

**THE IMPACT OF LEADERSHIP STYLES IN THE PENTECOSTAL
CHURCHES ON THE GROWTH OF THE GOSPEL IN KADUNA STATE**

BY

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(CHRISTIAN RELIGIOUS STUDIES SECTION), FACULTY OF
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**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, IN
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SOCIAL SCIENCE EDUCATION (CHRISTIAN RELIGIOUS STUDIES SECTION),
FACULTY OF EDUCATION, AHMADU BELLO UNIVERSITY, ZARIA**

JUNE, 2015.

DECLARATION

I declare that this thesis entitled “The impact of leadership styles in the pentecostal churches on the growth of the gospel in Kaduna State is a research work undertaken by me in the Department of Arts and Social Science Education under the supervision of Dr. John Na’Allah Kwasau and Dr. Samson E. Mijah. No part of this thesis has been previously presented for another degree or diploma at any university. All cited literature have been duly acknowledged in the text and a list of references provided.

Grace Ogechukwu OKORONTA

Date

CERTIFICATION

This thesis entitled “The impact of leadership styles in the Pentecostal Churches on the Growth of the Gospel in Kaduna State” by Ogechukwu Grace OKORONTA meets the regulations governing the award of the degree of Masters of Education in Christian Religious Studies, Department of Arts and Social Science Education, Ahmadu Bello University Zaria, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This thesis is dedicated to my children Hephzebiah and King Josiah.

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ABBREVIATIONS

PFN: Pentecostal Fellowship of Nigeria

AGM: Assemblies of God Mission

OT: Old Testament

NT: New Testament

G.O General Overseer

PFN: Pentecostal Fellowship of Nigeria

OPERATIONAL DEFINITION OF TERMS

Leadership is ability to give guidance to those that will follow to complete a mission statement in an organization like the church.

Leadership styles are the method used by a leaders to guide and direct followership to complete a mission statements in organization such as the church.

Pentecostals churches are a group of protestant churches which originated in 1916 with emphasis on prayers, healing, worship, spirituality, evangelism, among others.

Visionary leadership is a kind of leadership that involves having a clear picture in mind of what the future could hold and work with indefatigable enthusiasm for turning those visions into reality.

ABSTRACT

The various leadership styles emanating from the ever increasing Pentecostal churches and their consequences on the growth of the gospel calls for concern. It is common knowledge that some Pentecostal churches practice a sort of democratic leadership style by carrying every member along in their decision making, others practice autocratic leadership style in which decisions are taken solely by the general overseer while some practice other leadership styles like shepherding and motivational leadership styles. Mismanagement of church funds has continued to be a topical issue in Pentecostal circle, causing disaffection among church members and this has continued to lead to proliferation of Pentecostal churches in Nigeria. In view of the above, the study examined the impact of leadership styles in the Pentecostal churches on the growth of the gospel in Kaduna State. Survey method was used and data was collected from 380 respondents (male = 195, female = 185) using questionnaire developed by the researcher. Data collected was used to answer the research questions raised, and tested hypotheses stated for the study at .05 level of significance. Results suggest significant difference in opinions between male and female on leadership styles in Pentecostal churches in Kaduna State, $t = 4.840$ $p < .05$. Respondents agreed that autocratic, motivational and visionary leadership styles are the most practiced styles in Pentecostal churches in Kaduna State. There was no statistically significant difference in opinions between ministers and members of Pentecostal churches as regards the leadership styles used in handling church funds, $t = .841$, $p > .05$. Respondents generally disagreed that church funds are handled by the general overseer alone, rather he is being assisted by the treasurer and financial

secretary. The study also found statistically significant difference in opinions of single and married members of Pentecostal churches on effects of the leadership styles on the growth of the gospel, $t = 6.604$, $p < .05$. It was found that the growth of the church and the gospel in Pentecostal churches was largely influenced by their leadership styles. Based on the findings, it's recommended that in order to encourage probity, transparency, and accountability, while some general overseers handle the church funds, they should be assisted by the financial secretary and the treasurer. Quarterly, external auditors should be invited to help in auditing the church accounts.

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

In a global sense and with respect to leadership, every organization has its system of operation. Nigeria for example, runs a participative leadership. An effective leadership is patterned by its goals and vision which help in achieving positive results. This is because any given organization with a faulty leadership the foundation is prone to collapse. Therefore, leadership remains a fundamental process in every organization in which such an organization builds a style of operation. On this basis, Adam (2003), notes that leadership is a common phenomenon in every facet of life. This implies that leadership is a thing that has captured the attention of many in order bring all pending matters to orderliness. In the same vein, Hybels (2002) states that leader often has impact not only because they are highly gifted but because their leadership styles mesh perfectly with specific ministry needs.

Therefore, to distinguish leadership, it must be borne in mind that different styles of leadership abounds. These are political leadership, economic leadership, and socio-cultural leadership. Each of these leadership type operates based on the principles required within the setting. On this basis, the major focus of this study is religious leadership with special reference to Pentecostal churches in Kaduna State.

It is interesting to know that leadership within Pentecostal churches involves series of vital roles such as in the teaching, counseling, discipline, policy implementation, and co-ordination, recruitment of staff and retirement of staff. Based on these, leadership in the Pentecostal churches faces a great challenge. This implies

that various leadership styles like shepherding, democratic, visionary, motivational leadership styles are practiced. With this, the study is poised to find out which of these leadership styles is mostly practiced in the pentecostal churches. Also, handling of church funds varies from one Pentecostal church to the other.

In most cases, it is believed that the church treasurer, financial secretary, board of auditors and the general overseer handle the church funds. Based on different opinions, this study wants to examine who really handles the church funds in the Pentecostal churches and also to find out if leadership styles are more of positive or negative impact on the growth of the gospel.

Leadership in the pentecostal churches goes along with high level of responsibility and for any pentecostal church to achieve its primary objective, which is the growth of the gospel, a determinant force (co-operation) from the subordinates must be encouraged. Akpami (2002) asserts that church leadership to some extent is based on what is known as “divine calling.” In a right sense, one may be chosen by God to serve either as a teacher, evangelist, pastor, apostle or prophet. The researcher observed that church leadership is very different with the leadership appointment in professional settings such as medicine, education, governances and finance.

Munroe (1993), asserts that leaders are those who accept or are placed on extraordinary circumstances which bring forth their latent spiritual potentials, such as producing character that implies confidence and trust of their followers or members of God. Nmadu (2010), says that leadership has a great challenge both positive and negative, which depends on the style of its operations. Thus, it is of interest to point out that this study is expository having stated that leadership in the pentecostal churches faces great challenges. In view of the above, this study was designed to

examine the impact of leadership styles in the Pentecostal Churches on the Growth of the Gospel in Kaduna State

1.2 Statement of the Problem

The various leadership styles emanating from the ever increasing pentecostal churches and their consequences on the growth of the gospel calls for concern. Eckman (2010), asserts that Jesus Christ is the originator of godly leadership. He added that, this was as a result of the sacrifice on the cross and his leading ability in our hearts.

It is uncommon to find different leadership styles in the pentecostal churches. It is common knowledge that some pentecostal churches practice a sort of democratic leadership style by carrying every member along in their decision making. A significant number of them practice autocratic leadership style in which decisions are taken solely by the general overseer while some practice other leadership styles like shepherding and motivational leadership styles. However, Mamman (2007), stated that leadership in the New Testament deeply depends on “servanthood” which possesses the life of Jesus Christ (as cited in Mk.10:43).

Another central phenomenon in the pentecostal churches is the way in which church funds are handled. Quite a number of church funds in most cases are handled by the general overseers in conjunction with the central working committees, board of auditors and church treasurers. This scenario has in most cases caused disaffection among church members who resort to opening their own pentecostal churches in order to solely handle the church funds. This is the reason the preaching for donations, sowing of seeds, tithes and offerings are the central preaching in the place of true salvation.

Another factor is the rate at which members of pentecostal churches go for discipleship training. In view of this, this study assessed the impact of leadership styles in pentecostal churches on the growth of the gospel. Whether the impact of leadership styles on the growth of the gospel are more of positive or negative.

1.3 Objectives of the Study

The general objective of this study is to examine the impact of leadership styles in the Pentecostal churches on the growth of the gospel in Kaduna State. Based on this, the specific objectives of this study were to:

1. Identify the opinions of male and female members of Pentecostal churches on the leadership styles in the Pentecostal churches in Kaduna State.
2. Compare the opinions of ministers and members of Pentecostal churches on the leadership styles used in handling church funds.
3. Examine the opinions of single and married members of Pentecostal churches on the impact of leadership styles on the growth of the gospel in Kaduna State.

1.4 Research Questions

This study aimed at finding answers to the following research questions:

1. What are the opinions of male and female members of Pentecostal churches in respect of leadership styles in the Pentecostal churches in Kaduna State?
2. What are the opinions of ministers and members of Pentecostal churches as regards the leadership styles used in handling of church funds?
3. What are the opinions of single and married members of Pentecostal churches on the impact of leadership styles on the growth of the gospel in Kaduna State?

1.5 Null Hypotheses

H₀₁: There is no significant difference in the opinions of male and female members of Pentecostal churches on the impact of leadership styles on the Pentecostal churches in Kaduna State.

H₀₂: There is no significant difference in the opinions of ministers and members of Pentecostal churches as regards the leadership styles used in handling church funds.

H₀₃: There is no significant difference between the opinions of married and single members of Pentecostal churches as regards the impact of leadership styles on the growth of the gospel in Kaduna State.

1.6 Significance of the Study

The study is significant for the following reasons. It is hoped that the findings of this study will help shape the minds of pastors, church members and leaders on how to lead, deriving their leadership example from the Bible. The study should create awareness and discourage greed, power tussle and disaffection among church members. It will also serve as an insight to Christians of today, that the church is not a place to make money rather, a centre of worship of Yahweh. Also, the study will form a basis for further research for academicians and scholars. The study will expose the Pentecostal church leaders to the problems in their leadership styles and proffer solutions to such problems.

1.7 Scope of the Study

This study is on the impact of leadership styles in the Pentecostal churches on the growth of the gospel. The research was carried out only in Kaduna State. The research covered some selected Pentecostal churches in six local government areas in Kaduna State. Kaduna was selected because of time, constraints, proximity and inadequate funds. The study assessed the impact of various leadership styles on the growth of the gospel.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviews literature related to the study. Firstly, the review clarified some concepts and explained the styles, and biblical perspective of leadership and church leadership styles. A brief origin of Pentecostal, churches in Nigeria and their characteristics was stated. It further discussed the leadership styles in the Pentecostal, churches, impacts of leadership style on the growth of the gospel and leadership theories. The chapter also review related empirical studies on church leadership styles.

2.2 Conceptual framework

There are almost as many different definitions of *leadership* as there are people who have tried to define it. “Decades of academic analysis have given more than 850 definitions of leadership” (Bennis & Nanus, 1997, p. 4). Northouse (2010) stated, “Leadership is a process whereby an individual influences a group of individuals to achieve a common goal. Leadership involves influence. It is concerned with how the leader affects followers. Influence is the *sine qua non* of leadership, without influence, leadership does not exist” (p. 3).

Bennis and Goldsmith (1994) attempted to define leadership by suggesting three necessary functions of a leader: First, they are responsible for the effectiveness of the organization; second, effective leaders rally subordinates/constituents around a common purpose, which can bring stability and confidence to an organization. Third, they project a confidence in integrity to those outside the organization (Bennis, & Goldsmith 1994). Nwakibiye (2009) views leadership as a complex phenomenon

which combines the personal traits of an individual and the dominant variables in an organization. Gilbert (2011) observes leadership as having the ability to give guidance to those that will follow to complete a mission in the organization. Leadership is getting a group of people to see things from the leader's point of view (Lannone, 2011). Mills (2006) opines that leadership is a great responsibility in which those who had taken it up to pay with their lives. Dales (1986) asserts that leadership is a process of influencing others to act, and to accomplish a specific goal. He further explains that, leadership consists of interpersonal influence exercised in a situation and directed by means of communication process towards the attainment of specified goals. Onuogu (2008) points leadership as guiding, instructing, directing or compelling the subordinates to follow or obey his instructions and directions.

From the above definitions, leadership includes the capacity to influence, inspire, rally, direct, encourage, motivate, induce, move, mobilize and activate others to pursue a common goal or purpose while maintaining commitment, momentum, confidence and courage (Munroe, 1993). Atado (1991) views the concept of leadership as a process tending towards accomplishment of a social system, and goals, through the use of some person or group. He added that through the use of person's influence, authority and power can result to social exchange.

Hornby (2001) asserts that leadership is the ability of being a leader, showing the qualities of leadership is necessary in a team. Ngu (2005) sees leadership as a head whose vision is to depend heavily on the formal authority of his office to ensure obedience from members of the organization. Treat (1989) opines that leadership is the process of guiding, directing and commanding others to achieve a desired goal or vision. Leadership is an exclusive quality. It is an act or behaviour required by a group

to meet its goals, rather than a condition (Kirkpatrick, Wofford, & Baum, 2002). Maxwell (1993) opines that leadership is not an exclusive club for those who were born with leadership, rather it is a trait which is the raw material of leadership that can be acquired, developed, studied and applied. Lourens (2001) observes that leadership is one of the most complex and multifaceted phenomena to which organizational and psychological research has been applied. Leadership is like a beauty which is hard to explain. Thus, it is an ability to get people to achieve result, knowing that leadership is not a title or position; rather it is in performance (Akpami, 2006).

In addition, leadership is basically about authority, acquiring it, using it and investing it in others (Briner and Pritchard, 1997). He further explains that leadership is not about issuing directives as a sort of traffic cop, rather it is more of a managerial function. Kouzes and Posner (2002) point to leadership as a relationship between those who aspire to lead and those who choose to follow. Thus, leadership is a process whereby an individual influences a group of individuals to achieve a common goal (Northouse, 2004). Lussier and Achua (2004) maintain that leadership is the influencing process of leaders and followers to achieve organizational objectives through changes. Leadership can be defined as an ability to develop and communicate a vision to a group of people that will make the vision true (Valenzuela, 2007). Schermerhorn, Hunt and Osborn (2000) assert that leadership is the heart of any organization because it determines the success or failure of the organization.

The above definitions attest to the fact that leadership is an attempt by a person (leader) to affect or influence the behaviour of his followers. The biblical concept of leadership is narrowed on the leading servants, not rulers like the leadership of the apostolic age of today.

2.3 Theories of Leadership

Leadership theory can be narrowed into two categories, (1) traits and talents, as well as (2) actions and attitudes. Scholars are divided as to whether anyone, given enough training and experience, can become an effective leader. Buckingham (2005 p.33) emphatically states, “Leadership requires certain natural talents, the notion that anyone can learn to be a great leader no matter how appealing it is at first glance, is equally inaccurate and unhelpful”. Goleman, Boyatzis, and McKee (2002 p. 101) were more pragmatic: “The challenge of mastering leadership is a skill like any other, such as improving your golf game or learning to play slide guitar. Anyone who has the will and motivation can get better at leading, once he understands the steps”. Buckingham (2005 p. 33) states that leadership theory can be narrowed into two categories which are as follows,

1. Traits and Talents

2. Actions and attitudes

- Traits and talent includes; trait theory, X and Y theory, contingency theory and follower theory.
- Actions and Attitudes includes; Transactional leadership, authentic leadership, transformational leadership, charismatic leadership, culture leadership, servant leadership and steward leadership.

Trait theory dominated early leadership theory in the first half of the twentieth century. Studies were undertaken to discover what qualities great leaders shared. These theories became known as “great man” theories. Leaders such as Catherine the Great, Mohandas Gandhi, Indira Gandhi, Abraham Lincoln, Joan of Arc, and Napoleon

Bonaparte were all believed to possess leadership traits that were genetically engineered into their DNA. The consensus of the literature was that leaders and followers were distinctly different (Bass, 1998). Stogdill (1992) studied leadership traits and he concluded that leaders shared the drive to complete tasks, were persistent in pursuit of goals, were not afraid to take risks, were confident in social situations, were willing to accept the consequences of decisions, had mechanisms to handle stress and frustrations, and had the ability to inspire people to action and to adapt to diverse social situations. He concluded that leadership was not only situational, but that personality played a role in determining leadership qualities (Stogdill, 1992).

Transactional leadership exchanges rewards for work; a transactional leader is a manager more than a visionary. “Transactional leaders also recognize what associates need and desire, clarifying how those needs and desires will be satisfied if the associate expends the effort required by the task.” (Avolio & Bass, 2004, p. 20). Transactional leadership remained the dominate leadership style until transformational leadership was introduced by Downton in 1973. Avolio & Bass (2005) believe that transformational leaders retain some transactional traits. Transactional leaders value process and transformational leaders value people. The transactional leader works through creating clear structures whereby it is clear what is required of their subordinates, and the rewards that they get for following orders. Punishments are not always mentioned, but they are also well-understood and formal systems of discipline are usually in place. The early stage of Transactional Leadership is in negotiating the contract whereby the subordinate is given a salary and other benefits, and the company (and by implication the subordinate's manager) gets authority over the subordinate. When the Transactional Leader allocates work to a subordinate, they are considered to

be fully responsible for it, whether or not they have the resources or capability to carry it out. When things go wrong, then the subordinate is considered to be personally at fault, and is punished for their failure (just as they are rewarded for succeeding). The transactional leader often uses management by exception, working on the principle that if something is operating to define (and hence expected) performance, then it does not need attention. Exceptions to expectation require praise and reward for exceeding expectation, whilst some kind of corrective action is applied for performance below expectation.

X theory and Y theory was developed by McGregor (1966). *X* leaders believe subordinates hate work and therefore need strict supervision. *X* leaders are less concerned about the needs of the employees and focus on compliance and outputs. *X* leaders view workers as a cost to be controlled. *Y* leaders allow workers to work more independently. They view workers as assets. When employees are treated with respect they will perform. *Y* leaders are mentors rather than managers. They take a personal interest in the success of each constituent. Many managers tend towards Theory X, and generally get poor results—especially over the longer term. Enlightened managers mostly use Theory Y, which produces better performance and results, and allows people to grow and develop.

Contingency theory is a leader-match theory that tries to match leaders to appropriate situations. It is called contingency theory because it suggests that a leader's effectiveness depends on how well the leader's style fits the context (Fiedler & Chemers, 1994). Contingent reward is when a leader promises certain monetary or other benefits in exchange for work.

Follower theory, one of the newer studies in transformational leadership is the impact that followers have on leaders. The assumption was that transformational leaders shaped the minds and actions of their constituents, and not the other way around. Hetland, Sandal, and Johnsen, (2008) conclude that: Within both leadership research and practice, the focus is often on the leader as someone having unilateral influence on subordinates. Followers' characteristics are typically posited as a dependent variable, affected by the leader's traits, behavior, and power bases. (Dvir 2003; Yukl, 1998) So far, the majority of the leadership literature has neglected the role of subordinates' characteristics in defining and shaping leaders' behavior (Ehrhart & Klein, 2001; Judge, 2001).

Authentic leadership evolved from transformational leadership. *Authentic* leadership is, simply, leadership that is unpretentious and sincere. According to Shamir and Eilam (2005), authentic leaders exhibit genuine leadership, lead from conviction, are original, and base their activities on their values. Authentic leadership is at the core of transformational leadership.

Transformational leadership is part of the “new leadership” paradigm (Burns, 1992), which gives more attention to the charismatic and affective elements of leadership. The main assumption of this model is that people will follow a person who inspires them, a person with vision and passion to achieve great things, and a person that get things done by injecting enthusiasm and energy. Burns, (1992) delineated the distinctions between transactional and transformational leadership. Transactional leaders manage for results and transformational leaders engage constituents to motivate and raise the level of morality. “Burns, (1992) coined the term, *pseudotransformational leadership*. This term refers to leaders who are self-consumed, exploitive, and power oriented,

with warped moral values (Bass & Riggio, 2006).” A transformational leader seeks to empower each subordinate/follower by coaching and caring. Transformational leadership is closely tied with *authentic, steward, servant, and charismatic*, leadership theories.

Whilst the Transformational Leader seeks overtly to transform the organization, there is also a tacit promise to followers that they also will be transformed in some way, perhaps to be more like this amazing leader. In some respects, then, the followers are the product of the transformation. Transformational Leaders are often charismatic, but are not as narcissistic as pure Charismatic Leaders, who succeed through a belief in themselves rather than a belief in others. One of the traps of Transformational Leadership is that passion and confidence can easily be mistaken for truth and reality. Whilst it is true that great things have been achieved through enthusiastic leadership, it is also true that many passionate people have led the charge right over the cliff and into a bottomless chasm. Just because someone believes they are right, it does not mean they are right. Paradoxically, the energy that gets people going can also cause them to give up. Transformational Leaders often have large amounts of enthusiasm which, if relentlessly applied, can wear out their followers. Transformational Leaders also tend to see the big picture, but not the details, where the devil often lurks. If they do not have people to take care of this level of information, then they are usually doomed to fail. Finally, Transformational Leaders, by definition, seek to transform. When the organization does not need transforming and people are happy as they are, then such a leader will be frustrated. Like wartime leaders, however, given the right situation they come into their own and can be personally responsible for saving entire companies.

Charismatic leadership according to House, Spangler, and Woycke, (1992), in a review of six field studies, found that charismatic leaders exhibited the following characteristics: high levels of energy, endurance, work involvement, enthusiasm, cognitive-achievement oriented values, strong tendencies to be creative, innovative, intelligent, visionary and inspirational tendencies, and self-confidence (Gibson, 1999). Charismatic leaders were encouraging, assertive, and socially sensitive, were considerate of followers needs, demonstrated a high desire for change, and had a propensity to take risks.

Culture leadership is particularly significant since globalization made it necessary for leaders to be sensitive to the cultural norms of diverse societies. Leaders must study the cultures of their constituents in order to be better equipped to effectively motivate them. Globe Researchers (1991) discovered nine cultural dimensions to leadership: uncertainty avoidance, power distance, institutional collectivism, in-group collectivism, gender egalitarianism, assertiveness, future orientation, performance orientation, and humane orientation.

Servant leadership attends to the needs of the constituent before those of the leader. Jesus Christ, the greatest leader of all time, said, “For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many” (Matthew 20:28 NLT). Fairholm (1997) believed that spirituality is a key element in American society, especially in its leaders. “The secret of leadership founded on spirit is that the leader is a servant first. Many of the problems we have as leaders, or in working with other leaders, result because we often reverse this order” (Fairholm, 1997, p. 147).

Steward leadership concerns itself with the welfare of the organization in both its physical assets and people. “And he who had received the five talents came forward,

bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' (Matthew 25:20-21, ESV, parable of Jesus). Rhode (2006) described stewardship and the Christian: (1) The steward's calling has a theological base, (2) she is a new creation in Christ, (3) she is a joyous servant, (4) she is a child of the King, (5), she has a mission and purpose and (6) has an intimate relationship with God (Rodin, 2010).

2.4 Types of Leadership

In the past several decades, management experts have undergone a revolution in how they define leadership and what their attitudes are toward it. They have gone from a very classical autocratic approach to a very creative, participative approach. Somewhere along the line, it was determined that not everything old was bad and not everything new was good. Rather, different styles were needed for different situations and each leader needed to know when to exhibit a particular approach. Dogra (2010) spelt out three types of leadership in our contemporary society. These are:

Democratic Leadership.

Autocratic Leadership.

Laissez-Faire Leadership.

2.4.1 Democratic Leadership

Democratic leadership can be called participative leadership (Dogra, 2010). This system of leadership leads to the development of trust and loyalty among the subordinates. The leader takes his followers into full consideration, utilizes their skills

and knowledge and takes their inputs before arriving at a decision. In a democratic leadership, there is always a rapport between the leader and the subordinate. Iginu (2004), points out that democratic leadership is warm, understanding but firm. Decisions are taken jointly, while the leader guides the subordinates to determine how to function. It operates an open policy. They share decisions and this allows the subordinates the opportunity to criticize and appraise objectively.

Cherry (2013), also views Democratic leadership, as participative leadership, is a type of leadership style in which members of the group take a more participative role in the decision-making process. Researchers have found that this leadership style is usually one of the most effective and lead to higher productivity, better contributions from group members, and increased group morale.

Characteristics of Democratic Leadership

Some of the primary characteristics of democratic leadership according to Cherry (2013) include:

- Group members are encouraged to share ideas and opinions, even though the leader retains the final say over decisions.
- Members of the group feel more engaged in the process.
- Creativity is encouraged and rewarded.

Benefits of Democratic Leadership

Because group members are encouraged to share their thoughts, democratic leadership can lead to better ideas and more creative solutions to problems. Group members also feel more involved and committed to projects, making them more likely to care about the end results.

Downsides of Democratic Leadership

While democratic leadership has been described as the most effective leadership style, it does have some potential downsides. In situations where roles are unclear or time is of essence, democratic leadership can lead to communication failures and uncompleted projects. In some cases, group members may not have the necessary knowledge or expertise to make quality contributions to the decision-making process. Cherry (2013) stated that democratic leadership works best in situations where group members are skilled and eager to share their knowledge. It is also important to have plenty of time to allow people to contribute, develop a plan and then vote on the best course of action.

2.4.2 Autocratic Leadership

In autocratic leadership, decision making is the sole prerogative of the leader. Rules and regulations are stipulated out for the subordinates (Dogra, 2010). There are always punishments and rewards awaiting the subordinates on any behaviour exhibited both negative and positive. Such leadership style works well in situations where some emergencies arise and have to be dealt with immediately. Apparently, Iginu (2004) maintains that in autocratic leadership, opinions and ideas of the subordinate are not shared; rather the leader is always conscious of his/her opinion. The autocratic leader lacks safety and trust in his subordinates. This type of leadership lives with the impression that wages are the only reward for works. Orders and demands are made for the subordinates to carryout.

Cherry (2013), views Autocratic leadership, as authoritarian leadership, it is a leadership style characterized by individual control over all decisions and little input

from group members. Autocratic leaders typically make choices based on their own ideas and judgments and rarely accept advice from followers. Autocratic leadership involves absolute, authoritarian control over a group.

Characteristics of Autocratic Leadership

Cherry (2013) states primary characteristics of autocratic leadership to include:

- Little or no input from group members
- Leaders make the decisions
- Group leaders dictate all the work methods and processes
- Group members are rarely trusted with decisions or important tasks

Benefits of Autocratic Leadership

Autocratic leadership can be beneficial in some instances, such as when decisions need to be made quickly without consulting with a large group of people. Some projects require strong leadership in order to get things accomplished quickly and efficiently. Have you ever worked with a group of people or co-workers on a project that got derailed by poor organization, a lack of leadership, and an inability to set deadlines? If so, chances are that your grade or job performance suffered as a result. In such situations, a strong leader who utilizes an autocratic style can take charge of the group, assign tasks to different members, and establish solid deadlines for projects to be finished.

In situations that are particularly stressful, such as during military conflicts, group members may actually prefer an autocratic style. It allows members of the group to focus on performing specific tasks without worrying about making complex decisions. This also allows group members to become highly skilled at performing certain duties, which can be beneficial to the group.

Downsides of Autocratic Leadership

While autocratic leadership can be beneficial at times, there are also many instances where this leadership style can be problematic. People who abuse an autocratic leadership style are often viewed as bossy, controlling, and dictatorial, which can lead to resentment among group members. Because autocratic leaders make decisions without consulting the group, people in the group may dislike that they are unable to contribute ideas. Researchers have also found that autocratic leadership often results in a lack of creative solutions to problems, which can ultimately hurt the performance of the group. While autocratic leadership does have some potential pitfalls, leaders can learn to use elements of this style wisely. For example, an autocratic style can be used effectively in situations where the leader is the most knowledgeable member of the group or has access to information that other members of the group do not have. (Cherry, 2013)

2.4.3 Laissez – Faire Leadership

Iginu (2004), views laissez-faire leadership as a system that allows its subordinates to determine their own direction and functions. The leader has no confidence in his ability to lead, and this makes it impossible for him to have a leadership set goals for the organization. She further explains that this leadership gives the follower little or no interest in the way and manner they should perform their day to day job. This eventually results in low morale and there is no team work co-ordination. In addition, laissez-faire leadership is a low team leadership style (Dogra, 2010). It is the anti-thesis of autocratic style. In this, the subordinates are given absolute freedom by the leader to determine their own goals and ways of reaching them. It is based on

the principle of least interference. It can be of great success, if the followers are experienced and skillful. It can also backfire if they are not trustworthy.

In the views of Cherry (2013), Laissez-faire leadership, also known as delegative leadership, is a type of leadership style in which leaders hands-off and allow group members to make the decisions. Researchers have found that this is generally the leadership style that leads to the lowest productivity among group members.

Laissez-faire leadership is characterized by:

- Very little guidance from leaders
- Complete freedom for followers to make decisions
- Leaders provide the tools and resources needed
- Group members are expected to solve problems on their own

Laissez-faire leadership can be effective in situations where group members are highly skilled, motivated and capable of working on their own. While the conventional term for this style is 'laissez-faire' and implies a completely hands-off approach, many leaders still remain open and available to group members for consultation and feedback.

Downsides of Laissez-Faire Leadership

Laissez-faire leadership is not ideal in situations where group members lack the knowledge or experience they need to complete tasks and make decisions. Some people are not good at setting their own deadlines, managing their own projects and solving problems on their own. In such situations, projects can go off-track and deadlines can be missed when team members do not get enough guidance or feedback from leaders (Cherry 2013).

2.5 Leadership in the Old Testament

In view of the biblical perspective of leadership, the first thing one should recognize is that, there are prophets, apostles, teachers and disciples who have led in the time past. Abioje (2005) asserts that the Old Testament (OT) is a collection of sacred writings which contain the stories of God's relationship with the people of Israel, otherwise called Jews or Hebrews. The people were like individual families when they were used as slaves in Egypt. The Israelites, however, believed it was God who raised Moses to lead them out of slavery in Egypt and constituted them into a people when He gave them a code on mount Sinai (as exemplified in Exodus 19). They were led by Moses who after his death, was succeeded by Joshua. Joshua was the leader that led them to the Promised Land and after his death, was succeeded by many judges after which the people demanded for monarchical system of governance. The most popular king in the OT was King David whose lineage is from Jesus Christ.

Irrespective of that, leadership in the Old Testament (O.T) strongly depended much on Yahweh (God) who is said to have formed the people (Israel) and established a covenant with them. Theocracy was attributed to the form of governance that characterized the people in the Old Testament (O.T.) Doohan (1994) cited by Abioje (2005), points out that:

Theocracy means government by God and refers to an institutionalized form of government based on the He revealed the teachings of God as implemented through God's representatives. The best known historical example for contemporary Westerners would be Israel... In recent times, the Ayotolla Khomeini established a theocracy in Iran, as Muhammad, the Founder of Islam had done in Mecca (860). Pg. 148.

In other words, it should not be assumed that theocracy ceased with the enthronement of monarch in Israel as he further explains. The fact remains that Yahweh became the King of Israel. He was the one who supposedly chose the kings for his people, starting with Saul and David (as exemplified in 1 Sam. 9:17 and 1 Sam. 16:1–13). Abioje (2005) explains that leadership in the OT is largely characterized by the three forces. These are:

a. The fear of and obedience to Yahweh

He explains that the word fear is used as an antonym of courage. It is popularly said that the fear of God is the beginning of wisdom (as cited in Prov. 9:10). It was particularly true for ancient Jewish leaders who are said to be punished by God for disobedience to his injunctions, such that happened to Moses, Aaron and King Saul (as cited in Num. 20: 12, and 1 Sam. 15). It also involves doing things that were not pleasing to him as in the case of David and Solomon (as exemplified in 2 Sam. 11 and 12 and 1 Kings 11).

b. Commitment to the well-being of the people

In terms of commitment to the welfare of the people, Moses who was one of the foremost leaders of the Hebrews is a typical example. He initiated revolts in a significant way against the tyranny which climaxed in forced labour and the execution of male children, which was perpetrated by the Egyptians against the Hebrews. Most certainly, anybody looking at the whole mosaic saga with the eyes of faith may not help in thinking that it had all been a divine plan. He did not only intervene on behalf of the people, on several occasions, he begged God to destroy him rather than the people (as quoted in Ex. 32:30 – 35).

Subsequently, Joshua, Judges and many other kings that succeeded Moses, emulated him in the dedication to the welfare of the people. For example, Jephthah who was a judge sacrificed his daughter in gratitude to God for his victory over the Ammonites who waged war on his people (as quoted in Judges 11:29 – 40). King David fought gallantly to make peace and plenty reign in Israel (as exemplified in 2 Sam 5, 6, 8, 10 & 12). Solomon asked for wisdom to lead the people faithfully in justice and integrity of heart. God was pleased with such request and granted his additional gifts of wealth and fame (as quoted in 1 Kgs 3:4 – 15). Many theologians, however, believe that the real cause of the subsequent fall of Solomon was his exploitation of people through over-taxation and over-labour.

Thus, Solomon became a burden on his people, a liability rather than an asset. God rejected him at a time he lacked commitment to the welfare of his people. Moreover, he became scandalous for marrying and committing adultery with foreign women, doing things that were considered abominable by his people, including the worship of foreign gods (as cited in 1 Kings 11:1 – 13). In essence, any Old Testament (O.T.) leader, who was not committed to the well-being of the Israelites or who abused his authority was rejected by Yahweh (God) and the people.

c. Prophetic Guidance and Rebuke

Abioje (2005) states that prophets are agents of God, through whom he communicates his will to his people. In the OT context, prophets play a prominent role with regard to political leadership. The prophets were like oracles that made declaration on who was to lead at a given period of time. Of course, they did so as Yahweh's mouth piece. It was in Yahweh that the prophets had their origin, since it was believed that they were chosen and called by him (as quoted in Hosea 1:1; Amos

1:1; Isaiah 1:1; Mic 1:1; Jere. 1:2; and Eze. 1:3). It would appear that the prophetic office was part of the covenantal package in order that the prophets may remind the people of their obligations to Yahweh. The commandment conformed to the law of God which entails chastisement, rebuke and punishment not just for the ordinary people, but also their leaders.

Thus, examples of prophetic confrontation of political leaders abound in the Old Testament (O.T.) the confrontation of Moses to Pharaoh of Egypt so as to liberate the Israelites is what the book of Exodus is largely on. King Saul was confronted by Prophet Samuel for his disobedience to Yahweh (as exemplified in 2 Sam. 25:10 – 13), David by Prophet Nathan for his sin against Uriah (as exemplified 2 Sam. 12), Hezekiah by Prophet Isaiah for displaying his treasures (as exemplified in 2 Kgs. 20:16 – 19). Of course, there were self-serving and sycophant prophets also in the Old Testament (O.T.) but they are not of interest to this study. Pentecostal church leaders in Nigeria should also know that God watches them as they lead their flock, therefore every attempt to misuse church belongings particularly church funds, like some self-serving sycophant prophet in the Old Testament will not go unpunished.

2.5.1 Leadership in the New Testament

Conner (2001) states that as long as leadership in the New Testament abides, our Lord Jesus who is the role model of leadership emphasized on leadership as a “servanthood.” In the life of Jesus Christ, questions arose as to who He was. The Lord himself was quoted as asking: “who do people say the son of man is?” The responses were “some say He is John the Baptist, “some Elijah, and others Jeremiah or one of the Prophets.” In the same context, St. Peter confessed Him to be “the Christ, the son of

the living God” (as quoted in Mt. 16:13 – 16; Mk. 8:27 – 30). Nevertheless, it should be of interest to know what the Lord Jesus said about His own profile. Two clues are discussed here, He is quoted as saying: “I am the way, the truth and the life; No one can come to the Father except through me” (as cited in Jn. 14:6). What a precious perception to view Jesus Christ as the way that leads to life in God by truthfulness and honesty of purpose. In the light of this, He can be said to be the leader or the foremost leader of humanity.

The second clue is with regard to self-consciousness of Jesus Christ, calling himself “the Good Shepherd” with identified flock of sheep (as exemplified in Jn. 10:10 – 11), cited in (Mamman, 2007). The image of a shepherd and his flock runs through the New Testament. In the biblical concept, leadership is modelled from shepherd. The responsibilities of the shepherd include; love and care for his flock, lead and protect his flock from danger (exemplified in 1 Sam. 17: 34 – 35; Amos 3:12). On the other hand, Isara (2007) cited in Mamman (2007), points out that “the sacrifice of Jesus clearly and radically distinguished him as the Good Shepherd from those who were not “the hired men”. Hence leadership must be patterned to Jesus the Good Shepherd. The image of Jesus as the Good Shepherd speaks of commitment, sacrifice, selflessness, dedication, love, care and service. Leadership in the New Testament deeply comments on “servanthood” which possess the life of Jesus Christ (as exemplified in Mk.10: 43). Jesus Christ is the model of humble service not minding his “humanity and divinity” nature. Christ taught his disciples to serve in word and in deed. He washed the feet of his disciples and said to them:

You call me teacher and Lord, it is right you do so, because that is what I am. I your Lord and Teacher have just washed your feet. You too, should wash one another's feet. I have set an example for you, so that you will do just what I have done for you (Jn.13: 13 – 15) NIV.

A close consideration of the New Testament conception of leadership, has shown that our Lord Jesus Christ is the architect of leadership. His leadership example is, self-giving, emptying to the extent of taking the form of a slave and be absolutely available to serve the needs of the people entrusted to him.

2.6 Church Leadership

Abioje (2002) states that the church is known as the body of Christ. There are those who profess him as their Lord. In Hebrew word, the church is called “Ekklesia” which means the gathering of God’s people. “Ekklesia” is traceable to the Old Testament (Greek). In more general sense, it connotes the whole body throughout the world. Christ instituted a church (as seen in 1 Cor. 10:32; 12:28). This is called the institutional church. Based on this study topic, our concern is based on the spiritual church as stated above in the Bible. The researcher understands the term “church” as the whole body of the faithful whether in heaven or on earth who have been spiritually united to Christ as their saviour. On this basis, Mills (2006) maintains that the church provides a regular mind-changing forum for anyone. He further explains that the church helps the way one thinks, stating “show me your church, I will tell you the way you think.” The church is a place where lives are transformed, and this signifies that the church leadership has a great responsibility to their congregation. Atterbury (2002) cited by Wayne (2008), states that church leadership has some resemblance to leadership in general. He further explains that church leadership can be clearly

distinguished on the grounds of definite attributes from leadership in other areas of life.

However, Burger (1999) cited by Wayne (2008), asserts that:

The functioning of a church is not that different from other groups or organization, there are many resemblances. Just as the body of a Christian does not work differently from the body of other people, the church, as the body of Christ, doesn't function differently in all aspects from other corporate bodies. Pg. 102.

Shawchuck and Heuser (1993) opines that church leadership is the decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potentials. Barna (1997) and Brown, and Trevino, (2005) maintain that church leadership is the most important aspect of church functionality and activity. Cordeiro, (2001) argues that the church in the New Testament is pictured as a unique organism. In its local expression, it is more than an organization. Every localized group of believers is composed of individual members, who are to function and be part of the whole. According to Richards and Hoeldtke (2001) cited by Wayne (2008), there are basic differences between leadership in an enterprise and leadership in the church. The church is a living organism, with each member playing a vital part. They further explain that the primary objective of a church leader is the health of the organism and all its members, while an enterprise gives priority to projects and tasks. Church leadership is defined as “--- called by God to lead, leads with and through Christ-like character; and demonstrates the functional competences that permit effective leadership to take place” (Barna, 1997). Langerman (1997) cited by Wayne (2008), argues that church leadership is the ability of a person to urge other people to co-operate to such an extent that they do the task that is being asked from the leadership with trust and enthusiasm.

Clinton (1988) states that church leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward his purposes for the group while Means (1990) argues that church leadership exists to guide the church to spiritual vitality, unity and effective ministry. The researcher, based on the above concepts, infers that church leadership is an action-oriented, dynamic, interpersonal, influencing process to mobilize a specific group of people in the church context towards a shared goal.

2.6.1 Leadership Styles in the Church

Kippenberger (2002) says that leadership style is the style that leaders adopt in their dealings with those who follow them. He further explains that style in this type of context is generally taken to mean a "way of behaving." That is, the appropriate style will depend on a wide variety of criteria, including the relationship between the parties involved, the nature of what needs to be done and the match between the difficulty of the task and the competence available. Dales (1986) says that leadership style is the characteristic manner of expressing our values and of executing our work. This is supported by Hybels (2002) who states that leaders often have impact not only because they are highly gifted but also because their leadership styles mesh perfectly with specific ministry needs. Uris (1991) asserts that standardized leadership style instruments can help to uncover an individual's leadership style which may assist in being effective or even more effective in leadership.

However, Hybels (2002) formed his different styles of leadership and theories after reading a book called "Certain Trumpets": The call of leaders (1994) by Garry Wills and observing church leaders for many years. Hybels (2002) states that all

church leaders have the spiritual gift of leadership, but they express that gift in varied ways. The following are different leadership styles according to Hybel (2002):

(i) The visionary leadership style

The visionary leader has a clear picture in mind of what the future could hold. Such a leader casts powerful visions and has indefatigable enthusiasm for turning those visions into reality. Visionary leaders shamelessly appeal to anybody and everybody to get on board with their vision. They are idealistic, faith-filled leaders who believe that if they cast their vision clearly enough and often enough it will become a reality. They are not easily discouraged or deterred. Visionary leaders may or may not have the natural ability to form teams, align talents, set goals, or manage progress towards the achievement of the vision. To be either effective over the long-term, they will have to find other people who can help them or they will have to work very hard to develop the skills that do not come naturally to them. Visionary leaders can be found in every facet of society, whether business, government, social change movements, religious organizations, community groups, or sports teams. Visionary leadership exists in all cultures, across gender lines, and at all organizational levels.

However, the phenomenon of leadership has been studied for thousands of years, but it was not until the late 1970s that formal visionary leadership theories were developed. Visionary leadership theory is part of a genre of leadership theory that includes leader visioning behavior as a key leadership behavior. Early ideas on visionary leadership were developed via the sociologist Max Weber's notions of charisma and the transformational and charismatic leadership theories of the historian James MacGregor Burns and the management scholar Robert House. Other theorists, such as Bernard Bass, Ben Avolio, Warren Bennis, Burt Nanus, Jay Conger, and

Rabindra Kanungo also developed theories with vision communication components (Eden, 1990).

Visionary leadership behaviors beyond vision development and communication vary across leadership theories. Visionary leadership is said to have positive effects on follower outcomes, resulting in high trust in the leader, high commitment to the leader, high levels of performance among followers, and high overall organizational performance. Visionary leaders are said to have insight into followers' needs or values and to develop a vision statement reflecting those needs or values. In addressing why a leader's visionary behavior improves followers' outcomes, Robert House and the psychologist Boas Shamir theorize that this happens because the vision has positive effects on followers' self-concept; followers become motivated to achieve the vision because they find it meaningful, identify with it, and believe in the vision and their ability to achieve it. Although the ideological goals that visionary leaders provide can never fully be achieved in practice, followers can pursue or can act in accordance with the vision statement on a daily basis. For example, a pharmaceutical company's vision statement might make ideological references to improving health care and saving lives. Other aspects of the vision include statements of confidence in followers' ability to carry out the vision, especially by working together; vision statements may also make references to the organization's unique history (Collins & Porras, 1991).

The organization's early principles or experiences, difficulties that have been overcome, or specific markets that it serves often appear in vision statements. The scholar Marshall Sashkin proposed that to formulate a vision, a leader must have certain personality attributes and cognitive skills. Specifically, the leader must have the ability to think in long time spans. This ability allows the leader to develop a long-

range vision of what his or her organization should become in ten, twenty, or more years into the future. The leader also must possess excellent communication skills, as he or she must communicate the vision continually, in new ways, and must tailor the vision to the specific audience.

Visionary leadership theories specify how leaders implement their vision. The following are some of the key implementation behaviors various theorists according to Levin (2000).

a. Role modeling: Visionary leaders model the desired actions required for working toward the vision. They are visible symbols of what they want their followers to be and also set an example through their actions.

b. Empowerment: The leader's optimism and confidence in followers' abilities empowers them to work toward the vision. Visionary leaders are confident that followers will work toward the common vision rather than their own personal agendas. The leader's high expectations have been found to elicit high performance from followers.

c. Image building: Visionary leaders consciously build a positive image of themselves for followers. Visionary leaders reflect the vision in their work lives, personal lives, attire, and demeanor. Also, they often rehearse their speeches in order to present the desired image in a dramatic fashion.

d. Risk taking: Visionary leaders engage in unconventional behavior and may make what the followers perceive to be sacrifices. (From the leader's perspective, a sacrifice may not exist; instead, the leader may be entirely focused on pursuing the vision.) These are not blind risks, however; they are calculated. Visionary leaders carefully

evaluate options. Risk-taking behavior serves to promote change and innovation and to challenge existing assumptions.

e. Supporting: Effective leaders support followers by providing them with individualized consideration. Leaders provide emotional support during difficult times or when followers become frustrated. Support can be provided to groups of followers as well as to specific followers on an individual basis. Further, leaders coach and mentor followers to facilitate their development.

f. Adapting: Responsiveness to a changing environment is another visionary leadership behavior. Visionary leaders display flexible or versatile problem-solving styles. They are effective at gathering, processing, and distributing information to their organizations so that appropriate responses can be carried out.

g. Intellectually stimulating: Visionary leaders are said to stimulate followers to challenge assumptions, to see the world in new ways, and to question existing stereotypes or generalizations. The leader's ideas may be different from followers' existing beliefs but a visionary leader can persuade followers of his or her ideas because of the high trust and commitment that followers of visionary leaders demonstrate.

h. Developing the organization: Visionary leaders are said to create organizational conditions that allow followers to pursue the vision. They structure the organization so that followers can function efficiently and without unnecessary bureaucracy. They select, train, and acculturate followers who are willing and able to work toward the vision. They also develop reward and punishment systems to motivate followers toward vision pursuit.

(ii) The directional leadership style

The directional style of leadership does not get much press, but it is exceedingly important. The strength of this leader is his uncanny, God-given ability to choose the right path for an organization as it approaches a critical intersection. A critical intersection is that point when an organization, a department, or a church starts asking, “which course should we take?” Moreso, a leader with a directional style is able to sort through all the options. He or she can carefully assess the values of the organization, the mission, the strengths, the weaknesses, the resources, the personnel and the openness to change. With remarkable wisdom, the directional leader puts the church or ministry in the right direction. This style of leadership is extremely important because mistakes at key intersections can wreck organizations.

(iii) The strategic leadership style

Strategic leaders have the God-given ability to take an exciting vision and break it down into a series of sequential, achievable steps. This gift of leadership allows an organization to march intentionally towards the actualization of its mission. Strategically-oriented leaders form a plan that everybody can understand and participate in. They will also strive to bring the various subgroups of an organization or church into alignment so that, the entire church’s energy will be focused towards realizing the vision. Every church and every organization needs someone who provides these critical strategic components to the leadership team.

(iv) The managing leadership style

It is often said that “leaders do right things, while managers do things right.” The managing leader is someone who has the ability to organize people, processes and resources to achieve a mission. The managing leader salivates at the thought of

bringing order out of chaos. He finds deep satisfaction in monitoring and fine-tuning a process and motivates team members by establishing appropriate mile markers on the road to the destination. Managing leaders seldom captivate attention, as do those who give the inspiring vision talks, make the critical decisions, or put the strategic plans in place. However, in the day-to-day operational world, someone has to manage people and progress to move the organization towards its goals.

(v) The motivational leadership style

Motivational leaders have that God-given ability to keep their team-mates fired up. They are on the constant lookout for “sagging shoulders and dull eyes”, and they move quickly to inject the right kind of inspiration into those who need it most. They have a keen sense about who needs public recognition and who needs just a private word of encouragement. They seem to know exactly when a particular team member will get a necessary boost from a day off, an office move, a title change, or a training opportunity. Motivational leaders realize that even the best team-mates get tired and lose focus. They do not get bitter or vengeful when morale sinks. They view it as an opportunity to dream of new ways to inspire and lift the spirits of everyone on the team.

(vi) The shepherding leadership style

The shepherding leader is a leader, who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently, and prays for them diligently. This kind of leader draws team members into such a rich community experience that their hearts begin to overflow with good will that energises them for achieving their mission. Shepherding leaders tend to draw people together almost regardless of their cause. Under a shepherding leader, the range

of vision can be very broad, but what really matters are the community dynamics. They may not excel at casting visions or putting strategic plans in place, but their unique ability to shepherd people enables them to make a huge difference.

(vii) The team-building leadership style

The team-building leader knows the vision and understands how to achieve it. In this style, it takes a team of leaders and workers to accomplish the goal. The team-builders have a supernatural insight into people with the right abilities, the right character and the right chemistry with other team members. They also know how to put these people in the right positions for the right reasons, thus releasing them to produce the right results. The difference between the shepherding leader and the team-building leader is that the team-builder is driven more by a clear understanding of the vision than by the desire to nurture and build community. The unique strength of team-building leaders is that they have a stronghold on the strong and an acute insight into people that allows them to make precise placements of personnel into critical leadership roles.

(viii) The entrepreneurial leadership style

Entrepreneurial leaders may possess any of the other leadership styles, but what distinguishes these leaders from the others is that they function optimally in start-up mode. If these leaders cannot regularly give birth to something new, they begin to lose energy. Once a venture is up and operational, once the effect requires steady ongoing management, once things get complicated and require endless discussions about policies, systems, and controls, then most entrepreneurial leaders lose enthusiasm, focus and sometimes even confidence. At this point, they start peeking over the fence and wondering if it might be time to start something new. They may feel terribly guilty

at the thought of leaving the church, organization, or the department they started, but eventually have to face the truth. If they cannot give birth to something brand new every few years, something inside of them starts to die.

(ix) The re-engineering leadership style

While entrepreneurial leaders love to start new endeavours, re-engineering leaders are at their best in turn-around environments. These leaders are gifted by God to thrive on the challenge of taking a troubled situation, a team that has lost its vision, a ministry where people are in wrong positions, a department trying to move forward without strategy-and turning it around. These leaders enthusiastically dig in to uncover the original mission and the cause of the mission drift, and they re-evaluate personnel, strategy, and values. They repeatedly meet with team members to help them figure out where the “old” went wrong and what the “new” should look like and then prod team members on to actions.

Also, re-engineering leaders love to path up, tune-up, and revitalize hurting departments or organizations. But when everything is back on track and operating smoothly, these leaders may or may not be motivated to stay engaged. Some are content to stick around and enjoy the fruits of their labour, but many prefer to find another department or organization that needs to be overhauled.

(x) The bridge-building leadership style

Bridge-building leaders make important contributions to large organizations such as parachurch ministries, denominations and educational institutions because they have the unique ability to bring together under a single leadership umbrella a wide range of constituent groups. This enables a complex organization to stay focused on a single mission. The unique gift that bridge-building leaders bring to this feat is

enormous flexibility. They are diplomats who possess a supernaturally inspired ability to compromise and negotiate. They are specially gifted to listen, understand and think outside the box. But above everything else, bridge-builders love the challenge of relating to diverse groups of people. The goal of a bridge-building leader is to become an effective advocate for each constituent group in such a way that it creates a win-win situation for everyone involved. The bridge-builder does this by helping each group develop a healthier perspective, realize that they can meet the needs of their sub-ministry, and contribute to the achievement of the overall mission as well. The forte of a bridge-building leader is dealing with complexity.

2.7 The Origin of Pentecostalism in Nigeria

According to Kwasau (2000), it is not quite certain as to when pentecostalism started in Nigeria. However, it is evident that certain traces of pentecostalism was in practice in Nigeria as far back as 1916. Folarin (1993) argues that in 1916 one Bishop James Johnson of the Apostolic Church conducted a revival service in St. Paul's African Church, Breadfruit, Lagos. Throughout the period of the revival, he emphasized on the need for Christians to be baptized in the Holy Spirit. He went further to say that by the late 1920s, the Nigerian Faith Tabernacle had been influenced by the Philadelphia Faith Tabernacle through its literature to replace infant baptism with the second "Baptism of the Spirit." It is clear that pentecostalism as we see it today is not the same with what Folarin describes. Hence, mere baptism of the Holy Spirit cannot be correctly equated with pentecostalism. Benton (1974) opines that pentecostals are a group of protestant churches which originated in the 19th century with much emphasis on the baptism of the Holy Spirit, though the traces of the origin

of pentecostalism in Nigeria can be traced as far back as the first quarter of the twentieth century (Peel, 1968) cited by (Kwasau, 2000).

In addition, the impact of pentecostalism in Nigeria was felt when churches such as the Redeemed Christian Church of God in Nigeria, under the leadership of Pastor Adeboye, God's Mission International Inc, under the leadership of the late Archbishop Benson Idahosa, Deeper Life Bible Church, under the leadership of Pastor Kumuyi, Living Faith Church, under Bishop David O. Oyedepo as stated by Ogunyanju, (1994). It is quite true that from the history above, pentecostalism came in full force to Nigeria in 1970s. According to Awosika (1994), cited by Kwasau (2000), biblical scholars traced the origin of Pentecostal Movement in Nigeria to the seventies, tracing its initiator to Benson Idahosa of Benin and William Folorunsho Kumuyi of Lagos. He further explains that the state after these, are new pentecostal churches.

2.7.1 Characteristics of Pentecostal Churches

Ndiokwere (1981) cited by Kwasau (2000) in the search for the factors responsible for the emergence of independent religious movements in Africa, much attention was placed on socio-political issues. The issues were phased out in recent years. The pentecostal churches have characteristics which differentiate them from the mainline churches. Ayegboyin and Ishola (1997) cited by Kwasau (2000) says that pentecostal churches share the following characteristics:

(i) Emphasize prayers

A common feature of the pentecostal churches is their emphasis on prayer. Prayer does not only culminate the bedrock of their practice and doctrine, but they also believe that it is the lead-way to their successes as Christians. Prayer takes a very

cardinal position in their lives; hence, some people observe the “hours of prayers” and “night vigils.” The pentecostal churches have a “Prayer Band or “Prayer Warriors.” This particular group are responsible for praying and fasting for those who have problems and commit the special programmes of the church into God’s hand.

(ii) Emphasize spirituality

This entails that the pentecostal churches evidently give spiritual meanings to almost all happenings, misfortunes and failures of life such as barrenness, poverty, unemployment, disappointment etc. This belief in spiritual events explains the reason for spirit-induced services, faith healing, spiritual manifestation in forms of prophetic utterances (cited in Ayegboyin and Ishola 1997).

(iii) Emphasize divine healing

In most pentecostal churches, prominence is given to the aspect of divine healing. Many people are attracted into the pentecostal forum because of their healing miracles. Pentecostal churches attach significance to supernatural power of healing. In some pentecostal churches, there is this healing avenue created in the church for example the “Healing School” and “Faith Clinic.” Members go there to be prayed for healing and deliverance from various problems.

(iv) Passion for free worship

One of the fascinating features of pentecostal churches is their love for free mode of worship. They believe that the doctrinal form of worship as practiced in the mainline churches is too dull and therefore they have a more elated and exciting form of worship with singing, clapping, drumming and dancing. Kwasau (2000) asserts that another aspect of their mode of worship, which is a result of their relaxed, exciting liturgy is that all worshippers are fully involved in the whole worship service from the

beginning to the end. This is because, in mainline churches only the clergy and the main officials participate actively. Clapping of hands, singing, dancing and even prayers are spontaneous in the pentecostal churches.

(v) Emphasize evangelism and revival

Ayegboyin et al (1997) and Oshun (1988) cited by Kwasau (2000) argue that the pentecostal churches have a special zeal and enthusiasm for evangelistic ministry and revivals. They often organize regular crusades, revivals and prayer sessions at several nooks and crannies of the towns and villages.

(vi) Lack of elaborate administrative structure

The pentecostal churches range in size from small to very large congregations. It has been observed that despite their size, they are more loosely organized and less bureaucratic than the mission churches which are known to be more rigid in their structures. This type of structures allows the leadership to pay more attention to daily spiritual problems of members. It also allows the introduction of innovations without red-tapism (Ayegboyin et al, 1997) cited by Kwasau (2000).

2.7.2 Leadership Styles in the Pentecostal Churches

Gbile (2003) points out that leadership in the body of Christ is only a call to take your place of humbleness and earnest toil among men. He further explains that it is to take the lowest position and become lowest paid, least honoured and less favoured. It is also to give your substance, time, rights and privileges and when they are not enough, it is to give your life. This simply means that church leadership is all about sacrifice. It is in the light of the above statement that the research wants to

examine the leadership style mainly found in the pentecostal churches. However, Maxwell (2011) opines that the motivational and visionary leadership styles are mainly practiced by the pentecostal churches. In the same vein, Oguh (2011) agrees with Maxwell (2011) that leadership styles in the pentecostal churches, x-rays that good leadership style in a church helps in church effectiveness, planting and command of success in line with their spiritual and physical development. Thus, bad leadership generates and leads to problems.

Therefore, Mooris (2009) observed that over 75 percent of pentecostal churches in Nigeria, use motivational and visionary leadership styles. Statistics has shown that most leaders in pentecostal churches think more of the possession of the well-being of their members irrespective of their spiritual conditions. Since pentecostal churches in Nigeria have similar features and have branches in all States, the researcher, in line with the topic of study, narrows it to Kaduna State which is the scope of the topic. Motivational and visionary leadership styles are more predominant in the pentecostal churches. This is because people think more of earthly well-being, material consciousness and more of what the future holds for them. On the basis of this, Oguh (2011) further explains that a lot of pentecostal churches are into the construction of church building rather than emphasis on spirituality of the members. He also argued that the gospel entails preaching, teaching and acting on the words of spirit but the reverse seems to be the case in today's pentecostal churches. As a result of this, the church is spreading without the gospel.

Collaborating with the study leadership styles in the Pentecostal churches and its effect on the gospel, Zikmund, Lummis and Chang (1998) opine that clergy men are more interested in the congregational politics, power over others and job prestige.

Significantly, in the pentecostal churches, the general overseer (G.O.), who they address as the bishop and the founder of the ministry takes the final decision. The general overseer known as the founder of the ministry does and implements the policy in the church. Maxwell (2011) states that leadership in pentecostal churches is a “private entrepreneur” which only the owner manages, runs and co-ordinates the activities of the enterprise. The general overseers of the pentecostal churches, are highly regarded as “Daddy and Mummy” signifying reverence to the authority.

2.7.3 Leadership Styles in Handling Church Funds

Ashley (1993) asserts that the financial needs of the church take first place while the preaching of the gospel follows. He further added that churches need to be examples in giving thereby improving their attitudes towards the method of fund raising to achieve the goal of giving example. Kwabena (2010) agreed with Ashley (1993) that the new pentecostal churches in Nigeria emphasize that wealth and success are only genuine marks of faith.

Moreso, Houdmann (2013) states that the general overseer of the ministry and operation of the church is the responsibility of the pastor and elders. Murdock (n.d) asserted that when one listens to a man of God with specific anointing, they become responsive. As they sit under that anointing, faith comes alive within them and they get excited. This excitement of faith requires action from the listener. To him, it is impossible for one to sit under a man of God who unlocks the flow of faith and not plant a seed. However, in pentecostal churches, there is cash flow through tithes, offerings and seed sowing and members are responsible to the needs and aspirations of the founder or general overseer. Investopedia (n.d) asserts that fund management

entails that a fund manager pays a close attention to the cost and the risk of the fund in order to really capitalize on the cash flow opportunities. He further stated that, it is also the management of fund assets. Due to the motivational and visionary leadership styles practiced in pentecostal churches in Kaduna State, financial income of the church is prominently considered.

In this limelight, the leadership style in handling of church fund is privatized just because it is solely handled by the general overseer of the church. This describes the autocratic nature in the handling of church funds. Quite a number of pentecostal churches have treasurers, financial secretaries and board of auditors like the Assemblies of God Mission (AGM) whose church fund solely depends on the hand of board of auditors. This is because their general overseer is by nomination and can be changed at anytime. In some pentecostal churches, their church fund are handled by the church treasurer but in summary of it all, the general overseers are always in charge of church funds.

2.8 Impacts of Leadership Style on the Growth of the Gospel

It has been observed that autocratic, motivational and visionary leadership styles are commonly practiced in most Pentecostal churches in globally a State, it is important to examine their impacts on the growth of the gospel. These impacts could be positive or negative.

Positive impact

Raymond (2011) stated that the leadership styles in the pentecostal churches have led to the proliferation of churches. Based on the proliferation of churches, individuals who have not had the opportunity to hear the gospel are being converted

through church establishment. Secondly, the rate of discipleship training has increased whereby youths are recruited into bible schools to be trained as pastors or church leaders. Thirdly, it has helped in effective church administration. This means that members are not allowed to do whatsoever they wish to do knowing that every disobedience awaits a penalty from the G.O.

Raymond (2011) stated that evangelism has increased as a result of the leadership styles. Since more churches are established in the urban areas, members are gotten through evangelism. Fifthly, because of the motivational leadership style, members walk in the consciousness of prosperity and their church buildings are sophisticated structures with glamour. The last but not the least, motivational leadership style has encouraged excitement and happiness in place of worship.

Negative impact

According to Raymond (2011), there is lack of a clause to checkmate the excesses of the general overseer. The G.O can do whatsoever he likes at any time and cannot be questioned. Secondly, it has brought fear among the members towards the G.O. Members are always in fear to individually carryout a programme in the church because laws are not in their hands. Thirdly, the true message of salvation, sanctification, purification have been swept under the carpet. Fourthly, there is a problem of power tussle, hence autocracy is exhibited, members struggle to become leaders so that they can be revered just like the G.O. Similarity, selfishness also exists hence the leader is only concerned about his well – being rather than that of his subordinates. Based on these impacts, one can see that the impacts of the leadership styles practiced in the Pentecostal churches have a relationship to the growth of the gospel.

2.9 Review of Empirical Studies

In the course of the research, the researcher discovered that leadership has great influence on church growth. This is because any efficient church, lies on the style of leadership adopted. Generally, pentecostal churches often assume charismatic leadership, which is seen as a spiritual gift in the church, hence members see God as the one who bestows the gift of leadership. Agu (2008) researched on “The role of church leaders in the development of the church.” Data was collected from a large sample size of 638 participants using the questionnaire method in a survey design and was analyzed by using frequency and percentage, and mean response. The researcher found out that the efficiency of leadership is the key to the church and peaceful atmosphere is sacrosanct to the development of the church and the gospel.

Agu also found out that the reason of leadership is based on the act of influence on the subordinates. That authority does not make one a leader, rather much of what is call leadership is not true leadership but a flaunting of authoritarian power. Agu’s survey of leadership draws on biblical teaching on leadership to examine a healthy comparison. Jesus declared to his disciples that whoever that wants to become great among you must be a servant and that whoever wants to be first must be slave of all (as cited in Mark 10:44-45). However, the relationship between Agu’s findings and this research work is that both laid emphasis on the leading servant than authoritarian leadership. Agu’s work recommended that church leaders should follow an example of Jesus Christ who served his followers and was exalted. This work differs from this study because it laid emphasis on being a serving leader which will help in the church development.

Furthermore, Momoh (2009) researched on “leadership as a tool for church development.” The researcher used survey method and collected data using questionnaire which was reported as reliable; $\alpha = 0.89$. Six hundred and seventy eight (678) respondents comprising both members and pastors were involved in the study. The collated data was analyzed using PPMC at 95% confidence interval. The researcher reported a significant positive correlation between democratic, visionary and motivational leadership styles. They were found to be influential to the growth of the church and the gospel. Momoh also observed that the foundation of any leadership determines the height such leadership can attain. He further elaborates that many problems that are confronting many leadership especially the church leaders today is on wrong foundation. To him, leadership position can be attainable through craftiness, professionalism and administration capacity but once a leader lacks spiritual charisma, character and vision, he will only end –up messing things up. In Momoh’s work, the study recommended that since motivational leadership is one of the tools to church development, *laissez faire* should be put in practice also. The work differs from the topic of this study in the area of encouraging *laissez – faire* together with motivational. When compared with this research work, there are areas of similarities. Their relationship is based on the motivational leadership styles highly practiced in the pentecostal churches. He laid emphasis on building up a leadership strategy on a wrong foundation.

Wayne (2008) in his survey of “leadership styles and personality traits”. The study used survey method to collect data using questionnaire which was reported as reliable: $\alpha = 0.54$. Three hundred and sixty two (362) respondents comprising members and pastors in the Pentecostal churches in United Kingdom which were

involved in the study. Independent –t- test was used for the analyses. The study found out that the role of the Holy Spirit found out that the role of the Holy Spirit in church leadership is the only thing that can make contribution to the Pentecostal churches. The study recommends that Holy Spirit should be involved in church leadership. Wayne’s findings stated that in church leadership, it’s style of operation have impact on the people more than it’s traits.

He added that the Holy Spirit in them is more than anything else, signifying influence on their leadership styles. To him, pentecostal churches are small scale industries. Members no longer take to heart the warning of Jesus about wolves in sheep’s clothing. This work is related to the study on the area of material pursuit in the pentecostal churches.

Also, Nwokedi (2000) in his survey of “the problems of effective leadership in the church” involving a large sample size of 688 participants, reported from analysis of collected data that in the church, that leaders are sometimes the employee and the follower are the boss. To him, churches are volunteer organizations where the volunteers often employ or elect their leaders. He added in his finding that in some churches, the followers actually vote for their pastor every year or two to determine if they would like to keep him. He stated that by this, it complicates the adoption of a particular leadership style. This has a relationship to this research work; hence it is leadership styles in the pentecostal churches which noted that church leaders should adopt their personal style of leading in other to achieve their laid down goals and objectives. A successful leadership is the ability to make things happen in any organization or church. The study used descriptive and exploratory survey design in which observations were made of the characteristics of the variables, exploratory

survey design was used to collect data for hypothesis involving a large sample size of six hundred and eighty thousand (688) comprising youths and adults in the Pentecostal churches. This research work differs from the study because its focus is on the problems of leadership than leadership styles.

2.0.1 Summary

The discussion in this chapter has focused on the review of literature related to the study. This discussed the concept of leadership and its types. The review indicates that leadership is having the ability to give guidance to those that will follow to complete a mission in an organization. There are three types of leadership styles. They are democratic, autocratic and laissez faire. However, the word leadership appeared in the Old Testament and New Testament where leadership by Yahweh (theocratic leadership) was cited as an example and Jesus Christ the (shepherding leader). Church leadership is said to be a decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potentials as stated by Shawchuck and Heuser (1993). Morealso, leadership styles in the church were discussed which Hybels (2002) listed out ten leadership styles in the church for example visionary leadership style and strategic leadership style. Some of the key implementation behavior of various theorists were discussed as stated by Levin (2000) which one of them is role modeling. Role modeling is when the visionary leaders models the desired actions required for working toward the vision. Origin of Pentecostalism in Nigeria was said to have started in Nigeria as far back as 1916 according to Kwasau (2000). Characteristics of Pentecostal Churches were stated to be emphasize on prayers for example.

Furthermore, leadership styles in the Pentecostal churches was said to be motivational and visionary leadership style as stated by Maxwell (2011). Handling of church funds was also examined stating that financial needs of the church take first place while the preaching of the gospel follows. Also; it was stated that church funds are handled by one man which is the general overseer. Positive and negative impacts of leadership styles on the growth of the gospel was also considered in this chapter. Positive impact states that the leadership style in the Pentecostal churches have led to proliferation of more Pentecostal in urban areas than in rural areas of Kaduna State. While negative impact stated that it have created fear among members towards their generally overseer. Finally, theories of leadership were identified with it's definitions and the chapter concluded with the review of empirical study, which was done through previous in related research works.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter deals with the research design, population, sample and sampling techniques, instrumentation, validity of the instrument, pilot study, reliability of the instrument, procedure for data collection and statistical analysis procedure.

3.2 Research Design

Research designs are used in research proposals to demonstrate how the variables of the proposed research will be investigated or manipulated to generate necessary data (Azika, 2002). The design used for this study is Survey Research Design. This study uses the survey method to find out the perception on a phenomenon among the populace concerned towards establishing facts from existing conditions and proposing solutions. The design was selected because it is suitable for a study that seeks the opinion of research subjects on particular issues as it is the case in this study.

3.3 Population of the study

Ndagi (1999) defines population as the entire group whose characteristics are to be estimated. The target population for this study is the registered pentecostal churches in Kaduna State. Kaduna State is divided into three strata called Senatorial Zones. These zones are northern zone having (8) Local Governments Areas, central senatorial zone comprising (7) Local Government Areas and southern senatorial zone comprising (8) Local Government Areas. This was indicated in the (2006) Federal Republic of Nigeria Official Gazette for population. The total number of registered pentecostal churches across the three senatorial zones is two thousand, two hundred and sixty

(2,260) as at 2012. This was obtained from the headquarters of pentecostal Fellowship of Nigeria (PFN) Kaduna State. The total population of registered adult members of the pentecostal churches are 83,530, 85,000, 70,500 for northern, central and southern senatorial zones respectively totaling 239,030 members. Table 3.1 below shows the population analysis for the study.

Table 3.1: Population of the study

Senatorial Zones	No. of Local Government Areas	No. of Pentecostal Churches	Pop. of Pentecostal Church Members
Northern Senatorial Zone	Makarfi, Kudan, Ikara, Sabon Gari, Zaria, Soba, Kubau and Lere.	800	83,530
Central Senatorial Zone	Giwa, Birnin Gwari, Igabi, Kaduna North, Kaduna South, Chikun, Kajuru.	810	85,000
Southern Senatorial Zone	Kaura, Kachia, Zangon Kataf, Kauru, Kagarko, Jaba, Jema'a, Sanga.	650	70,500
Total	23	2,260	239,030

Source: PFN Secretariat Kaduna

Looking at the above size of the target population, it is too large to be covered and all the geographical spread of the churches will make it difficult for the researcher to cover. Hence, sampling was done.

3.4 Sample and Sampling Techniques

In order to select a sample from the population of the study, random, purposive proportional and Krejice and Morgan methods were adopted. Esan and Okofor (1995) cited by (Olayiwola, 2001) state that a sample is a subject of a population selected to meet specific objectives. Osuala (2005) states that the purpose of using random sampling is that each member of the population will have equal chance of being selected. Denga (2002) stated with example that in random sampling, two local government areas can be randomly selected from each of the senatorial zones. Based on this, two local government areas were randomly selected from each of the three senatorial zones making a total number of six local government areas that were selected.

The study area which is Kaduna State has three (3) senatorial zones. For the purpose of appropriate sampling, two (2) local government areas from each of the senatorial zone were randomly selected from each of the three (3) senatorial zones making a total number of six (6). The total number of Pentecostal churches in six (6) selected local government areas are one hundred and sixty five thousand (165). Also, a sample of one over five ($1/5$) of the total churches in each of the six (6) selected local government areas was purposively selected, that is 10, 2, 11, 4, 5 and 3 for Sabon Gari, Zaria, Kaduna South, Igabi, Kachia and Zango Kataf respectively making a total population of the thirty five (35) churches for the study. The total population of the thirty five (35) churches for the study. The total population of the thirty five (35) selected churches is three thousand five hundred (3500). Using Krejice and Morgan (1975) theorem, the appropriate sample size for a population of three thousand five hundred (3500) is three hundred and eighty four (384) sample size was proportionally

divided across the six size was proportionally divided across the six local governments area.

Table 3.2 Sample and Sampling Techniques

Senatorial Zones	Selected LGAs	No. of Pentecostal Churches	No. of Churches Selected	Population of Selected Churches	Sample Size
Northern Senatorial Zone	Sabon Gari, Zaria	50 10	10 2	1000 230	110 25
Central Senatorial Zone	Kaduna South, Igabi	52 16	11 4	1100 350	121 38
Southern Senatorial Zone	Kachia, Zangon, Kataf	25 10	5 3	510 310	56 34
	6	163	35	3500	384

3.5 Instrumentation

A structured questionnaire for leaders and members of pentecostal churches in Kaduna State was used in this study to gather data. The advantages of questionnaire include the following: it gives the researcher the opportunity to establish rapport, to explain the purpose of the study and to explain the meaning of items that may not be clear (Best, 1981). Questionnaire is used to measure the attitudes, emotion and adjustment of respondents as regards the topic of the thesis. The questionnaire was divided into four parts. Section A consists of bio-data variables of gender, age, marital status, position in church and location. Section B-D consist of twenty one (21) structured questions, each item contains modified Likert Scale with a response and

score as thus; strongly Agree = 4, Agree = 3, Disagree = 2, and strongly Disagree = 1. The undecided column was discarded based on Shuaibu (2008) observation that undecided (U), column has the tendency to create a factual vacuum in the data collection because it provides opportunity for the respondents to provide no useful information by simply stating undecided. The questionnaire is the close structured type in which respondents were required to state the extent to which they agreed or disagreed with a given statement related to any issue raised. Each question was structured in line with the research objectives, questions and hypotheses.

3.5.1 Validity of the Instrument

Validity is when a test measures what it is supposed to measure. In order to determine the validity of the instruments, the services of some postgraduate students in the Department of Arts and Social Sciences Education, Ahmadu Bello University were employed during the construction of the questionnaire. Based on their input, a drafted copy of the questionnaire was taken to the supervisors and a statistician for validation. The final copy based on the expert advice was prepared.

3.5.2 Reliability of the Instruments/ Pilot Study

The data collected from the pilot study were statistically analyzed for the purpose of reliability coefficient. The Cronbach alpha level of coefficient was used. Consequently, reliability coefficient of .947 was obtained. The reliability coefficient was considered adequate for the internal consistency of the instrument. According to Spiegel (1992) and Stevens (1986), the test is considered reliable if it lies between 0 and 1 and that the closer the calculated reliability coefficient is to 1, the more reliable

is the instrument. Thus, the result from the instrument signifies that the study is considered valid and reliable for the research work.

A pilot study to standardize the measuring instrument was carried out. The study was carried out before the main study in order to check the problem areas and possible confusion that may be associated with the study. A total of forty (40) respondents were given (40) copies of the questionnaire in two pentecostal churches. These two pentecostal churches were not part of the sampled churches for the main study but share similar characteristics in all aspects.

3.6 Procedure for Data Collection

In administration of the instrument, copies of letter were collected on 24th January, 2013 from the Head of Department, Arts and Social Science Education. The copies of the letter were given to the leaders of the sampled pentecostal churches. Two research assistants were employed to enable the researcher achieve maximum return of the questionnaire. The research assistants were instructed on what to do. The research assistants administered and retrieved back the instruments in each of the local government areas except for two local government areas that the researcher personally visited.

3.7 Statistical Analysis Procedure

The data collected for the study was subjected to statistical analysis. Descriptive analysis was used to present the frequencies and percentages of the bio-data variables. Mean, standard deviation of SA, A, D and SD were used to answer the research questions. In order to test the hypotheses, the independent t-test statistics was

used. This statistical tool was used because the work considered the opinions of two groups whether a significant difference exists or not. In other words, two variables were involved e.g. (male and female, married and single, ministers and church members). Against this background, the independent t-test statistics was considered suitable for the work. The test was at 0.05 level of significance.

CHAPTER 4

RESULTS AND DISCUSSION

4.1 Introduction

The views of 380 respondents across Kaduna State were considered for this study. These 380 out of 384 sampled respondents, represent 98.8% responses. The Statistical Package for the Social Sciences (SPSS) was used. This analysis is presented in this chapter under the following sections: Section one presents the distribution of the bio-data information, Section two answers the research questions while section three tests and interprets the research hypotheses. Section four outlines the summary of the major finding and section five discusses the results of the findings of the study.

4.2 Demographic Data of respondents

The demographic variables are those variables that deal with personal characteristics of the subject and the hypotheses formulated to guide the study. The variables include sex, age and status.

Table 4.1.1: Distribution of respondents by sex

<i>Gender</i>	<i>Frequency</i>	<i>Percentage</i>
Male	195	51.3
Female	185	48.7
Total	380	100.0

According to Table 4:1:1 above, 195 respondents (representing 51.3%) were males while the rest 185 (representing 48.7%) were females.

Table 4.1.2: Distribution of respondents by marital status

<i>Marital status</i>	<i>Frequency</i>	<i>Percentage</i>
Single	250	65.8
Married	130	34.2
Total	380	100.0

Table 4:1:2 reveals that out of the 380 respondents, 250 (65.8%) were single, while 130 (34.2%) were married.

Table 4.1.3: Distribution of respondents by position in church

<i>Position in Church</i>	<i>Frequency</i>	<i>Percentage</i>
Ministers	40	10.5
Church member	340	89.5
Total	380	100.0

Details of the position of respondents in the churches showed that 340 representing (89.5%) were church members while the remaining 40 representing (10.5%) were ministers in the various sampled churches.

4.3 Answers to Research Questions

Three research questions were raised for the study and were based on the objectives and hypotheses outlined for the study. The following tables provide answers to the questions.

Table 4.3.1: Opinions of male and female respondents on the leadership styles Exhibited in the Pentecostal churches

S/n	Items	Gender	Agree	Disagree	Mean
1	Theocratic leadership style (leadership by Yahweh)	Male	162	33	3.159
		Female	137	48	2.918
2	Laissez faire leadership style (Allowing followers to determine their own direction and functions)	Male	49	146	1.826
		Female	88	97	2.259
3	Motivational leadership style (having a keen sense about who needs public recognition or private word of encouragement)	Male	178	17	3.210
		Female	153	32	3.129
4	Autocratic leadership style (decision making is a sole responsibility of the leaders)	Male	153	42	3.112
		Female	161	24	3.216
5	The directional leadership style (choosing the right path for an organization)	Male	131	64	2.717
		Female	168	17	3.254
6	The democratic leadership style (taking the subordinates into full consideration in decision making)	Male	97	98	2.543
		Female	129	56	2.962
7	The visionary leadership style (having a clear picture in mind of what the future holds)	Male	154	41	3.005
		Female	168	17	3.291
8	Shepherding leadership style (leading by nurturing) subordinates	Male	155	40	2.754
		Female	153	32	2.913
Cumulative response		Both	280	100	2.892

A mean of 2.50 is considered acceptable for decision making

The opinions of the respondents in table 4.3.1 revealed the level of difference in the opinions of male and female members of Pentecostal churches on the leadership style exhibited in the Pentecostal churches. The details showing that motivational

leadership style is most practiced in the Pentecostal churches. This opinion attracted the highest mean response of 3.210 and 3.129 with details showing that 178 male and 153 female agreed as against 17 male and 32 female who disagreed. Another leadership style in the Pentecostal churches is the Autocratic leadership style which attracted the second highest mean response of 3.112 and 3.216 with details showing that 153 male and 161 female agreed as against 42 male and 24 female who disagreed. The third item with a mean response of 3.005 and 3.291 with details showing that 154 male and 168 female agreed as against 41 male and 17 female who disagreed.

The fourth item with mean responses of 3.159 and 2.918 is theocratic leadership style with details showing that 162 male and 137 female agreed as against 33 male and 48 female that disagreed. Also the fifth item with mean response of 2.717 and 3.254 is directional leadership style with details showing that 131 male and 168 female agreed as against 64 male and 17 female that disagreed. The sixth item with mean response of 2.754 and 2.913 with details showing that 155 male and 153 female agreed as against 40 male and 32 female that disagreed that shepherding leadership style is practiced in the Pentecostal churches. The seventh item with mean response of 2.543 and 2.962 is democratic leadership style which is practiced in the Pentecostal churches with details showing that 97 male and 129 female agreed as against 98 male and 56 female that disagreed. Lastly, the eight item with the least mean response of 1.826 and 2.255 with details showing that 49 male and 88 female agreed as against 146 male and 97 female disagreed that laissez faire leadership is practiced in the Pentecostal churches. Judging from the cumulative mean response, and item mean response, it can be said that autocratic, motivational and visionary leadership styles are the ones mostly practiced in Pentecostal churches in Kaduna state.

Table 4.3.2: Opinions of Pastors and Members on the Leadership styles**Exhibited in the use of Funds in the Pentecostal Churches**

S/n	Items	Position in church	Agree	Disagree	Mean
1	The church funds are handled by the general overseer of the church	Pastors	24	16	3.200
		Members	170	170	2.552
2	The church board of auditors handle the church funds	Pastors	24	16	2.600
		Members	187	153	2.458
3	Church funds are handled by the financial secretary of the church	Pastors	32	8	2.800
		Members	210	130	2.597
4	Central working committee of the church handles the church funds.	Pastors	0	40	1.400
		Members	73	267	1.841
5	The church funds are kept in the bank and the general overseers family handles it	Pastor	0	40	1.400
		Members	82	258	2.026
6	Church treasurer handles the church funds	Pastors	24	16	2.800
		Members	225	115	2.705
7	Some selected church members handle the church funds.	Pastors	8	32	1.800
		Members	49	291	1.791
Cumulative response		Both	158	222	2.283

A mean of 2.50 is considered acceptable for decision making

Table 4.3.2 above revealed the opinions of pastors and members of Pentecostal churches on the leadership styles exhibited in the use of church funds. The result revealed that in most Pentecostal churches the General Overseers of the church handle the church funds which attracted the highest mean response of 3.200 and 2.552. Details show that 170 members disagreed. Secondly, the church treasurers in some of the Pentecostal churches handle the church funds which attracted a mean response of 2.800 and 2.705. Details show that 24 pastors and 225 members agreed as against 16 pastors and 115 members that disagreed. The third item attracted a mean response of 2.800 and 2.597. Details show that 32 pastors and 210 members agreed as against 8 pastors and 130 members that disagreed. Another leadership style in the use of church funds is that the church boards of auditors handle the church fund with mean responses

of 2.600 and 2.458. Details show that 24 pastors and 187 members agreed as against 16 pastors and 153 members disagreed.

A total of 0 pastors and 73 members agreed that the church funds are kept in the bank and the general overseer's family handles it while 40 pastors and 258 members disagreed. This item attracted mean response of 1.600 and 2.026. The sixth item attracted the mean response of 1.800 and 1.791 with details showing that 8 pastors and 49 members agreed that central working committee of the church handles the church funds while 32 pastors and 291 disagreed. The seventh item attracted the mean response of 1.400 and 1.841 with details showing that 0 pastor and 73 members agreed that some selected church members handle the church fund while 40 pastors and 267 members disagreed.

Based on the above analysis, it can be said that church funds in Pentecostal churches in Kaduna state are mostly handled by General Overseers.

Table 4.3.3: Opinions of single and married Members of Pentecostal churches on the Effects of the leadership styles on the growth of the Gospel.

S/n	Items	Status	Agree	Disagree	Mean
1	It has helped in the growth of the gospel in urban areas.	Single	233	17	3.304
		Married	120	10	3.323
2	It has helped in the growth of the gospel in rural areas	Single	208	42	3.072
		Married	86	44	2.600
3	It has increased the rate of evangelism	Single	211	39	2.924
		Married	75	55	2.400
4	It has brought about discipleship training	Single	235	15	3.176
		Married	97	33	2.807
5	It has created room for female ministers to be ordained as clergy	Single	184	66	2.684
		Married	52	78	2.130
6	It has resulted in effective church administration	Single	236	14	3.300
		Married	113	17	3.138
	Cumulative response	Both	308	72	2.905

A mean of 2.50 is considered acceptable for decision making

Table 4.3.3 above revealed the opinions of respondents on the effects of leadership styles on the growth of the gospel. The details show that it has helped in the numerical growth of the gospel in urban areas. This attracted the highest means response of 3.304 and 3.323 with details showing that 233 single and 120 married agreed as against 17 single and 10 married disagreed. The second item attracted mean response of 3.3000 and 3.138 as 236 single and 113 married agreed as against 14 single and 17 married disagreed that it has resulted to effective church administration. Thirdly, it has brought about discipleship training as the view attracted a mean response of 3.176 and 2.807 with details showing that 235 single and 97 married agreed as against 15 single and 33 disagreed.

Fourthly, it has led in the growth of the gospel in rural areas as this opinion attracted mean responses of 3.072 and 2.600. Details shows that 208 single and 86 married agreed as against 42 single and 44 married disagreed. Fifthly, it has increased

the rate of evangelism as this attracted mean response of 2.924 and 2.400 with details showing that 211 single and 75 married agreed as against 39 single and 55 disagreed. The least effect of leadership styles on the growth of the gospel is that it has created room for female ministers to be ordained as clergy as this attracted the least mean response of 2.684 and 2.1308 with details showing that 184 single and 52 married as against 66 single and 78 married disagreed. From the above analysis, it can be seen from the response of married and single members that the growth of the church and the gospel in Pentecostal churches is largely influenced by their leadership style. Hence, it has helped in the multiplication of more Pentecostal churches in the urban areas than the rural areas.

4.4 Test of Research Hypotheses

Three null hypotheses were formulated in this study, and they were aimed at providing statistical evidence and validity to the questions raised for the study. They are as follows;

Hypothesis 1; there is no significant difference in the opinions of male and female in respect of leadership styles among the pentecostal churches in Kaduna State.

Table 4.4.1: Independent sample t-test for significant difference in the opinions of male and female in respect of leadership styles exhibited in the pentecostal churches in Kaduna State

Variable	N	Mean	Std. dev.	Df	t-cal.	t-crit.	P	decision
Male	198	22.42	3.19	378	4.840	1.96	.000	rejected
Female	185	23.95	2.96					

The above t-test statistics table shows that there is a statistically significant difference in the opinions of male ($M=22.42$, $SD=3.19$) and female ($M=23.95$, $SD=2.96$) in

respect of leadership styles exhibited in the pentecostal churches in Kaduna State, $t=4.840$, $p<.05$. Therefore, the hypothesis which states that there is no significant difference in the opinions of male and female in respect of leadership styles exhibited in the pentecostal churches in Kaduna State is rejected.

Hypothesis 2: There is no significant difference in the opinions of ministers and members of pentecostal churches as regards the leadership styles used in handling church funds.

Table 4.4.2: Independent sample t-test for significant difference in the opinions of ministers and members of pentecostal churches as regards the leadership styles used in handling church funds

Variable	N	Mean	Std. dev.	Df	t-cal.	t-crit.	P	decision
Ministers	40	16.20	1.74	378	.841	1.96	.630	retained
Members	340	15.97	2.96					

Table 4.4.2 shows that there is no statistically significant difference in the opinions of ministers and members of pentecostal churches as regards the leadership styles used in handling of church funds, $t=.841$, $p=.630$. Therefore, the hypothesis which states that there is no significant difference in the opinion of ministers and members of pentecostal churches as regards the leadership styles used in handling of church funds is retained.

Hypothesis 3: There is no significant difference between the opinions of married and single members of pentecostal churches as regards the effects of leadership styles and the growth of the gospel in Kaduna State.

Table 4.4.3: Independent sample t-test for significant difference between the opinions of married and single members of pentecostal churches as regards the effects of leadership styles and the growth of the gospel in Kaduna State

Variable	N	Mean	Std. dev.	Df	t-cal.	t-crit.	P	decision
Married	130	18.46	2.67	378	6.604	1.96	.000	rejected
Singles	250	16.40	2.99					

The t-test statistics table above shows that there is a statistically significant difference in the opinions of married ($M=18.46$, $SD=2.67$) and single members ($M=16.40$, $SD=2.99$) of pentecostal churches as regards the impact of leadership styles and the growth of the gospel in Kaduna State, $t=6.604$, $p<.05$. Therefore, the hypothesis which states that there is no significant difference in the opinion of married and single members of pentecostal churches as regards the effects of leadership styles and the growth of the gospel in Kaduna State is rejected.

4.5 Summary of Major Findings

The findings from analyzed data are summarized as follows:

1. The research found significant difference in opinions between male and female on leadership styles in pentecostal churches in Kaduna State, $t = 4.840$ $p < .05$. Generally also, respondents agreed (calculated mean = 2.89 is greater than decision mean 2.5) that autocratic, motivational and visionary leadership styles are the ones mostly practiced in pentecostal churches in Kaduna State.
2. There is no statistically significant difference in opinions between ministers and members of pentecostal churches as regards the leadership styles used in handling of church funds, $t = .841$, $p > .05$. Respondents generally disagreed (calculated

mean 2.28 less than decision mean 2.5) that church funds are not handled by one man, but by a group including general overseer, treasurer, and financial secretary.

3. The study also found statistically significant difference in opinions of single and married members of pentecostal churches on effects of the leadership styles on the growth of the gospel, $t = 6.604$, $p < .05$. Respondents also agreed (calculated mean 2.90 less than decision mean 2.5) that the growth of the gospel in the pentecostal churches is largely influenced by their leadership styles.

4.6 Discussion of Results

The study aimed at investigating the impact of leadership styles in pentecostal churches on the growth of the gospel in Kaduna State. A total of 380 respondent's opinions were sorted in order to respond to the three hypotheses formulated that offered this study apt. After data analysis, the findings to the study are discussed below;

The study found a significant difference in opinions between male and female on leadership styles practiced in pentecostal churches in Kaduna State. While the opinion of male respondents predominantly went for motivational leadership style, majority of the females went for autocratic leadership style. This result was corroborated by Maxwell (2011) who in a study found that motivational leadership and autocratic leadership styles are the two main leadership styles practiced in pentecostal churches. Hybels (2002) also states that most church leaders are motivational leaders with God-given ability to keep their congregation highly spirited. They are on the constant look out for sagging shoulders and dull eyes, and they move quickly to inject the right kind of inspiration into those who need it most. They have a keen sense about

who needs words of encouragement. Motivational leaders realize that even the strong members get weary and lose focus at times. They do not get bitter or vengeful when morale sinks. They view it as an opportunity to dream of new ways to inspire and lift the spirits of every member of the congregation.

No statistically significant difference was found in opinions between ministers and members of pentecostal churches as regards the leadership styles used in handling of church funds. Both members and ministers unanimously agreed that in pentecostal churches, funds are and should be managed and handled by the church general overseer/treasurer. Because a significant amount of money, may be on hand at any given time, churches face the risk of theft, not only from outside the church but it is preferred that no cash be stored in the church. No individual should be required or allowed to handle the congregation's income alone at any time (the Hanover Religious Institution, 2008). Houdmann (2013) also states that the general oversight of the ministry and operation of the church is the responsibility of the pastor and other elders. And this would include the handling of finances within the church. He further argues that the pastor (or the pastor's spouse) should not serve in the position of treasurer and should not have authority over any church account. All issues relating to funds in the church should be handled by the treasurer and financial secretary. The Massachusetts Conference of the United Church of Christ (2010) states that the treasurer is one of the central leaders of a congregation, with a role that is both macro and micro –monitoring the big picture as well as paying attention to the details. The treasurer is called upon to explain the church's financial resources, thereby assisting the members of the congregation as they make decisions about the mission and ministry of the church. The treasurer is also responsible for making sure that all financial details are handle with

accuracy, including recording contributions, paying bills, issuing paychecks and making payroll tax deposits. In addition, the treasurer establishes procedures for ensuring that funds are adequately safeguarded and files are clearly organized and maintained.

Church of the Nazarene (2009) also believed that the treasurer should have the custody of all funds belonging to the general interests of the church of the Nazarene and to receive, and disburse in order, the funds, and also to furnish to the general board an annual report of all finances of the church, including investments. This has to be done with the involvement and collaboration of the general overseer because no single individual should be allowed to handle church funds so as to avoid misuse, theft or mismanagement.

Members who were single and the married also differ in their opinions on the effects of the leadership styles on the growth of the gospel in pentecostal churches. While single members opined that leadership style in pentecostal churches has resulted to effective church administration, the married members held the opinion that it has helped in the growth of the gospel in urban areas. This finding was corroborated by Raymond (2011) who states that autocratic leadership style has led to the multiplication of pentecostal churches in urban than in rural areas. Wayne (2008) also maintains that church leadership has a general effect on the administration of the church. In a survey (Bergen and James, 1989), five provinces involving 187 pastors/leaders from 67 Mennonite Brethren Churches at regional meetings called by the Board of Evangelists to assess church growth trends in Canada, the church leaders provided information that suggests that changes are coming. The survey points, among other things, toward stronger leadership. Also 58% of the respondents agreed that the

Mennonite Brethren Church should consider a more charismatic approach to theology and practice. Also, preachology (2008) assert that churches of the Northwest presented a study made of growth patterns of their churches. Sixty churches were studied, showing statistics for attendance, age, and average income of each. Also questions were asked to disclose the attitudes and thinking of the various leaders. Unsurprisingly, the findings showed that different leadership styles determined whether a church was static or growing. Church leaders with little vision and little creative imagination stifle church growth.

On the contrary, the study also found that the least practiced leadership styles if practiced at all is *lassiez faire*. Also on the negative result, the study found that church funds were not handled by church members. On the effects of the leadership styles on the growth of the gospel, the study found that the leadership styles in the pentecostal churches have no room for female ministers to be ordained as clergy.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study was designed to investigate the impact of leadership styles in the pentecostal churches on the growth of the gospel in Kaduna State. To achieve this, the study was guided by three objectives which include, identifying gender difference in opinions on the leadership styles in pentecostal churches in Kaduna State, also, to find out differences, if any, in the opinions of ministers and members of pentecostal churches on the leadership styles used in handling of church funds, and finally, to examine the opinions of married and single members on leadership styles and growth of the gospel.

In order to achieve the research objectives, a survey design was adopted. It was used because it is suitable for the study as it involves administering questionnaire to a sample (384) respondents so as to collect varying opinions regarding the problem under investigation. The study covered only some Pentecostal churches in six selected local government areas of Kaduna State. And usually data collected from the sampled population by means of a questionnaire are used to draw conclusion about the problem under investigation.

Statistical Package for the Social Sciences (SPSS) was used to analyze the collected data at the .05 levels of significant. Results indicate and suggest a statistically significant difference in the opinions of males and females in respect of leadership styles exhibited in the pentecostal churches in Kaduna State. It also found significant

difference in the opinions of married and single members of pentecostal churches as regards the effects of leadership styles and the growth of the gospel in Kaduna State, but no significant difference was however observed in the opinion of ministers and members of pentecostal churches as regards the leadership styles used in handling of church funds.

5.2 Conclusions

Based on the findings of the study, the following conclusions were made, that:

1. it is proper and appropriate for church leaders to checkmate their leadership styles in other to attain it's leadership set goals. One particular leadership style in the church could affect the church members emotionally and spiritually.
2. in Pentecostal churches in Kaduna State, church funds are not handled by one man rather by a group including the general overseer, treasurer and financial secretary. This will prevent the members having a biased mind towards how the finance of the church is handled.
3. the study concludes that the leadership styles in the Pentecostal churches have more impact on the growth of the gospel than the leader himself.

5.3 Recommendations

1. Autocratic, motivational and visionary leadership styles are the ones mostly practiced in pentecostal churches in Kaduna State while the least is laissez faire. Because visionary and democratic leadership styles have helped in the growth of the gospel in both urban and rural areas, increased evangelism created room for female ministers to be ordained as clergy, and has also

resulted in effective church administration. The study recommends that such leadership styles should be sustained and deepened for the betterment of the church and the gospel.

2. In order to encourage probity, transparency, and accountability, the study recommends that, the general overseers, church treasurer and the financial secretary should continue to work as a team for an efficient financial management. Quarterly, external auditors should be invited to help audit the church accounts in order to discourage misappropriation of church funds.

5.4 Suggestions for Further Studies

The following suggestions are made for further studies:

1. A comparative study of the leadership styles in the orthodox churches and pentecostal churches and their effects on the growth of the gospel.
2. Further study can be carried out on a comparative study of the perception of adults and youths on the leadership styles in the pentecostal churches.

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APPENDIX I

Department of Arts and
Social Science Education,
Faculty of Education,
Zaria.
Our Ref: DE/S.....
.....
.....
.....

Dear Sir,

STUDENT’S FIELD RESEARCH

The Department of Education, Ahmadu Bello University, Zaria requires each final year student to complete a project/Thesis/Dissertation. The students in the discipline are to go into the field to collect data for their studies.

Sequel to the above, the bearer, OKORONTA Ogechukwu Grace would like to have access to certain relevant documents and some valuable information which you may have. Please give her the necessary assistance.

Topic of Research: Leadership Styles in the Pentecostal Churches and their Effects on the Growth of the Gospel in Kaduna State.

Thank you for your anticipated cooperation.

Yours sincerely

Research Adviser.

QUESTIONNAIRE

Questionnaire for leaders and members of pentecostal churches in Kaduna State.

SECTION A: Bio-Data

Instruction:

Please tick (✓) or fill in the information you think appropriate to you.

1. Sex:
Male
Female
2. Age:
Under 25 yrs
25-30
31 -40
41-50
51 – 60
61and above
3. Status:
Single
Married
4. Position:
Minister
Church member
5. Church location:
Rural
Urban

SECTION B: Leadership Styles in the Pentecostal Churches

Instruction: Please tick (√) in the appropriate column that suits your assessment. The keys to the columns are:

- i. Strongly Agree (SA)
- ii. Agree (A)
- iii. Strongly Disagree (SD)
- iv. Disagree (D)

The following are some of the leadership styles exhibited in the pentecostal churches

S/n	Items	SA	A	D	SD
1	Theocratic leadership style (leadership by Yahweh)				
2	Laissez faire leadership style (allowing the followers to determine their own direction and functions).				
3	The motivational leadership style (having a keen sense about who needs public recognition or private word of encouragement).				
4	Autocratic leadership style (decision making is the sole responsibility of the leaders).				
5	The directional leadership style (choosing the right path for an organization).				
6	The democratic leadership style (taking the subordinates into full consideration in decision making).				
7	The visionary leadership style (having a clear picture in mind of what the future could hold).				
8	Shepherding leadership style (leading by nurturing subordinate).				

Suggest more

SECTION C: Leadership styles used in handling of church fund in the pentecostal churches

S/N	ITEMS	SA	A	D	SD
1	The church fund is handled by the general overseer of the church				
2	The church board of auditors handles the church fund.				
3	Church fund is handled by the financial secretary of the church.				
4	Central working committee of the church handles the church fund.				
5	The church fund is kept in the bank and the general overseer's family handles it.				
6	Church treasurer handles the church fund.				
7	Some selected church members handle the church fund.				

Suggest more

-

SECTION D: Effects of the leadership styles on the growth of the gospel

S/N	ITEMS	SA	A	D	SD
1	It has helped in the growth of the gospel in urban areas				
2	It has helped in the growth of the gospel in rural areas				
3	It has increased the rate of evangelism.				
4	It has brought about discipleship training.				
5	It has created room for female ministers to be ordained as clergy.				
6.	It has resulted in effective church administration.				

Suggest more

APPENDIX II

Population	Sample	Population	Sample	Population	Sample
10	10	220	140	1200	201
15	14	230	114	1300	207
20	10	240	140	1400	320
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	159	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	340
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	355
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	369
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	330
190	127	950	271	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000 +	384

Krejcie and Morgan (1970:228)

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APPENDIX III

TYPES OF LEADERSHIP STYLES IN THE PENTECOSTAL CHURCHES AND THEIR EFFECTS ON THE GROWTH OF THE GOSPEL IN KADUNA STATE

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	40	100.0
	Excluded ^a	0	.0
	Total	40	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.947	.950	21

Item Statistics

	Mean	Std. Dev.	N
Theocratic leadership style (leadership by Yahweh)	3.1000	.90014	40
Laissez faire leadership style (allowing followers to determine their own direction and functions)	2.8500	1.23101	40
Motivational leadership style (having a keen sense about who needs public recognition or private word of encouragement)	3.3250	.94428	40
Autocratic leadership style (decision making is the sole responsibility of the leaders)	3.1500	1.18862	40
The directional leadership style (choosing the right path for an organization)	3.5250	.71567	40
The democratic leadership style (taking the subordinates into full consideration in decision making)	3.5500	.67748	40
The visionary leadership style (having a clear picture in mind of what the future could hold)	3.6000	.67178	40
Shepherding leadership style (leading by nurturing subordinates)	3.4750	.84694	40
The church fund is handled by the general overseer of the church	3.2500	.89872	40
The church board of auditors handle the church fund	3.1000	1.12774	40
Church fund is handled by the financial secretary of the church	3.2500	.98058	40
Central working committee of the church handles the church fund	2.5750	1.35661	40
The church fund is kept in the bank and the general overseer's family handles it	2.8000	1.15913	40
Church treasurer handles the church fund	3.2500	1.05612	40
Some selected church members handle the church fund	2.8250	1.17424	40
It has helped in the growth of the gospel in urban areas	3.7000	.46410	40
It has helped in the growth of the gospel in rural areas	3.3250	.97106	40
It has increased the rate of evangelism	3.3000	.85335	40
It has brought about discipleship training	3.3750	.70484	40
It has created room for female ministers to be ordained as clergy	3.0250	1.09749	40
It has resulted in effective church administration	3.6000	.63246	40

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.236	2.575	3.700	1.125	1.437	.090	21