

IMPLICATIONS OF INSTITUTIONAL LEADERSHIP ON THE SOCIO-ECONOMIC LIFE OF THE COMMUNITY: THE CASE OF PENTECOSTAL BIBLE COLLEGE (PBC), HAMISI CONSTITUENCY, KENYA

Joshua Amugada¹, Jane Kinuthia²

¹Department of Leadership, PAC University

²Department of Communication, Languages and Linguistics, PAC University

Abstract

Leadership is a key element that affects the performance of organizations, systems, groups and individuals. The presence of an institution of higher learning in a place infers that the socio-economic lives of the surrounding population is likely to be affected. People perceive them as major transformational agents within that community. Pentecostal Bible College (PBC) is an institution of learning for evangelical theologians. It is located in Vihiga County, Hamisi constituency in Nyang'ori. The leadership of this institution is expected to demonstrate transformational leadership to those inside and outside the institution. This paper discusses the leadership of PBC and assesses its impact on the community. The study was guided by the transformational leadership theory as it described the leadership style of the institution and discusses the socio-economic implications on the Hamisi Constituency residents. This study was conducted in two wards, Tambua and Jepkoyai, representing 40 percent of the total population of wards in Hamisi constituency. The study sample was a purposive sample of the leaders in two categories: The leadership of the college and the community leaders (chiefs, pastors and two ward MCAs). They responded to a questionnaire that had open and closed-ended questions. Data was analyzed quantitatively using SPSS software to come up with frequencies and percentages which were interpreted in line with the objectives of the study. The study established that proximity to the institution determines the level of motivation and inspirational benefits that the community gets. The findings of the study could be beneficial to the leadership of the college, the community leaders and the entire population of Hamisi constituency.

Key words: Transformational leadership, socio-economic, institutions of learning, leadership style

1. Introduction

Transformational leadership emphasizes the charismatic and other positive values that motivate and support individuals. These qualities are very necessary for transforming any society and communities around. Institutions of higher learning are not an exception to these facts. The motivation of followers in such a case is key to the socio-economic development of the community. Transformational leadership follows techniques that affect peoples' lives and the community at large, since it addresses followers' emotions, attitudes, social standards and goals. The leadership form begins with assessing peoples' motives, addressing their needs and treating them with respect and dignity. Thus, transformative leadership involves an objective form of influence that transforms followers to be above what is normally their expected ability (Burns, 1978). Any institution that is located in a specific area and does not motivate and encourage the community around it does not fulfill its mandate.

Kettunen (2014) observes that the presence of institutions of higher learning in many communities' act as an ivory tower, creating a high degree of autonomy. For much of their existence, the main focus of higher education institutions has been to educate and provide an incubator for scholarly activities. Many critics view the role and responsibility of higher education institutions in

community development as simply producing a trained workforce for the surrounding area and beyond yet they should contribute to the social-economic development of the area where they are located. While viewed as a supplementary function by many, community development is a function of higher educational institutions, both at rural and urban institutions (Karlan, Choi & Bryan, 2018). In such institutions, leaders help their teams to prosper by supporting them to overcome the daily challenges towards prosperity while recognizing and identifying with them on the growth process (Caroselli, 2001). Leaders often influence people to achieve established goals by supporting, motivating and challenging them to work in a particular direction (Mavrinac, 2005). The transformational leadership model includes the effect of income, educational level and gender as they work out methods that will affect the community's goals.

Pentecostal Bible College (PBC) Nyang'ori, is a contemporary Christian institution that train Christian leaders to preach and teach the Christian faith. Having started in a rural set up in 1949, the area surrounding the college is now fairly developed. The college was started as a missionary center. This institution has grown to a higher learning system offering many courses, including certificate and diploma in Bible and Theology. In addition, the education institution undertakes activities that impact the lives of people within and outside the surrounding community. Although PBC Nyang'ori has been in the area for a long time, studies examining its influence on the socio-economic lifestyle of the people around it, is limited.

2. Reviewed Literature

D'Souza (2003) points out that "the way leaders use their powers will affect the productivity of the team and the freedom of the subordinates" (p.3). When leaders use excessive power to direct and command the subordinates, they will lose freedom at work. Productivity will decline. When leaders use less power to direct, members will have freedom and thus contribute to decision making. The 4 I's of transformational leadership are: Idealized influence (Charisma), Inspirational motivation, Intellectual stimulation and Individualized consideration (Bass & Riggio, 2006). Idealized influence deals with charisma and the emotional aspect of leadership (Bae, 2001). The factor reflects leaders who act as role models to an extent that their followers strongly want to identify and follow their morals and actions. Idealized form of leadership has high moral and ethical standards that guide followers and their leaders to pursue the right goals (Northouse, 2004). The form of leadership influences peoples' emotions by creating a solid vision and a sense of obligation.

Two components were used to measure idealized leadership. The first aspect is attrition of leaders. It develops from the perceptions and attitudes individuals have on their leaders. The next aspect is the behavioral leadership component. It comes from how people see and judge the behaviors of their leaders. In essence, the idealized leadership factor shows leaders who create stronger motivation for their followers to pursue the established vision (Northouse, 2004). Followers feel that they have someone to fall back on as they accomplish their task towards a set goal.

Inspirational motivation describes leaders who create high standards for the people they lead to follow and use inspiration for goal commitment based on shared values. In practice, an inspirational leader acts as a representation to a set of values and offers an emotional plea for people to realize their potential fully. Inspirational leadership is excellent in upgrading a group's spirit and vision (Northouse, 2004).

When individuals in the team are inspired towards a particular line of performance, they tend to be committed to the path. As they work out, they are motivated to do it to the highest standard. Intellectual stimulation reflects how leaders motivate their followers to challenge their moral values through creativity and innovation. The form of leadership encourages and supports people in their pursuit to try new strategies when faced with challenges (Northouse, 2004).

Individualized consideration is the provision of a supportive climate to help followers pursue their needs by listening and caring for each other. Based on this approach, leaders have a responsibility of coaching and advising people and at the same time offering assistance that can help followers meet their needs. Leaders who use individual consideration may delegate activities that can offer challenges to help their followers prosper (Northouse, 2004).

2.1 Individualized Influence

This is viewed in line with the way leaders demonstrate to their followers what they believe is the best in real-life situations, characterized by role modeling. It inspires confidence in followers who in turn cause them to achieve goals that are way above their self-abilities (Atkinson & Pilgree, 2011). Moreover, the influence that is created by the leaders and followers contributes to mutual identification, subsequently making followers identify with such a type of leader (Bennis, 2007). Leaders have to inspire followers to follow their behaviors. In the process, they will develop in their approach to social and economic aspects of life.

3.2 Inspirational motivation

A leader creates a vision that is inspiring and at the same time appealing to the people that they lead. Inspirational motivation is the ability of a transformational leader to integrate vision and mission into the team, organization or individual (Bae 2000). As observed by McCleskey, (2014), an effective transformational leader has the aptitude to ensure a collective meaning and designs challenges to push the people around them. This means integrating the vision and mission with a view of making the followers improve their creativity and motivation so as to operate optimally in attainment of objectives in their socio-economic lives. However, creating conditions that can motivate individuals and ensure sustained progress is often a challenge to many leaders (Levy, 2013). This means for any production that will lead to development, leaders have to learn ways to motivate and encourage followers.

2.3 Intellectual Stimulation

People are prone to different kinds of problems in life. They need some mechanisms that can assist them to solve these problems. Intellectual stimulation encourages followers to be creative and

engage in problem solving (Bass & Riggio, 2006). The Intellectual stimulation concept in America was researched and most scholars got different results. In a study that Hansemark (2003) conducted in America on people who received education in entrepreneurship and those who never received the training, people who got training ended up creating more enterprises later after receiving entrepreneurial skills compared to those who never participated in the training. In another study, Yasin (1996) discovered that that increased investment in formal education results in high performance of the individuals involved. Transformational leadership by nature has to improve the community by stimulating the intellectual capacity of the individuals in the community to do more than what they were able to achieve alone. Transformation in Africa has had a clear uplift over the years as unemployed youths after going through training have gotten jobs in tourism and other sectors. This has immensely helped in the socio- economic development of the communities.

According to the United Nations Conference on Trade and Development (2017) the total number of young working people (ages 15–24) has increased rapidly in Africa from 44 million in 1950 to 230 million in 2015. Its share in the total population has remained stable at around 19 per cent. The continent has, however, struggled to provide employment opportunities for youth. While unemployment is a widespread phenomenon in Africa and that young people are particularly affected, there are evident efforts towards transformational development where people are getting more enlightened in perceiving ways to improve their socio - economic lives.

2.4 Individualized Consideration

This is concerned with the individual needs of every follower. A transformational leader evaluates and considers the individual needs of each follower. They create a supportive environment that is focused on followers' achievement and growth. Individualized consideration constitutes developing followers through coaching, mentoring and teaching (Bennis, 2010). Among the factors of transformation leadership, individual consideration is the first factor whereby the leader demonstrates high concern for their followers, treats them as individuals and gets to know well about them as he/she listens to their concerns and ideas (Sarros & Santora, 2001). Individualized consideration deals with fundamental transformational leadership behaviors of treating individuals as important contributors to the organization. Leaders who use this style of leadership give due consideration for their followers needs and coach them to bring sustainable development (Kirkbride, 2006).

2.5 Collaborative Community Involvement

African countries are viewed as the countries with the lowest development in the whole world. According to World Bank (2004), it is observed that of the 32 nations with high levels of poverty globally, 24 are in Africa. Other countries in the world have reduced the percentage of poverty level drastically but Africa has remained behind. Leaders in position have to strategize and come up with programs that will involve the community and help them to develop in their social economic lives. The leadership in Africa has to view development as a multifaceted concept. It is important that organizations influence the community around it in respect to social and economic

welfare. Evidently, as Uyan – Atay (2012) observes, there is an increase in the number of ways through which companies invest in the community. Organizations, institutions and companies are key determinants in the development of a community. They work as empowerment vehicles especially in rural areas. Community development is an involving process that should integrate the vulnerable and overlooked segments of the locality, mostly the women and youths. In definition, corporate community involvement, also known as Corporate Social Responsibility (CSR) is a way in which a company shares its resources with the community, including charitable donations, community projects and employer supported volunteering, sponsorship, related marketing and gifts in kind (Asundo, 2014).

Corporate Social Responsibility (CSR) is the continuing commitment by businesses to behave ethically and contribute to economic development while improving the quality of life of the workforce, families, the local community and society at large. When handling the issue of CSR, most companies have reported being involved in areas like fair treatment of customers, good corporate governance, stakeholders' engagement, transparency, accountability, risk management, social inclusion and socially responsible investments amongst many other things. It increases the social economic development to a higher degree (Asundo, 2014). Additionally, many leading organizations are allocating significant amounts of time and resources to the support of community involvement projects (Uyan – Atay, 2012).

3. Materials and Methods

This section describes the methods that were employed in the research process. The researcher used descriptive research design which researchers describe as a method that fits research focusing on information and analysis of opinions or behaviors. The research location was Hamisi constituency in Vihiga County, Kenya where two wards, Tambua and Jepkoyai, were purposively sampled due to their proximity to PBC.

The targeted population was 50 respondents: 30 community and religious leaders from Tambua and Jepkoyai wards and twenty leaders from PBC College who were sampled from among the student leaders and lecturers. Data collected was coded and cleared for analysis through SPSS. Multiple regression analysis was conducted to determine the relationship between dependent and independent variables. Pearson correlation coefficient was used to determine the strength of the relationship among the variables.

To test the reliability of the instruments, the researcher employed the test- retest approach to determine the reliability of the study techniques and to perfect the questionnaire concepts which were administered to a random sample of community members around PBC that were not be part of the representative sample. The reliability of the instruments was then estimated using the Cronbach's reliability coefficient. Saunders et al. (2017) suggest a Cronbach's Alpha of 0.7, which confirms that the instrument used in data collection is reliable.

Test - retest reliability results are summarized in the table below:

Table 1: Test - retest Reliability Results

Aspect	No. of Items	R	p-value
Individualized Considerations	7	.82	.0000
Intellectual Motivation	6	.84	.0000
Motivation for Economic Development	4	.80	.0000
Leadership aspects	5	.75	.0000
General Questionnaire	22	.79	.0000

The general Cronbach's alpha of the questionnaire was .79; implying that the instrument was reliable. After data collection, the questionnaires were coded and SPSS version 24.0 was used to process and analyze data. Descriptive statistical analysis involved the use of mean, media, proportions and percentages while inferential statistical analysis helped to establish how the variables correlated

4. Findings and Discussion

The current paper discusses the leadership of PBC and its socio - economic implications in Hamisi Constituency. The four main implications of socio-economic activities studied are individualized considerations, intellectual motivation, inspirational motivation and idealized influence in relation to the socio-economic development of the Hamisi community. This is done through determining how the leadership of the college impacts the welfare of its employees and community members in Hamisi Constituency; finding out how PBC leadership motivates the individuals in the community to develop their creativity and intellectual engagements; establishing how the college motivates the community on important activities that can foster economic developments and determining ways through which the college influences the community to have high ethical behaviors in line with the faith and esteemed values in the community.

The two wards, Tambua and Jepkoyai that were sampled for the study had a 65.2% male and 34.8% female participation and 50% male and 50% female respectively. The responses indicated that 23.5% of the participants in PBC were aged between 26 and 40 years which would depict the average age of college going individuals and even their lecturers. The fact that the sample contained individuals of different ages could be used to make an assumption that the sample was representative as it contained age diversity within a population. In addition, the responses indicated that 65.2% of participants in Tambua ward were residents of Hamisi Constituency by birth. The remaining 34.8% were from other constituencies while in Jepkoyai 83.3% were residents of Hamisi Constituency by birth with the remaining 16.7% being from other Constituencies. The interpretation is that PBC attracts people from different areas.

4.1 Implications of transformational leadership at PBC

In order to evaluate leadership in PBC and its socio- economic implications in Hamisi Constituency, the study focused on individualized consideration, intellectual motivation, inspiration and motivation for economic development and high ethical behavior. The aspects were included into a self-administered questionnaire containing multiple choices.

4.1.1 Descriptive Statistics of Individualized Considerations

In order to measure individualized considerations, the study adopted a Likert scale ranging from 1 to 5 (1 = strongly disagree and 5 = strongly agree). Respondents were asked to state how much they agreed or disagreed with the aspects associated with individualized considerations. Responses obtained are summarized in Table 2 below:

Table 2: Descriptive Statistics of Individualized Considerations

Stratum		N	M	SD
PBC	PBC has employed some community members.	17	3.76	1.251
	PBC leadership has empowered staff from the community with job skills.	17	3.29	1.611
	PBC staffs demonstrate spiritual principles.	17	4.35	1.057
	PBC staffs are church members.	17	4.35	.996
	The PBC staff is friendly and respectable to members in the community.	17	3.94	.899
	The PBC staff members are stable economically.	17	3.47	1.007
	The college organizes medical camps that are free for the community.	17	2.59	1.326
	Individualized Consideration	17	3.68	.742
Tambua ward	PBC has employed some community members.	23	4.39	.499
	PBC leadership has empowered staff from the community with job skills.	23	3.09	1.649
	PBC staffs demonstrate spiritual principles.	23	4.04	.976
	PBC staffs are church members.	23	4.09	1.311
	The PBC staff is friendly and respectable members in the community.	23	3.91	1.125
	The PBC staff members are stable economically.	23	3.00	1.168
	The college organizes medical camps that are free for the community.	23	2.48	1.473
	Individualized Consideration	23	3.57	.986
Jepkoyai ward	PBC has employed some community members.	12	3.67	1.231
	PBC leadership has empowered staff from the community with job skills.	12	3.83	1.030
	PBC staffs demonstrate spiritual principles.	12	3.92	.515
	PBC staffs are church members.	12	4.08	.669
	The PBC staff is friendly and respectable members in the community.	12	4.00	.000
	The PBC staff members are stable economically	12	3.33	.888
	The college organizes medical camps that are free for the community.	12	2.67	.888
	Individualized Consideration	12	3.64	.363

These results indicate that the composite mean for individualized consideration was highest in PBC stratum ($M = 3.68$, $SD = .742$) followed by Jepkoyai ward stratum ($M = 3.64$, $SD = .363$) and Tambua ward stratum ($M = 3.57$, $SD = .986$). Based on the Likert scale, the composite mean indicates that for the three strata, participants generally agreed with the statements associated with individualized considerations. The implication is that in all the three strata, there is a belief that PBC activities demonstrate individualized considerations.

According to the responses from PBC stratum, all the items used had means greater than the composite mean apart from the aspect of PBC staff members being stable economically ($M = 3.47$, $SD = 1.007$) and that the college organizes medical camps that are free for the community ($M =$

2.59, SD = 1.326). For Tambua ward stratum, three items had a lower mean than the composite mean, namely; PBC leadership has empowered staff from the community with job skills ($M = 3.09$, $SD = 1.649$); the PBC staff members are stable economically ($M = 3.00$, $SD = 1.168$) and the college organizes medical camps that are free for the community ($M = 2.48$, $SD = 1.473$). For the case of Jepkoyai ward, two items had lower means than the composite mean, that is; the PBC staff members are stable economically ($M = 3.33$, $SD = .888$) and that the college organizes medical camps that are free for the community ($M = 2.67$, $SD = .888$). The two items had lower means than composite mean in the PBC stratum.

The implication is that majority of the items in all the three strata had a stronger impact on measuring individualized considerations. Considering the means of the different aspects used in measuring individualized aspects, since majority had a greater mean than the composite mean, the study established that on average, respondents agreed with the aspects of individualized considerations. The present findings are consistent with those of Asundo (2014) which indicated that leadership of Theological or Christian colleges should focus on employing some of the community members. In a different study, Cunliffe (2010) also confirmed that it is important for the leadership of institutions of higher learning especially those that are inclined towards faith to focus on empowering staff from the community with job skills. The present study has consistent findings to those of Krause & Pozner (2010) by illustrating that other than influencing the PBC staffs and community members attend local churches, leadership of faith-based institutions of higher learning usually focus on encouraging harmonious living.

4.1.2 Correlation Analysis on individualized consideration

In order to establish implications of leadership on the individualized considerations as a component of socio-economic developments in the community, the study performed a correlation analysis. Given that the study assumed parametric variables, Pearson correlation coefficient was used to examine the correlation between the variables. The results of the hypothesis testing are illustrated in Table 3 below.

At 5% significance level, the study established a statistically significant correlation between leadership of PBC and individualized consideration in Hamisi Constituency; for PBC ($p < .05$) and Tambua ward ($p < .05$) Strata. According to the Pearson correlation coefficients (PBC = .865 and Tambua ward = .850), the study confirms that such a correlation is not only positive but also strong. However, for Jepkoyai ward, the $p > .05$; hence, the study failed to establish a statistically significant correlation between leadership of PBC and individualized considerations in the said stratum. Based on these findings, the study concluded that leadership of PBC has an impact on individualized considerations based on the distance from the college. The further from the college the member is, the more the decrease in correlational strength and significance. In other words, it seems that the college only affects those who are closer to it than those who are far from it.

Table 3: Correlations between PBC Leadership and Individualized Considerations

Stratum			Individualized Considerations
PBC	Leadership of PBC	Pearson Correlation	.865**
		Sig. (2-tailed)	.000
		N	17
Tambua ward	Leadership of PBC	Pearson Correlation	.850**
		Sig. (2-tailed)	.000
		N	23
Jepkoyai ward	Leadership of PBC	Pearson Correlation	.432
		Sig. (2-tailed)	.161
		N	12

** Significant at 5% significance level

The present findings generally indicate that PBC leadership has a positive implication on the individualized considerations of the community members close to it. Similar findings were established by Wall, Pettibone & Kelsey (2005) indicating that faith-based learning institutions always focus on influencing the most immediate stakeholders. The most immediate stakeholders in this case can be identified as staffs and community members around the college.

The study also collaborates Bass & Riggio's (2006) findings which indicate that faith-based learning institutions focus on ensuring that they do not only teach the students but also impact positively on the immediate community. According to Christie, Barling & Turner (2011), when a faith-based learning institution is created, the leadership usually focuses on integrating the community members by offering employment opportunities on one hand and on the other hand impacting on their lives from an individual perspective. Based on these aspects, the present study confirms that PBC, just like any other faith-based organization, impacts on socio-economic aspects by demonstrating individual consideration in Hamisi Constituency. This is a measure of welfare of employees and community.

4.1.3 Descriptive Statistics of Intellectual Motivation

The investigation also sought to find out how PBC leadership motivates individuals in the community to develop their creativity and intellectual engagements. This is seen through the descriptive statistics and correlation analysis in table 4 below where out of a 5-point Likert scale ranging from (1) strongly disagree to (5) strongly agree, elements on intellectual motivation for the three strata were measured.

Accordingly, the findings in Table 4 indicate that the composite means for Jepkoyai ward ($M = 3.68$, $SD = .499$) is the highest followed by PBC ($M = 3.41$, $SD = 1.039$) and lastly Tambua ward ($M = 3.17$, $SD = 1.118$).

Based on these composite means, it can be noted that whereas participants from Jepkoyai ward on average agreed with aspects associated with the PBCs activities towards intellectual motivation, the participants from PBC and Tambua ward were on average indifferent as marked by neither agreeing nor disagreeing with the items associated with intellectual motivation. The study

concludes that stakeholders further away from the institution seem to appreciate the intellectual motivation more as opposed to the stakeholders nearer the institution. In reference to the specific items for measuring intellectual motivation, the findings indicated that for PBC, only two items had lower means than the composite mean, namely; PBC leadership helps to educate some less fortunate members ($M = 2.71$, $SD = 1.404$) and that PBC leadership occasionally conducts civic education to the community members ($M = 2.53$, $SD = 1.179$).

Table 4 : Descriptive Statistics of Intellectual Motivation

Stratum		N	M	SD
PBC	PBC leadership has helped the community in its education programs.	17	3.71	1.490
	PBC leadership enhances the community educational programs in our schools and churches.	17	3.65	1.412
	PBC leadership helps to educate some less fortunate members.	17	2.71	1.404
	PBC leadership occasionally conducts civic education to the community members.	17	2.53	1.179
	PBC leadership has allowed some of its staffs to be members of the community schools boards.	17	3.65	1.272
	Children of the staffs of PBC are attends classes in the community schools.	17	4.24	1.147
	PBCs Activities for Intellectual Motivation.	17	3.41	1.039
Tambua ward	PBC leadership has helped the community in its education programs.	23	3.35	1.584
	PBC leadership enhances the community educational programs in our schools and churches.	23	3.52	1.702
	PBC leadership helps to educate some less fortunate members.	23	2.22	1.085
	PBC leadership occasionally conducts civic education to the community members.	23	2.48	1.238
	PBC leadership has allowed some of its staffs to be members of the community schools boards.	23	3.09	1.379
	Children of the staffs of PBC are attends classes in the community schools.	23	4.35	.935
	PBCs Activities for Intellectual Motivation.	23	3.17	1.118
Jepkoyai ward	PBC leadership has helped the community in its education programs.	12	3.75	.622
	PBC leadership enhances the community educational programs in our schools and churches.	12	4.00	.739
	PBC leadership helps to educate some less fortunate members.	12	3.42	.996
	PBC leadership occasionally conducts civic education to the community members.	12	2.92	1.165
	PBC leadership has allowed some of its staffs to be members of the community schools boards.	12	3.75	.622
	Children of the staffs of PBC are attends classes in the community schools.	12	4.25	.622
	PBCs Activities for Intellectual Motivation.	12	3.68	.499

For the Tambua ward stratum, there were three items with lower means than the composite mean, namely; PBC leadership helps to educate some less fortunate members ($M = 2.22$, $SD = 1.085$), PBC leadership occasionally conducts civic education to the community members ($M = 2.48$, $SD = 1.238$) and PBC leadership has allowed some of its staffs to be members of the community schools boards ($M = 3.09$, $SD = 1.379$). Jepkoyai ward stratum had two items with lower means than the composite means, namely; PBC leadership helps to educate some less fortunate members ($M = 3.42$, $SD = .996$) and PBC leadership occasionally conducts civic education to the community

members ($M = 2.92$, $SD = 1.165$). According to the findings, study confirms that on average participants in the three strata agreed with items associated with intellectual motivation. Such findings confirm those of Christie, Barling & Turner (2011) who observes that faith-based organizations usually put in place measures that would assist in enhancing education of community members.

In another study, Zhu, *et. al.*(2011) established that the leadership of faith based learning institutions tries as much as possible to influence children of the staff members go to local or community schools, which in most cases are built and developed by them (institutions of higher learning). Hughes (2014) and Northouse (2013) also established the fact that leadership in faith-based institutions of higher learning would focus on inculcating their culture among them and the community members.

4.1.4 Correlation Analysis

The study performed a correlation analysis between leadership in PBC and activities for intellectual motivation. The significance of the correlation was tested at 5% significance level. The results of correlations analysis between intent focus and organizational performance are as follows:

Table 5: Correlations between PBC Leadership and Intellectual Motivation

Stratum			Intellectual Motivation
PBC	Leadership of PBC	Pearson Correlation	.841**
		Sig. (2-tailed)	.000
		N	17
Tambua ward	Leadership of PBC	Pearson Correlation	.819**
		Sig. (2-tailed)	.000
		N	23
Jepkoyai ward	Leadership of PBC	Pearson Correlation	.562
		Sig. (2-tailed)	.057
		N	12

** Significant at 5% significance level

At 5% significance level, the study established a statistically significant correlation between leadership of PBC and intellectual motivation in Hamisi Constituency for PBC ($p < .05$) and Tambua ward ($p < .05$) strata. According to the Pearson correlation coefficients (PBC = .841 and Tambua = .819), the study confirms that such correlations are not only positive but also strong. Hence, the study failed to establish a statistically significant correlation between PBC leadership and intellectual motivation in the said stratum. From such studies, the study concluded that PBC leadership has an impact on intellectual motivation based on the distance from the college. For this case, the further way from the college the decrease in strength and significance of correlation between PBC leadership and intellectual motivation. Just like in the case of individualized consideration, the study findings seem to indicate that PBC leadership only impacts those who are closer to it.

These findings echo those of Robbins & Judges (2015) indicating that intellectual motivation is one of the main leadership roles of institutions of higher learning especially the faith-based ones. Similarly, while investing the aspect of transformational leadership in faith-based institutions of higher learning, Robbins & Judges (2015) established the fact that a significant focus is always directed towards where there are adequate educational programs and resources. Zhu, et. al. (2011) too had similar findings that through their transformational leadership, faith based higher learning institutions continue to focus on transforming the lives of staff and community members. Combining with the previous studies, the present study thus ascertains that PBC leadership is playing an essential role towards engaging in activities associated with intellectual motivation in Hamisi Constituency.

4.1.5 PBC Leadership, Inspiration and Motivation towards Economic Developments in Hamisi Constituency

The investigation further sought to find out how the college motivates the community on important activities that can advance economic developments. This was established through, a number of statements anchored on a 5- point Likert scale (1 = strongly disagree and 5 = strongly agree). The responses obtained from the participants are illustrated through table 6 below and discussed in the preceding section. From the findings, the composite means for inspiration and motivation for economic development in Jepkoyai ward ($M = 3.67$, $SD = .469$) is the greatest followed by PBC ($M = 3.09$, $SD = 1.281$). Tambua ward is the least ($M = 2.68$, $SD = 1.173$). Based on such composite means, the study established that on average, the participants in Jepkoyai ward agreed with the items associated with inspiration and motivation for economic development.

In other words, the participants from Jepkoyai ward believed that through its leadership, PBC inspires and motivates economic development. The study findings further indicated that on average, participants from PBC and Tambua ward were indifferent as to whether or not PBC leadership inspires and motivates towards economic development. Looking at the specific items in the PBC stratum, it is clear that PBC offers support training to the local communities on how to improve their productivity and hence boost their economy. For Jepkoyai ward, the study established that two items had a lower mean than the composite mean, namely; PBC offers support training to the local communities on how to improve their productivity ($M = 3.25$, $SD = .866$) and that the college participates in fundraising and financial support when requested by the community ($M = 3.42$, $SD = .793$). A correlational analysis on the same phenomena is presented in the table 7 below.

From the above findings, p value $< .05$ for PBC and Tambua ward strata is evident. This leads to a conclusion that PBC ($r = .773$) and Tambua ward's ($r = .849$) depicting a 5% significance level is a statistically significant strong positive relationship for PBC's leadership, on inspiration and motivation for economic development. In addition, the correlation is stronger in Tambua ward than in PBC. The study also established that p value for Jepkoyai ward $> .05$; hence, at 5% significance level there is no statistically significant correlation between PBC leadership, inspiration and motivation for economic development.

Table 6: Descriptive Statistics on Inspiration and Motivation towards Economic Development

Stratum		N	M	SD
PBC	PBC leadership has an activity that motivates people to work hard in the community.	17	3.12	1.364
	PBC leadership offers the community with supplying tenders for goods and services.	17	3.35	1.498
	PBC offers support training to the local communities on how to improve their productivity that helps boost their economy.	17	2.53	1.586
Tambua ward	The college participates in fundraising and financial support when requested by the community.	17	3.35	1.412
	Inspiration and Motivation for Economic Development.	17	3.09	1.281
	PBC leadership has activities that motivates people to work hard in the community.	23	2.70	1.363
Jepkoyai ward	PBC leadership offers the community with supplying tenders for goods and services.	23	3.00	1.414
	PBC offers support training to the local communities on how to improve their productivity that helps boost their economy.	23	2.00	.905
	The college participates in fundraising and financial support when requested by the community.	23	3.04	1.492
Jepkoyai ward	Inspiration and Motivation for Economic Development.	23	2.68	1.173
	PBC leadership has activities that motivate people to work hard in the community.	12	4.08	.515
	PBC leadership offers the community with supplying tenders for goods and services.	12	3.92	.669
Jepkoyai ward	PBC offers support training to the local communities on how to improve their productivity that helps boost their economy.	12	3.25	.866
	The college participates in fundraising and financial support when requested by the community.	12	3.42	.793
	Inspiration and Motivation for Economic Development.	12	3.67	.469

Table 7: Correlations between Leadership in PBC, Inspiration and Motivation for Economic Development

Stratum			Inspiration and Motivation for Economic Development
PBC	Leadership of PBC	Pearson Correlation	.773**
		Sig. (2-tailed)	.000
		N	17
Tambua ward	Leadership of PBC	Pearson Correlation	.849**
		Sig. (2-tailed)	.000
		N	23
Jepkoyai ward	Leadership of PBC	Pearson Correlation	.327
		Sig. (2-tailed)	.300
		N	12

** Significant at 5% significance level

The study further concluded that just like in the other cases, Jepkoyai ward being far away from the college does not receive the benefits of leadership as compared to the community members around or closer to the college.

The present study findings are consistent with various studies in the past. For instance, according to Akanbi (2017), leadership of Faith based organizations' (FBO) learning institutions has in many instances developed ways of enhancing economic development of the surrounding community. In another study, Omotoye (2010) established that leadership of FBOs of higher learning engage in activities that would motivate people to engage in additional work. Freeman (2015) found out that leadership of Christian based learning institutions tends to use the Bible in encouraging community members to work hard and be productive. Other than participating in fundraising and financial support when requested, Akanbi & Beyers (2017) found out that a number of FBOs of higher learning are in some instances involved in training local communities on different ways of improving productivity. Courtesy of the afore mentioned findings, the present study confirms that PBC leadership has a significant effect on the inspiration and motivation of members of Hamisi Constituency towards economic development.

4.1.6 PBC Leadership and Ethical Behaviors in line with Faith related values

There was also the issue of determining ways through which PBC influences the community to have high ethical behaviors in line with the faith and esteemed values in the community. The study asked participants a number of questions on how the college, through its leadership, influences ethical behavior.

According to the findings, in Tambua ward, 34.8% agreed to the fact that PBC leadership usually recognizes individual performances while 50% of the participants in Jepkoyai ward disagreed. With respect to the college having programs that can assist individuals in improving their standards of living, 47.1% of the participants in PBC, 43.5% in Tambua ward and 41.7% in Jepkoyai ward agreed. The implication is that PBC leadership ensures that there are programs conducted by the college towards improving the community's standard of living. The study findings also indicated that 88.2% of participants from PBC, 47.8% from Tambua ward and 100% from Jepkoyai ward opine that the college leadership has been instrumental in enhancing harmonious living among the community members.

5. Conclusions

The study established a statistically significant correlation between PBC leadership and individualized consideration in Hamisi Constituency for PBC and Tambua ward strata while in Jepkoyai ward, the study failed to establish a statistically significant correlation. In reference to impacting on the welfare of the employees and community members, it was found out that the further away from the college, the declining significance and correlation. Additionally, a statistically significant correlation between PBC leadership and intellectual motivation in Hamisi Constituency for PBC and Tambua ward strata was established. According to the Pearson correlation coefficients, the study confirms that such correlations are not only positive but also strong. From the findings, a statistically significant strong positive relationship between PBC leadership and the inspiration and motivation for economic development of the community was established as well as ways through which PBC influences the community to have high ethical

behaviors determined. It is the contention of this paper therefore that PBC leadership has positive implications on the socio-economic lives of Hamisi Constituency especially those in close proximity and this can be replicated in a majority of the faith-based institutions of higher learning particularly those located in rural Kenya.

6. Acknowledgement

The authors wish to appreciate the leadership of the Pentecostal Bible College for its invaluable input to this study. Similarly, all the respondents were gracious in their provision of information which made this work possible. To you all, we are so grateful.

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