their choice to lead or serve first. (Dennis., 2010).

The discussion of servant leadership theory supports the four dimensions of servant leadership strategy identified as the independent variable in this study. Leaders whose desire is to serve first behave ethically, have an aim to empower their followers, build communities amongst those around them and desire to be authentic. The theory is therefore adopted as the main theory to anchor the independent study variable.

Goal setting theory of performance

The theory refers to the setting of goals for future performance of an individual or organization. The proponent of the theory, Edwin Locke (1986) in his study of a theory of task motivation and incentives holds that when people or institutions set very challenging goals, then they perform better. If the goals set are easily achievable, then the employee's performance or institutions is compromised. In their study on the theory, Shaiza and Giri (Shaiza, 2016) validates the theory identifying that it was established inductively after the study of the psychology of firms and institutions over years. They further assert that it is founded on four hundred laboratory and various field studies.

In relation to this study, the servant leader's behavior through the indicators of servant leadership strategies including ethical behavior, follower empowerment, community building and being authentic are all aimed at not only legitimizing the goals set for which the church staff and the congregation will operate for performance in attendance of the church and giving their

resources for the same but also encouraging trust in following the set goals. This theory supports the dependent variable.

Empirical Literature review

Igboin and Adedibu (2020) hold that regardless of the dynamic statistical growth of Pentecostal movement in the Global South, especially sub-Saharan Africa, there is no comparable growth in the ethical quotients or value of its membership. They further observed that there is little or no substantial scholarly attention paid to this disconnect. It has been revealed that churches and their leadership visualize church growth either in membership, congregation size and physical development. Unfortunately, such growth is not measured by spirituality and ethics of members. They therefore propose an all-round understanding of church growth in a way that builds both quality and quantity of the congregation through incarnational praxis. They discovered a positive relationship between morality and healthy church growth.

Mir, Syed and Aliya (2020) in their study focused on discovering the role of organizational spirituality in enhancing Employee's Moral Behavior and Performance observed that because of the materialistic perception and greed for riches, there is lack of employee performance and immorality of employees as they only concentrate on earning money. The study was carried out using scheduled questionnaires distributed via mail to the 400 top manager and non-managerial employees of service sectors. Out of the 400 questionnaires, 358 were received back for analysis and the result postulates a significant positive effect of organizational spirituality on ethical behavior and employee performance.

Ignatowski, Lukasz and Bartlomiej (2020) in their study point the danger of nepotism in the churches. They reviewed literatures on nepotism and noted the religious perspectives on nepotism. The study built on Max Weber's philosophy stating that religious membership influences economic development in that business leaders, capital owners, and most qualified workers and well-trained enterprise employees were, Protestants. Hence the importance of evaluating the effects of nepotism from the Christian churches viewpoint. The research was conducted using qualitative and quantitative methods. For qualitative method, an individual interview was conducted with two Catholics and two Protestant clergy. The quantitative on the other hand surveyed and verified the information received in a way to help understand the variables. The research found out that protestants consider nepotism as negative than Catholics. The study recommended a more ethical inclusion of the members of the Christian community and urges for a quick solution to the obvious nepotism for performance of the church.

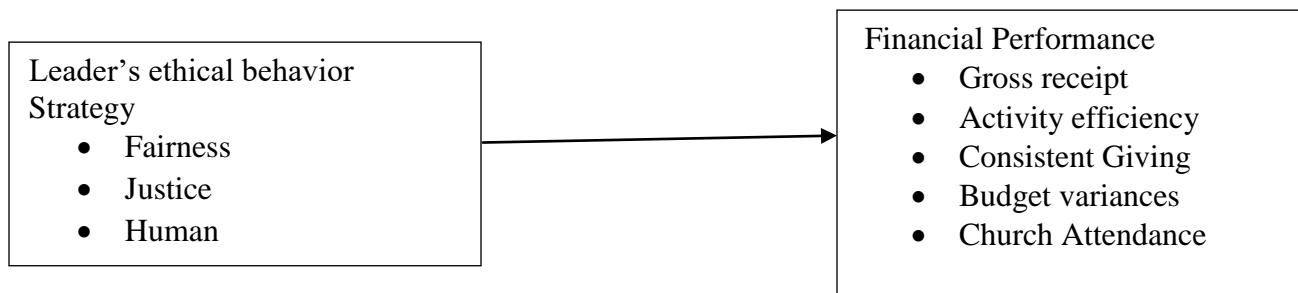


Figure 1: Conceptual framework

METHODOLOGY

Research philosophy

Research philosophy is the overriding concept on how data collected in a phenomenon is gathered, analyzed and used to derive a meaning. In this study, an external but objective and independent observation was made in the investigation of the effect of leader's ethical behavior strategy on performance of the evangelical churches of Kenya. This type of investigation fits the positivist philosophy as it allows theory testing through the formulation of hypotheses.

Research design

The current study adopted descriptive design with a specific concentration on cross-sectional descriptive research which involves the collection of data about variables without influencing or manipulating the data at a specific point in time (Kothari, 2004). This research design enables collection of large data and about several characteristics within a short period of time (Shirish, 2012). Using this research design, this study focused on several characteristics of ethical behavior and performance amongst evangelical churches in Kenya at one single point and without manipulation.

Population and Sampling

The population of this study was all church denominations registered as members of the Evangelical Alliance of Kenya (EAK). While the membership of Evangelical Alliance involves some para church organization and individual congregations, this study focused on the 174 registered church denominations as of April 2020 (Ranger, 2006).

This study adopted stratified sampling method where the population was divided into homogeneous sub-population called strata. The stratum was determined by the size of the church. Churches with big congregations and branches in most part of the country were stratified into one unit called mainstream churches, churches with regional spread were

classified as regional churches while churches with only one congregation were stratified as single church. Each stratum was then sampled using simple random sampling to allow for the estimation of statistical measures (Kothari, 2004). The sampling of the evangelical churches in Kenya was done using the solving's formula:

$$n = N / (1 + Ne^2)$$

Where:

n is the sample size

N is the population size

e is the tolerance error.

The confidence level based on the margin of error ranged from 95% to 99% implying a tolerance error of 0.05 and 0.01 respectively (Ariola, 2006). This study used a 95% confidence level implying a 0.05 tolerance error.

Therefore, using this formula, the sample size for this study is calculated as:

$$n = 174 / (1 + 174 (0.05)^2) = 121.25 \approx 122 \text{ member churches.}$$

Data collection and analysis

Primary data was used in this study. The primary data was collected for all the variables in the study using a self-designed structured questionnaire. The questionnaire was divided into three sections dealing with background information, servant leadership strategy and performance. The questionnaires were delivered personally by the researcher to the respondents physically or electronically. The secondary data was reviewed from documentations that covers 5 years from 2017.

Quantitative data was analyzed using Statistical Package for Social Sciences (SPSS). All the questionnaires received were referenced and items in the questionnaire were coded to facilitate data entry. Descriptive statistics including percentages, frequencies, mean and standard deviation were used for the quantitative data and information presented in form of tables. Descriptive statistics was used because they aid the researcher to expressively describe distribution of scores or measurements using few indices (Rumsey, 2012). Inferential data analysis was done using multiple regression analysis.

The model for the study:

$$Y = \beta_0 + \beta_1 + \varepsilon$$

Customized for the study as

$$P = \beta_0 + \beta_1 LEBS + \varepsilon \dots\dots\dots$$

Where: P= Performance, LEB= Leader'S Ethical Behavior Strategy, β_0 = Constant, β_1 = Beta coefficients, ε = Error term

Validity and reliability tests

Validity tests whether a measurement instrument measures what it is supposed to measure (Sekaran & Bougie, 2011). This study used content validity which measures the relevance of the questions against what it aims to measure. In respect to this, content validity index was calculated for item level (I-CVIs) using the research supervisor, three lecturers from the School of Business of the Kenyatta University and one experienced religious scholar. In doing this, the supervisor, the lecturers and the religious scholar were required to rate the relevance of the questions in a scale of 1-4; 1 = no relevance, 2 = low relevance, 3 = strong relevance, 4 = very strong. The I-CVI = the number of experts who rated the item 3 or 4 over the number of experts, which reflects the correlation of each item to the scale (Sloan & Quan-Haase, 2017). Table 1 shows the estimated validity scores.

Table 1: Item Level Content Validity Index

Items	Numbers of evaluators	Rates of 3/4	I-CVI
Background Information	5	4	0.8
Ethical Behaviour Strategy,	5	5	1

Content validity index of at least 0.78 was used as threshold for content validity of the instruments (Cohen *et al.*, 2007). Irrelevant questions were removed or rephrased. All the items in the questionnaires were found to be valid against the set threshold. This therefore implies that the questions were suitable for use in the main study.

Reliability is a measure of extent to which a measurement instrument gives consistent result over time on the same group of respondents (McDonald, 2015). The study carried out a pilot study involving 12 church leaders from the evangelical churches in Kenya which comprised of 10% of the sample size as recommended by (Hall, 2015). The pilot study sample was excluded from the main study to avoid data contamination. From the pilot data, the study used Cronbach's Alpha test of internal consistency. Cronbach's alpha coefficient of at least 0.7 was used to confirm the reliability of the questionnaire. Table 2 shows the reliability scores obtained.

Table 2: Cronbach's Alpha test of internal consistency

Variable	Items	Cronbach's Alpha
Background Information	14	0.741
Ethical Behaviour Strategy,	5	0.747
Church Performance	18	0.732

The study established that the Cronbach's Alpha test of internal consistency for all group of items was more than the set threshold of 0.7. This implied that the items in the questionnaire were consistent.

FINDINGS AND DISCUSSION

The study issued questionnaire to 122 respondents who included presiding bishops, senior pastors, church administrators and treasurers from the evangelical churches of Kenya. Table 3 shows the response rate achieved from the study.

Table 3: Response Rate

Membership Stratum	Sample	Response	Response Rate
Mainstream churches	14	13	92.86%
Regional churches	26	24	92.31%
Single churches	82	76	92.68%
Total	122	113	92.62%

A total of 122 questionnaires were issued but the fully filled questionnaires were 113. The study therefore obtained an overall response rate of 92.62% from the returned and fully filled questionnaires. A response rate of at least 80% is recommended for social studies with an implication that the results could be generalizable to the target population (Morgan, 2017). The high response rate obtained in this study were attributable to good data collection procedures and adherence to all ethical standards of a research. This therefore implies that the results obtained in this study are quite generalizable to all evangelical churches of Kenya.

Descriptive statistics on Leader's ethical behavior strategy

Statements on ethical behavior of church leaders were evaluated on a five-point Likert scale such that 1=Never, 2=Rarely, 3=Sometimes, 4=Very Often, and 5=Always. Table 4 shows the counts, frequencies, mean and standard deviations of statements on ethical behavior of church leaders.

Table 4: Ethical Behaviour Strategy

Statement	Never	Rarely	Sometimes	Very Often	Always	Total	
	F (%)	F (%)	F (%)	F (%)	F (%)	Mean	STD
As I perform my duties, I seek to promote justice among my team members	1 (0.9)	2 (1.8)	10 (8.8)	48 (42.5)	52 (46.0)	4.31	0.780
As I perform my duties, I seek to administer fairness in the way I treat church workers and members of the congregation.	0 (0.0)	2 (1.8)	10 (8.8)	69 (61.1)	32 (28.3)	4.16	0.649
As I perform my duties, I follow a specific ethical guide in my dealing with the followers.	4 (3.5)	6 (5.3)	19 (16.8)	47 (41.6)	37 (32.7)	3.95	1.016
As I serve, I endeavor to lead by example.	0 (0.0)	1 (0.9)	3 (2.7)	33 (29.2)	76 (67.3)	4.63	0.585
As I perform my duties, I respect fellow leaders.	1 (0.9)	3 (2.7)	6 (5.3)	50 (44.2)	53 (46.9)	4.34	0.775

The results indicate that 42.5% of the leaders very often sought to promote justice among their team members as they perform their duties. Majority of them indicated that as they perform their duties, they sought to promote justice among their team members. This resulted to a mean above 3.00 (4.31) and thus a tendency among the church leaders to promote justice among their team members. There was consensus among the church leaders in rating this statement as evidenced by a low standard deviation of less than 1.000 (0.780). This is consistent to the findings of Kiersch and Peters (2017) that showed that promotion of justice among team members was emphasized on strategic leadership orientations.

The study further found that on average the church leaders sought to administer fairness in the way they treated church workers and members of the congregation. This was evidenced by a mean of 4.16 which is on high frequency region of the Likert scale. It was further noted that 61.1% and 28.3% of the church leaders were in support of this statement by indicating respectively that very often and always sought to administer fairness in the way they treated church workers and members of the congregation. None of the church leaders indicated this was never practiced. A standard deviation of less than one was achieved on this statement and thus indicating consensual agreement among the church leaders. Fairness and equity has been

shown as indicators of good leadership in diverse contexts as shown by studies by Davidson (2018) and Fraser and Danihelova (2016).

The study further sought to find out whether church leaders follow a specific ethical guide in dealing with their followers. The study found that 74.3% of the church leaders followed (very often and always) a specific ethical guide in dealing with their followers. There was a tendency on average among the respondents to follow a specific ethical guide in dealing with their followers as evidenced by a mean of 3.95 (more than 3.00). However, there was lack of consensus among the church leaders implying divergent views on the matter as shown by a standard deviation of more than 1.000 (STD=1.016). This findings differ with the results by who Huang (2018) reported that leaders did not have an ethical guide or manual while performing their duties.

This study establishes that by large extent, the church leaders endeavored to lead by example as shown by a mean score of 4.63 (more than 3.00) and a standard deviation of 0.585 (less than 1.000). This implies that most (very often=29.2% and always=67.3%) of the leaders led by example. A study by Jabbar and Hussein (2017) showed that central to servant leadership is leading by example in order to command following and respect. In respect to respect, this study established that 44.2% of the church leaders respected their followers very often while 46.9% of them respected their followers all the times. A tendency to respect followers was evident among the church leaders as shown by a mean of 4.34 and standard deviation of 0.775.

The general objective of this study was to investigate the effect of servant leadership strategy on performance of the evangelical churches in Kenya. To achieve this objective, the study carried out multiple linear regression to establish how the various servant leadership strategies influenced church performance. Table 5 shows the model summary of servant leadership strategies and church performance.

Table 5: Model Summary of Servant Leadership Strategies and Church Performance

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.870 ^a	0.757	0.748	0.26305

a. Predictors: (Constant), Ethical Behavior Strategy

The study established that there was a strong correlation (R=0.870) between the observed values and predicted values of church performance using the four servant leadership strategies. It also implies a strong correlation between the independent variables and the dependent variable of the study. This further implies that the model to a large extent provides a

good estimation for the real data points. The R-Square of 0.757 implies that 75.7% of the variance in church performance is cumulatively explained by the servant leadership strategies. The Adjusted R-Square on the other hand implies that 74.8% of the variance in church performance is explained by the significant servant leadership strategies. A low standard error of the estimate of 0.26305 implies that the model was accurate in its prediction. Table 6 shows the significance of the model.

Table 6: Model Significance of Servant Leadership Strategies and Church Performance

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	23.241	4	5.810	83.965	0.000 ^p
Residual	7.473	108	0.069		
Total	30.714	112			

a. Dependent Variable: Church Performance

b. Predictors: (Constant), Ethical Behavior Strategy.

The study established that the model as a whole was statistically significant due to $F(4,108)=83.965$ and p-value less than 0.05 ($p<0.05$). This further implies that ethical behavior was statistically significant predictor of church performance.

Table 7 gives the beta coefficients in determining the significance and sensitivity of the predictor.

Table 7: Model Coefficients of Servant Leadership Strategies and Church Performance

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	0.360	0.270		1.330	0.186
Ethical Behavior Strategy	0.180	0.067	0.176	2.697	0.008

a. Dependent Variable: Church Performance

Unstandardized beta coefficients shows the level of sensitivity of the model in regard to the predictor variables (Morgan, 2017). Focusing of the unstandardized beta coefficients, it was found that one-unit increase in ethical behavior of the church leader's increases church performance by 0.180 with other factors held constant ($b_1=0.180$).

Standardized beta coefficients on the other hand compares the strength of effect of each of the predictor variable on the dependent variable, with variance assumed to be 1. The higher

the absolute variable, the higher the effect size of the independent variable on the dependent variable (Gathii *et al.*, 2019). The study established that ethical behavior strategy had an effect of 0.176.

The t-scores are obtained by dividing the unstandardized beta coefficients with their standard error values and are used to test the significant of the predictor variables on the predicted variable based on their p-values (Robbins, 2019). This formed the basis is for testing the study hypotheses. Table 8 shows the summary of hypothesis testing and results.

Table 8: Test of Hypothesis

Hypothesis	P-value	Verdict
Ho1: Leaders ethical behaviour has no effect on the performance of the evangelical churches in Kenya	P<0.05	Rejected

The study established that leaders' ethical behavior strategy was a significant predictors of church performance due to p-values less than 0.05. Consequently, the hypotheses was rejected at 5% significance level (95% confidence interval). This therefore implies that there is statistically significant effect of ethical behavior strategy on performance of the evangelical churches in Kenya. The resultant regression equation is;
Church Performance = 0.360 + 0.180(LEB)

SUMMARY AND CONCLUSION

It was established that on average, the leaders in the evangelical churches in Kenya promoted justice among my team members, administered fairness in the way they treated church workers and members of the congregation, endeavored to lead by example and also respected fellow leaders. However, consensus was not reached on whether church leaders followed a specific ethical guide in dealing with their followers. Ethical behavior of the church leaders was found to be statistically significant predictor of church performance at 5% significant level. The first hypothesis stating that leader's ethical behavior has no effect on the performance of the evangelical churches in Kenya was therefore rejected.

Based on the results of the study, the following conclusion was made: Leader's ethical behavior affects the performance of the evangelical churches in Kenya. Promotion of justice among team members, administering fairness to church workers and members of the congregation, following the set ethical standards, leading by example and respecting fellow leaders are important ethical behavioral attributes that can improve the performance of evangelical churches in Kenya.

RECOMMENDATIONS

1. The study recommends churches to formulate ethical guides and also implore the church leaders to follow the set ethical standards set. In line to this, church employers should include ethical declaration in their Terms of Reference (TOR) and terms of work for all employees. In addition, church employees should also be evaluated against the adherence to ethics of work.
2. The study recommends churches to formulate ethical guides and also implore the church leaders to follow the set ethical standards set. In line with this, church employers should include ethical declaration in their Terms of Reference (TOR) and terms of work for all employees.
3. In addition, church employees should be evaluated against the adherence to ethics of work. More than an evaluation on performance output, individuals need to be appraised on their ethical wellness.
4. The church members should be given annual opportunities to speak into the lives of their leaders and especially how their ethical behavior has affected them positively or negatively. This ethical standards of church leaders will trickle its effects on the congregation in different sectors in the country hence a society that is ethically sensitive.
5. The study recommends a similar further study with an inclusion of a mediating effect of gender on the relationship between ethical behavior and performance of Faith-Based Organizations in Kenya.

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