CHURCH LEADERSHIP TUSSLE: ITS IMPLICATION FOR THE GROWTH OF EVANGELICAL CHURCH WINNING ALL (ECWA) IN KADUNA STATE

BY

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A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER DEGREE IN EDUCATION

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Declaration

I declare that the research work entitled "Church Leadership Tussle: Its Implication for the Growth of Evangelical Church Winning All (ECWA) in Kaduna State" has been carried out by me in the Christian Religious Studies Section of the Department of Arts and Social Science Education. The information derived from the literature has been duly acknowledged in the work and a list of references provided. No part of this dissertation has been previously presented for another degree or diploma at this or any other institution.

_____	_____	_____
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Certification

This Dissertation titled "Church Leadership Tussle: Its Implication for the Growth of Evangelical Church Winning All (ECWA) in Kaduna State" meets the rule and regulations governing the award of Master degree in Education (Christian Religious Studies) of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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Dedication

I dedicate this work to my beloved wife, Mrs. Janet, Danjuma Danbaba and my little angel, Dalia, Danjuma Danbaba who stood by me and encouraged me while undertaking my studies.

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Abstract

Leadership occupies a very unique position in every society, organization or community. A society where there is poor leadership, there is bound to be confusion, disorderliness and lawlessness. The formation of the Evangelical Church Winning All (ECWA) had a background such that its leaders in those days did not struggle for leadership. Probably it was because they were not envious of one another and it could be that they were not materially and financially minded, as it is today where self-centeredness has became pronounce in the church. This research is aimed at investigating the implications of leadership tussle for the growth of ECWA in Kaduna State. In conducting this research, a survey research design was adopted in this study. In order to cater for the large population of about 350,000 people involved in this research work. Thus, a cluster random sampling was used to obtain the 900 respondents needed for the study. A form of questionnaire divided into two parts and interview were the instruments used in identifying the impact of leadership tussle on the growth of ECWA in Kaduna State. Descriptive data analysis was adopted using percentages, mean, t-test for analyzing the data obtained. The major findings of the study are: that leadership tussle leads to jealousy, envy and wrangling in the church, it contributes to the decline in the numerical growth of the church; it has resulted in hatred between members and between leaders and their members and thus has degenerated to physical confrontation among different factions formed. It has paved the way for wrong persons to get to the leadership position in the church. The divisions or the numerous factions have become a threat to the unity of the church. Leadership tussle has weakened the prayer life, the spirit of evangelism, commitment to Bible study of members and leaders and led to moral decline among

members. The following recommendations were made: both the clergy and the laity should shun greed, selfishness, quest for power, popularity and materialism. Leadership tussle can be overcome when members and clergy see leadership as a means of serving God and humanity instead of self. Both members and clergy should try to live out the humility which Christ taught the church to do. Leaders should shun hatred and malice and be committed in prayers, in-depth personal Bible study, awaken the spirit of evangelism and be dedicated to church activities.

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Abbreviations

AICM	-	African Independent Church movement
CCC	-	Celestial Church of Christ
ECWA	-	Evangelical Church Winning All
EE	-	ECWA Executives
DCC	-	District Church Council
H.O.D	-	Head of Department
H.O.U	-	Head of Unit
LCC	-	Local Church Council
LCB	-	Local Church Board
PLC	-	Public Liability Cadre
%	-	Percentage
SIM	-	Sudan Interior Mission/Serving in Mission

CHAPTER 1

INTRODUCTION

1.1 Background to the Study

Generally speaking, leadership is ideal in the tenets of every existing society or organization. This is because leadership is important to human society. A society or an organization without leadership is like sheep without a shepherd and there is bound to be confusion, disorderliness, lawlessness and nothing positive can be achieved. The history of leadership is as old as that of creation. In the Old Testament, God created all other things before creating man, and gave man the power and authority to rule over all other creatures. The first Man, Adam was to rule over his wife and all other things created by God. However, when the son of men began to multiply on the face of the earth, God decided to make leaders from among them.

The history of the children of Israel in the Old Testament was characterized by leadership tussle. For instance, there was an evident of leadership tussle between King Saul and David. This was evidently seen after the victory of David over Goliath and the women of Israel began to sing a song in praise of David that he had killed ten thousand and Saul had killed only but a thousand. This song aroused the anger of King Saul over David coupled with the fact that God had already declared his rejection before that time. Thus, he struggled to eliminate David for fear of being overthrown by David but he didn't succeed. Rather he died in the process and David became king over Israel. More so, leadership tussle was also evident in the life of Adonijah, the son of David over Solomon his brother. While David was still alive, Adonijah wanted to maneuver his way

into leadership in an aggressive way but his entire struggle proved abortive and thus he died in the process.

Leadership tussle was also evident in the New Testament when Jesus Christ came to the scene. The prophesies behind the birth of Jesus and the testimony of the three wise men from the east to King Herod about the star they saw and followed right from the east who is to be the king of the Jews provoked King Herod. From then on, he struggled to eliminate Jesus in order to maintain his throne but all his struggles proved abortive. Also, the leading priests and the Pharisees were also jealous of Jesus when they discovered that Jesus has won the heart of the majority because of His teachings, signs and miracles. Thus, they were scared of Jesus' ability to turn the hearts of their followers to become His followers and so they began to scheme at ways to accuse Jesus and eventually eliminate Him but all their plans did not avail.

The world system of leadership is characterized by leadership tussle. That is why day after day, the world is always in a state of confusion, disorder, division and crises here and there. Thus, the Christian Church which is supposed to be the solution to the problems of the world especially that of leadership is now part and parcel of the problem. The world that is supposed to learn from the church, but the reverse seems to be case. The secular way of political campaign, bribery and corruption is the order of the day in the church, thereby giving room to the fact that there is no difference between the secular politics and the church politics. Politics has eventually found its route in the church due to the quest for materialism, power and popularity.

The early Christian church knew no leadership tussle but as the church grew, the quest for materialism, power and popularity crept in, thereby giving room for division

and hence proliferation of churches. It must not be forgotten that the emergence of African Independent church movement (AICM) and Pentecostalism has been attributed to leadership tussle in the main line churches. Obiora (1999) supports this when he describes independent churches as by-products of crises which set in-between an apprentice pastor and a senior pastor resulting in separation. A good example of leadership tussle in today's church is the ongoing court case on the Cherubim and Seraphim church leadership tussle as announced in the Premium Times News on the July 8th, 2014. The Federal High Court in Lagos fixed September 29th, 2014 for the continuation of the hearing in a suit filed against the church over leadership tussle. The plaintiff, Adepoju Arogundade, filed the suit in February, 2009, seeking an order reinstating him as the rightful leader of the church in Nigeria, to succeed his father as the senior member of the church after the death of his father as the church constitution clearly stated; in place of Adebola Adewuja who eventually succeeded his father. Osewa (2014) also confirmed that the leadership tussle in Celestial church of Christ (CCC) is worsening as the Police in Lagos invited the factional leaders for interrogation. Thus, investigation revealed that some of them heeded the police invitation and had made useful statements to the police on the leadership crises rocking the church.

These problems are largely due to the untimely death of Oshoffa, even though he made it clear on what criteria should be used to select a successor, that is, the Holy Spirit would choose. All those claiming the leadership of the church claimed to have received revelation from God. All these started when Bada Oshoffa was just not accepted by some others who consider him inferior and wanted him to upstage his leadership. The ongoing power tussle between Rev. Paul Emeka and Rev. Chidi Okwarifor of the Assemblies of

God church has led to the division of the church, some for Rev. Emeka and others for Rev. Chidi. The crisis between the two fragmented groups is what makes the Kaduna State Government' decision to shut down the Assemblies of God churches within and around Saminaka axis including the church school and hospital (Daily Trust News on the 9th September, 2015).

The system of leadership in Kunhiyop (20o4), stipulates that the early ECWA did not consider their self- interest first but the interest of the church has been bastardized today, thereby given room for leadership tussle in the church. This is however due to the greed and quest for materialism, power and popularity by some church leaders and members.

This background has proved without reasonable doubt that leadership tussle has been an age- long problem of the world system of government and that of the church, and ECWA is not an exception. The ECWA today is affected by the phenomenon. This study, therefore examines this phenomenon and its implication for the growth of the church.

1.2 Statement of the Problem

Leadership occupies a very unique position in every society, organization or community. A society or organization where there is poor leadership, there is bound to be confusion, disorderliness and lawlessness. Leadership tussle constitutes a major threat to the unity of Christian community in Nigeria. This is probably because of the pluralistic nature of the Nigerian society. However, the formation of ECWA was on a good ground and the few leaders in those days did not struggle for leadership. This was probably because they were not envious of one another and also not materially and financially

carried away by greed, as the case may be today. They were all working for the common good of the church and not for their self-interest.

Today in ECWA, the case is different; leadership tussle seems to be evident in church elections and in the transfer of church personnel, and this has brought a set-back to the growth of the church. The anxiety to be in the church leadership is always evident before, during and after church elections by sometimes serving and would be leaders and the members. This has most at times led to open confrontation after the result of the elections has been announced. For instance, in an election conducted in Gyani LCB, now under Kurmin Musa DCC, in year 2000, the church was almost divided due to factions that erupted as a result of leadership tussle; this eventually led to physical combat between the two factional groups of youths. The result of this incident made some members to backslide and some abandoned the church and joined other churches. Similar cases like this have also made some ECWA members who attend ECWA Gospel (English section) to break away and join the Hausa section, verse versa (Musa, 2014).

The secret campaign among the leaders and the members of the church before and during elections in-order to get into leadership just like the secular politicians has become worrisome. This is always seen when leaders and members bribe their ways into leadership. Kunyihop (2004), in his survey research, says, "Church leadership should know that people are seeing what is happening. They ask members to pray for the coming election, yet it is clear that people have already been allocated in such places." The end result of this is always the gradual abandoning of the church by some church leaders and members to form their own churches or join other churches.

Unlike the earthly rulers, Christian leaders are servant-leaders who demonstrate true greatness by humbly serving God and His people. How much of this do we see in our churches today especially in ECWA? Are we not instead seeing leaders and members who are bickering over positions, and splitting up at every slight disagreement? The greed, malice and selfishness among leaders and members of ECWA call for concern; this among others is what prompted this study. This research however, intends to investigate the remote causes of leadership tussle and the implication of this phenomenon for the growth of ECWA in Kaduna State.

1.3 Objectives of the Study

The general objective of this research is to find out the implication of leadership tussle for the growth of ECWA in Kaduna State. The specific objectives are to:

1. examine the factors responsible for leadership tussle in ECWA in Kaduna State
2. examine the implication of leadership tussle for the physical growth of ECWA in Kaduna State
3. examine the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State.

1.4 Research Questions

This study focuses on providing explanations to the following questions:

1. What are the factors responsible for leadership tussle in ECWA in Kaduna State?
2. What is the implication of leadership tussle for the physical growth of ECWA in Kaduna State?
3. What is the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State?

1.5 Research Hypotheses

The following null hypotheses will be formulated and tested:

1. There is no significant difference in the views of the clergy and the laity on the factors responsible for leadership tussle in ECWA in Kaduna State.
2. There is no significant difference in the opinions of the clergy and the laity on the implication of leadership tussles for the physical growth of ECWA in Kaduna State.
3. There is no significant difference in the opinions of the clergy and the laity on the implication of leadership tussles for the spiritual growth of ECWA in Kaduna State.

1.6 Significance of the Study

In view of our present political landscape and fragile nature of our democracy, the role of Christian leaders in enriching and sustaining democracy cannot be overemphasized (Mamman, 2007). It is hoped that this research will help the ECWA leadership in Kaduna State in the following ways:

The information given in this research work will help in addressing the problem of leadership in ECWA, Kaduna State. The leadership problem has eaten deep into the fabrics of the church and has eventually affected its growth. Thus, it is hoped that information generated by this research will address the problem.

This research work also hopes to provide information on the implication of leadership tussle for the growth of ECWA especially the havoc leadership tussle is causing in the church. This information would give the church good future haven't known the havoc leadership tussle can cause.

The suggestions and recommendations that will be provided will help in minimizing leadership problem in the church. It will as well sensitize the Christian community on the obstacle this can cause to both the physical and the spiritual growth of ECWA in Kaduna State. This study will serve as a reference material for ECWA members who may wish to study or carry out a research in this area. The findings will be of help to individuals who may wish to undertake further research in this area in the future.

1.7 Scope of the Study

This study is an attempt to examine the implication of leadership tussle for the growth of ECWA in Kaduna State. The choice of ECWA in Kaduna State is because Kaduna state occupies almost the central part of northern Nigeria and has a good number of members in ECWA compared to other northern states in Nigeria. Thus, the information gathered in this research can be generalized to other Evangelical Church Winning All (ECWA) in other states. The study will basically address ECWA clergy and laity using six DCCs with two DCCs from every senatorial zone in Kaduna State.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter deals with the review of related literature. The literature is reviewed under the following sub-headings: Concept of leadership, Christian concept of leadership, Types of Church Leadership Governance, the evolution and the growth of ECWA church, the structure of leadership in the church, types of leaders, types of leadership styles, Biblical models of leadership, understanding what a Christian leader should be, qualities of a good leader, perceived causes of leadership tussle, leadership and church growth, empirical studies and the summary of this chapter.

2.1 The Concept of Leadership

Leadership is a very important aspect of every organization. Human organization requires leadership. A leader is to direct and control its activities towards accomplishment of the organizational or societal goals. Leadership therefore involves the use of power; authority and influence in the process of managing human and material resources at work in order to produce results.

Leadership according to Igunnu (2000), is a dynamic process at work in a group where by one individual over a particular organizational context influences the other group members to commit themselves freely to the achievement of group tasks or goals. Hickey (1992), opined that leadership is causing people to take effective action. It is the ability to lead. He argues that, you are not a leader by virtue of your position but by virtue of your performance. From this view, it is clear that a leader is someone who can create

ideas that would influence the lives of people he is leading. He has his goals well set and he would do everything possible to realize these goals.

Engstorm (1978) also looks at leadership as the ability to lead. He concords with Hickey' (1992) statement, that one is not a leader by virtue of position but by virtue of one's performances. One may not have titles but may be the most significant leader. A leader is one who does two things: he knows where he is going and has clear-cut objectives. He is able to persuade others to go along with him. It is in this respect that Anthony (1998) looks at leadership as an act of causing people to take effective action.

According to Akpami (2002), leadership is influence, that is, the ability of one person to influence others. One may lead others only to the extent that he can influence them to follow his leads. A leader is a person who is deeply infested with concepts and ideas to lead. One who relates well with people, he builds into the lives of others. Manz (2003), says, a good leader is the one who has feelings of empathy towards colleagues, employees and followers. Empathy is the ability to understand other people's feelings and their needs. Effective leaders, according to him, are those who can take tough decisions when situations warrant, but they also have the heart to communicate with their followers on a personal level and understand what is going on inside them. He added that a good leader is one who:

. Listens to people

. Focuses on the body language

. Be present

. Smiles from his heart.

The definitions given by Akpami and Manz concur on the fact that a leader needs to have a suitable relationship with his followers if he or she must influence them towards achieving organizational or societal goals.

Bass (1990) relates leadership to an old saying, "in today's world, it is not what you know but who you know that counts." He modifies it to the context of leadership by saying, "in today's world, it is not what you know that makes you a leader; it is who you are that counts." Truman (1978), defined a leader as a "person who has the ability to get others to do what they don't want to do and like to do." According to him, personality is the prime factor in natural leadership. The degree of influence will depend on personality. Daramola (2002), defined leadership as the ability to influence others. According to him, leaders have both power and influence. Amaechi (2003), defined a leader as a person who manages or directs others. Leadership, therefore, according to him, entails guidance and direction to people for the achievement of their ambitions. Wong (2007), says, a leader is the one who goes first and leads by example so that others will be motivated to follow him freely. He is a person who influences a group of people towards the achievement of a goal.

The definition of Bass, Truman, Daramola and Wong's concur when they said, a leader must know himself and has the ability to lead his followers and that he can only do this if he leads them by example. Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. This definition is similar to that of Northouse (2007), which says; leadership is a process whereby an individual influences a group of individuals to achieve a common goal.

Simon (2011) says leadership is the process of encouraging others by influencing their lives and work, to develop a character and resists the tendency to act expediently in ways that are harmful to themselves and others. Stanko (2000), says, a leader is a person who has a driving purpose in which he is leading people to achieve. He says, "Without a life purpose or mission statement you will be like a sailboat following the wind direction of the moment." Lamb and McKee (2004), say a leader is a trustworthy person who can communicate a vision of where the organization needs to go. Hagher (2002), defines leadership as a process of influence. This influence is exercised by those who lead their followers. It may be good or bad. Leadership is first being, and then doing. It is the ability to inspire others to achieve their set goals.

Munroe (1993), says, leaders are simply people who dare to be themselves and are able to express them fully. By this, it means that they know who they are, what their strengths and weaknesses are and how to fully develop their strengths and compensate for their weaknesses. They know also what they want and how to communicate what they want to others. Heward (2002), also is of the view that a leader is a person who leads a group of people, it can be head of a country or head of an organization. He added that a leader can be seen as that person with power to influence others in the exercise of a particular decision. Rowe (2007), sees a leader as a person who has been given an authority to accomplish certain tasks and objectives in the organization. He also sees leadership as the process of making the followers want to achieve high goals rather than simply bossing people around. Amadikwa (2012) says, leadership is not a title but a responsibility. A leader, therefore, according to him, is one who carries others to a desired destination. He is the one that is at the fore-front. He sees the danger ahead and

handles it before the led even see it. The Daily Power, Fellowship of Christian Students (2012) agrees with the views of Simon, Hagher, Heward, Munroe, Rowe and Amadikwa when they viewed leadership as the ability to influence others to follow for the purpose of achieving a common goal. They said, a good leader is the one that puts the interests of his followers above his own.

The definitions stated above point to the fact that leadership is influence, that is, the ability of one person to influence others. It is the ability to inspire others to achieve set goals.

2.2 Christian' Concept of Leadership

The Christian' concept of leadership is not different from the secular concept of leadership. Personality is always the prime factor in natural leadership. The degree of influence depends on the personality of the man. A Christian or a spiritual leader influences others not by the powers of his own personality but his personality is influenced and empowered by the Holy Spirit. A spiritual leader comes by the anointing, it can never be self-generated. He is able to influence others spirituality only because the spirit is able to work in and through him to a greater degree than in those whom he leads. A Christian leader seeks to find God's will. Unlike a natural leader who enjoys commanding others, a spiritual leader delights to obey God. He is motivated by love for God and man (Hagher, 2002).

Leadership in the church is believed to be a call in Christianity. Often, the awareness of the call is coupled with fear of personal inadequacies that one is too weak to be a strong leader. Hence, every leader needs to depend on Him for effective leadership ability. McCain (2000) and Quarcoopomi (1988), agreed that, change the leader and you

will change the organization. Thus, organization' success and failures are dependent in leadership. Unchanged leaders are equal to unchanged organization. They concur on the fact that if you want to continue leading, you must continue changing. To be a leader, one must prepare all through his life the attitude of being receptive to new ideas. The quality of leadership one gives depends upon one's ability to bring new ideas and to embrace changes for the sake of the followers. When a leader resists change, he resists progress. People often resist change when an idea is not self-initiated. Terry (2002), says, the Bible has always been a guide to Christian leaders.

Akanni (2004), says, a Christian leader must be one who sees ahead of all others. He knows where he is going and the way to it. He has a vision of what to do and how to do it. After all explanations, he can confidently say, "follow me, this is the way I will make you get to the desire of your heart." A leader must be a man of vision; a man endowed with the ability to influence or lead others to God. He is patient with the sluggish and explains again and again. He uses various means to avoid unhealthy monopoly. He depends on the Holy Spirit to convince, convict and convert men. He leads by converting people from within to become one with the vision just like himself. Stanko (2000), says, Christian leadership is influence and not a control, it is not considering your interest and decision as a leader without considering the interest and decision of your followers. McCain (2002) defines Christian leadership as one that provides positive influence for others. He says, a Christian leader is the one who has led himself effectively and served as an ethical, moral effective example for others. He leads with humility, compassion, mastered the arts of forgiveness and can be a child when need be.

Mamman (2007), says at the heart of Christian leadership is Christ's revolutionary idea of a leader as the servant of all, and service to humanity as the hall-mark of greatness. He said, Christian leadership is modeled after Christ who said; "I am the Good Shepherd" (John 10:10-11). The responsibilities of a shepherd include; loving and caring for his flock, lead them to greener pasture and guard and protect his flock from danger. He cited Isara (2007:4) who summarized Jesus' idea in these words; "the ministry of Jesus is interpreted in the context of servant-hood and summed up in total and unparalleled service. Jesus' entire work and death are described in service (Mark 10:45; Luke 22:20ff; Matt. 20:28). Mark 10:43 emphasizes the greatness of servant-hood which culminate in the life of Jesus." Jesus is the model of humble service in contrast to the hunger for power and domination in the world. Amadikwa (2012) sees a Christian leader as one who has a divine mandate to take others to a particular place or to achieve a particular aim. He teaches, corrects, rebukes and disciplines so long the purpose of leadership is achieved. His sole aim of ever-leading should be to obey the mandate of God and achieve desired goals.

The definitions stated above of who a Christian leader is point to the fact that a Christian leader is the one that is called by God into leadership. He is the one that yield himself to the leadership of the Holy Spirit in his leadership. He is the servant of all, called to serve and not to be served.

2.3 Types of Church Leadership Governance

Basically, the church is described in numerous ways. On one hand, we observe that the local church is a living organism-an expression of the body is a living organism an expression of the body of Christ. On the other hand, we know that the church is an

organization set up by Christ and regulated by the guidelines commanded throughout the scriptures. As a divinely commissioned organization, God has ordained leadership to spur on growth, purity, outreach, and holiness. Lutzer (2004), comes up with three primary system of church government which have dominated the ideological spectrum of Christian leadership. These are as follows:

2.3.1 Episcopal government

The word "Episcopal" is a derivative of the Greek word that translates into English as "bishop." As early as the Apostolic Father Ignatius (the bishop of Antioch until the beginning of the 2nd century AD), solitary leadership structures flourished, and bishop-oriented churches spread throughout the Christian world. The church has frequently mimicked the political constructs of the presiding culture with its strengths and flaws. Evidenced by the numerous writings of the church fathers, solitary church leadership (also known as Episcopal Church Government) strongly correlated with the Roman Empire's leadership. As the emperor was supreme over the physical, the bishop/elder/pastor was supreme concerning the spiritual presiding over all other (deacons and members). Episcopal-style churches still abound today, primarily throughout the Roman Catholic Church. While this form of government does not prove efficient, corruption is always a danger, and the hierarchical and territorial aspects of the polity can be troublesome (Lutzer, 2004).

2.3.2 Congregational government

With a renewed emphasis on the Priesthood of every believer, congregational church government has dominated the protestant church. This form of church government, most often is found in Baptist churches, usually maintain the presence and

title of elders/pastors and deacons/trustees, but the power resides with the members of the congregation, who vote concerning yearly budgets, church programs, and leadership appointments. Divisiveness can be a negative result of this format, but the added accountability can stave off blatant corruption. This system of leadership governance is a typical example ECWA system of governance, which the power of governance resides with the members of the congregation (Mamman, 2012).

2.3.3 Presbyterian government

The word "Presbyterian" is a derivative of the Greek word for "elder." One other popular system is the Presbyterian Church government. As indicated above, this simply means that the church is lead by the eldership (who is supported by the deacons). The church body may have limited say into the major decisions of the church, but those who meet the biblical qualifications for leadership share the weight of power. Though this system can foster a "them and us" attitude between the congregation and the elders, it produces a balance level of efficiency and accountability (Lutzer, 2004).

2.4 The Evolution and Growth of ECWA Church

The Evangelical Church Winning All (ECWA) of today, formally known as the Association of Evangelical Churches of West Africa and later the Evangelical Church of West Africa, is built on the foundation of the Sudan Interior Mission and now serving in mission, formerly Sudan Interior Mission (SIM). The SIM came into being because of the vision of a godly mother, Mrs. Gowans. Mr. Walter Gowans, the son of Mrs. Gowans was the leader of the three pioneer missionaries of the Sudan Interior Mission/Serving in Mission (SIM). His two other missionary companions were Messrs Thomas Kent and Rowland Bingham (Olatayo, 1999). Even though they knew that it was a venture that

could lead to the loss of their lives, they determined to risk it in faith. Expressing the mind of the partners, Gowans said;

> Our success in this enterprise means nothing less than opening of the Sudan for the Gospel. Our failure at most, is nothing more than the death of two or three deluded fanatics (for the Lord). But if we fail, it will be our fault through lack of faith. God is faithful. He failed not. Still, even death is not a failure. God's purpose is accomplished. He uses deaths as well as lives for the furtherance of His course. After all, is it not worth a venture? Sixty million souls are at stake (Hunter, 1961).

The three young SIM pioneering missionaries – Walter Gowans, Thomas Kent and Rowland Bingham arrived at the coast at Lagos, December 4, 1893. Walter Gowans and Thomas Kent took off on their journey to the interior while Bingham stayed at the coast to maintain contact with friends in their homeland and to get supplies from them for the work. On 17 November, 1894 Walter Gowans died at Garku, a little town near Zaria. Thomas Kent also died of malaria at Bida (now in Niger State), on December 8, 1894. Five months after the death of Gowans and Kent, Bingham decided to return home to see what could be done to arouse interest and form a board, also to raise both human and material support for the enterprise (Bingham, 1943).

The close of the first seven years witnessed the second attempt to open up the Sudan to the Gospel. Bingham, still convinced that the Lord was calling him for the enterprise in Africa, led two other young men, Messrs Moline and Taylor out again. On landing at Lagos once more, Bingham was struck down with fever and taken to the government hospital. The doctor there ordered him home and he was shipped back home on the same sea vessel he came on.

The third attempt witnessed the breaking of the ground for the foundation of ECWA. This third attempt reaped the patience of the trials and seeming failures of the

first and second attempts. It ushered in the opening of the first and second mission stations. The first at Pategi in 1901, and the second at Wushishi opened by Mr. F.E. Hein in 1904. During this period, the missionaries compiled the first Nupe dictionary. They translated the four gospels into Nupe language. They established a printing press which enabled them to print portions of the scriptures in several local languages. However, within the first two years of stay, two of these four initial missionaries, Messrs Anthony and Robinson took ill and were sent home, never to return. Mr. Taylor died at Bida. Rev. A. W. Banfield was the sole individual left of the members of the four initial third parties (Bingham, 1943).

Despite the physical achievements with loss of their dear lives, the period produced no convert among nationals. However, the mission was able to break the ground for the foundation of what is known today, as the Association of Evangelical Churches of West Africa to Evangelical Church of West Africa and now the Evangelical Church Winning All (Yusufu, 1993).

1908-1914, ushered in the beginning of fruitfulness and the nucleus of what is today ECWA. The missionaries had by then mastered to some degree some of the local languages and were able to communicate the gospel message to the nationals. The first fruits came from Yagba and Igbomina areas of Kwara and the present Kogi State. The first SIM stations south of the Niger were Pategi opened by A.W. Ban field, Egbe (1908) by Tommy Titcombe, Oro-Ago (1912) by Guy Playfair; Agunjin (1913) by Norman Davis and Makutu-Isanlu (1914) by W.S. Craig. North of the Niger, the early SIM stations were opened at Wushishi by Mr. F.E. Hein in 1904. Other places opened were Minna, Jos, Kafanchan, Kagoro, Kwoi, to mention but a few (Sabo, 2006).

From 1940 upwards, there was a general trend towards political self-rule in Africa, especially in West Africa. There were agitations virtually everywhere. The agitations are so loud and widespread that the foreign mission was afraid of their future should these countries eventually become independent. The mission was wondering what would become of her properties if she should be kicked out of Nigeria after she might have gained her independence. This thought coupled with the desire and request of the churches to have some of their national leaders ordained, as was being done in other denominations, prompted the mission to think of uniting the SIM churches with the purpose of forming them into one indigenous self-supporting, self-governing and self-propagating, corporate organization, legally recognized by the Nigerian government. This would enable such an organization inherit the properties of the founding mission and continue the work in case of any expulsion of the mission from the country.

After much discussion, the delegates were carefully selected from every part of Nigeria, and it was agreed that the indigenous church be called and registered with the name, "The Association of Evangelical Churches of West Africa." However, in 1989, the name; "Evangelical Church of West Africa" was adopted instead of the Association of Evangelical Churches of West Africa. At the birth of ECWA, Nigeria had only seven (7) districts which are: Bauchi/Borno, Gwari, Kano/Katsina, Nupe, Tangale/Waja, Yoruba (Ilorin-Kabba), Zaria/Plateau. Today, ECWA has over eighty (80) District Church Councils (DCC) in Nigeria (Sabo, 2006), with 19 of them in Kaduna State.

2.5 The Structures of Leadership in the Church.

The church in the modern world looks to the Bible for guidance in establishing godly and effective leadership structure. The church, however, is faced with the challenge

of seeking to be relevant to its contemporary culture yet remain faithful to the biblical record that outlines both the nature and mission of the church. One approach has been to seek for a specific detailed pattern of leadership for the church. More often than not, this approach simply results in various church groups or denominations finding "proof texts" to justify their existing leadership structure. A better approach is to study the New Testament writings in order to discover what they did and why. Once this is done, we can then get principles that can be applied to our culture and time. By doing this, we can develop a broader consistency in church leadership structure while allowing for diversity in each unique situation (Croucher, 2003).

The structure of leadership varies from one church to another just as it varies from one organization to another. However, one thing is sure about leadership structure either in the church or in the world, is that leadership structure has a hierarchy that starts from the top to the bottom (that is, from the overall leader as the case may be to the followers). For instance, in ECWA, the leadership structure starts from the President, Vice-President, General Secretary and so on from the General Church Council (GCC), followed by the District Church Council (DCCs) officials, then the Local Church Board (LCBs) officials, and then the Local Church Council (LCCs) and finally the members of the church. However, the power of governance resides in the hands of the members (The Constitution and Bye-Laws of ECWA, 2010). The structure of leadership in ECWA might not be the same with ones found in other churches. To some, their church leadership structure starts from General Overseer to members, while to some, it starts from Bishop to members. To some others, it starts from the General Superintendent to members to cite but just a few. The Constitution and Bye-Laws of ECWA, 2010 clearly states the qualifications for

elections/appointment of officers. A person according to the Constitution and Bye-Laws of the Evangelical Church Winning All (ECWA), shall be eligible to stand for election/appointment into any office in the church if he possess the respective qualifications mentioned hereunder:

- Must meet the Biblical requirements of a Christian leader as laid down in 1Timothy 3:1-7 and Titus1:6-9.
- He is of sound mind and is fit and a proper person to be appointed, elected and or promoted.
- He is a man of integrity, honesty and highly respected as a Christian father by members of ECWA.
- He must be an ordained ECWA minister with at least 15 years of experience in the office of the President, Vice-president, General Secretary and Assistant General Secretary at the GCC level, 10 years at the DCC level and 5 years at the LCC level.
- He must have suitable administrative experience
- He must have at least first degree in Theology to be elected into the office of the President, Vice-President, General Secretary/Assistant General Secretary, DCC chairman, DCC Vice chairman, DCC Secretary/Assistant DCC Secretary.
- He must be full time employee of ECWA.

The hierarchy of leadership in the church often paves ways for leadership tussle. The leaders at top will want to continue to remain at the top and the leaders and members at the bottom will also struggle by all means to get to the top to also enjoy power,

popularity and other dividends of leadership (Odiba, 2002). This is contrary to the criteria for promotion in ECWA as stated in ECWA Reviewed Conditions of Service (2008):

- Loyalty, obedience and commitment to ECWA Leadership and Ministry goal and objectives.
- Strict adherence to ECWA Constitution and Bye-Laws, ECWA Financial Policies and Guidelines, ECWA Conditions of Service, Minister's Handbook and GCC Resolutions.
- Increased productivity and efficiency which could be determined from the evaluation report.
- Additional training and/or qualification in relevant areas.
- Length of productivity service and experience.
- Availability of funds.
- The promotion of ECWA staff shall be contingent on a favorable and approved appraisal by the Board or DCC.
- A staff shall be promoted after he has served for at least four (4) years.
- No staff that has been found to have attained 40 years of service or the age of retirement of 60 years shall be promoted.

Dever (2000) says, the size of every church, determines the size of the leadership structure; the larger the church, the larger the leadership structure of the church, the smaller the church, the smaller the leadership structure. However, every church must realize that no matter the leadership structure of any church, the position of Jesus Christ as the head of the church will not be occupied by anybody. He is the founder and head of

the church (Ephesians 1:22). The church is His body of which He is the Savior (Ephesians 1:18).

2.6 Types of Leaders

Thornton (2014) says, all leaders want to change the statusquo, but they use different means. Thus, he categorized leaders into four types as follows:

2.6.1 Thought leaders

Thought leaders harness the power of ideas to actualize change. They stretch their followers by helping them envision new possibilities. Sometimes a new idea can bring about a paradigm shift, which may provide a new lens for viewing or a radically different context for understanding. At other times, the new idea leads to only incremental change. But all change, whether large or small, starts with a new idea. Thought leaders attract followers and initiate change by the power of their ideas. Adair (2006) attest that a leader should in the morning, when he gets up, the first thing he should do is to think of what he is going to do that day, out of so many, you count them, think about them and to each assign its time. Then devote your time to see that you achieve your objectives of the day.

2.6.2 Courageous leaders

Courageous leaders bravely pursue a vision in the face of considerable opposition and risk. They have strong convictions about their mission (purpose), vision (long-term goals) and values (right and wrong). They speak up for their core beliefs and fight for their values, even when their stand is unpopular. In addition, they seek the truth and speak the truth. Courageous leaders attract followers and motivate people to change by their willingness to take risk and stand up for their beliefs and values. Biniyat (2012) is of

the view that a contemporary leader must be courageous enough just like Moses and Joshua to withstand the contemporary challenges facing the church.

2.6.3 Inspirational leaders

Inspirational leaders promote change by the power of their passionate commitment to ideas and ideals. They lift our eyes from present practicalities to future possibilities. Their words stir up our spirits, strengthen our convictions, and move us to action. Inspirational leaders have positive attitudes that create strong emotional connections with people. Their speech is enlivened with words such as justice, freedom, honor, respect, pride and love. Their affirming and encouraging demeanor builds the confidence of their followers and elicits their whole-hearted devotion. Their can-do attitude keeps hope alive during difficult times. Inspirational leaders attract followers and motivate people to change by the power of their passion and their strong convictions (Kore, 2006).

2.6.4 Servant leaders

Servant leaders care deeply about people. They seek to remove the barriers and obstacles that hold others back from achieving their full potentials. They strive to create an environment where their followers can do their best work. Servant leaders frequently ask, "How can I help?" Servant leaders focus on identifying and meeting the needs of others rather than trying to acquire power, wealth, and fame for themselves. Servant leaders attract followers and motivate people to change by helping to remove obstacle that are in the way of their growth and development. Herbster and Howerton (2006) says, leaders whether pastors or deacons should know that they are servants of God, called by God to serve and not to be served. Therefore, they must learn to work together as servants

of God. Jah (2015) in Fellowship of Christian Students (FCS) Daily Guide observes that the way up is down. He added that, true greatness is an attitude of the heart that sincerely desires to live for God and others. Unlike earthly rulers, Christian rulers are servant-leaders who demonstrate true greatness by humbly serving God and His people.

Successful leaders come in different shapes and sizes. No two leaders are alike. All leaders want to change the statusquo, but they use different means. Some take the lead with their ideas, while others with their passion and conviction. Still others lead by demonstrating courage in the face of risks and the unknown, and some bring about change by serving others.

2.7 Types of Leadership Styles

A leader is known by the leadership style he adopts. This means that every leader has leadership style and this entails how efficient a leader is in carrying out his duties as a leader. There are different types of leadership styles adopted by different kinds of leaders and there is no type of leadership style that is better off than the other; each is used depending on the situation. Thus, for this study, the following leadership styles will be discussed as postulated by Antonakis, Cianciolo and Sternberg (2004).

2.7.1 Democratic leadership style

This is also known as participatory leadership style. In this type of leadership the leader involves the workers or followers in everything he or she does. Here the followers or workers are given a sense of belonging and are given the opportunity to bring out their best. It is a kind of leadership that makes people have a sense of feeling that they are part of the organization or society. This engenders the spirit of commitment from the followers towards achieving organizational or societal goals (Abikoye, 2009). Mamman

(2012) says, ECWA' system of leadership is democratic, because it gives her members a sense of belonging. According to him, ECWA laity have every right to challenge and petition their leaders if need be, especially if discovered that the leader is not doing what is expected.

2.7.2 Charismatic leadership style

The word' charisma' refers to the powerful personal quality that some people have to attract and impress other people. It is the power or ability to inspire devotion, enthusiasm and support of others. A charismatic leader is one who because of some natural charm or power or personality, is able to inspire his followers to devote themselves to duty in order to attain organizational or societal goals. Workers or followers under a charismatic leader usually obey and seek to please him. They accept his orders without question and are ready to defend the leader against threatened opposition or attack (Bako, 2012). Sabo (2006), advice ECWA leaders to emulates the charisma of Rev. Dr. D.B. Waya who planted who by his influence was able to pulled thousands of people into Christianity and thus planted seven churches during his pastoral ministry.

2.7.3 Autocratic leadership style

This type of leadership can best be described as a one-man-rule. It means that autocratic leaders offer little or no opportunity for members of their organization or society to take part in decision -making. They take decisions alone and pass them on to subordinates in the form of orders, which must be obeyed and carried out without any question. Here, there is no free flow of communication. An autocratic leader does not reward hard work, rather he or she sees the worker as a mere tool in the organization and as such has no concern for the welfare of the individual workers. He or she refuses

suggestions and abhors opposition. However, Jephttah (2011) is of the view that a Christian leader should be loving, caring, humble and thus be able to carry his followers along in his leadership.

Autocratic leaders do so owing to one or a combination of the following reasons:

a. Lack of faith and confidence in the people
b. Undue fear of challenge or rivalry
c. Feeling of insecurity or fear of being overthrown
d. An exaggerated sense of self-importance
e. Core of power and authority, and an undue desire to assert these.

Kunhiyop (2004), analysis of some ECWA leaders concurs with the above reasons when he associated the reason why some ECWA leaders struggle to get into leadership with the fear of losing their seat or positions as leaders to others.

2.7.4 Laissez faire leadership style

Laissez faire is a French word that means, "Let things go their way." This expression is used to describe the leader who allows the subordinates to act the way they like. He believes that works can perform better and feel happier in their job if the leader gives them the freedom to workers independently and does not show up frequently in their area of work. The leader who adopts this method of leadership may have the following characteristics according to Olutunde (2012):

a. Little confidence in dealing with people
b. Problems in taking decision
c. Undue desire to please the followers or workers by not bothering them with supervision.

d. There is no definite target or focus.

2.7.5 Transactional leadership style

Managers using the transactional leadership style receive certain tasks to perform and provide rewards or punishments to team members based on performance results. Manager and team members set predetermined goals together and employees agree to follow the direction and leadership of the manager to accomplish those goals. Employees receive rewards such as bonuses when they accomplish goals (Adeyemo, 2006).

2.7.6 Transformational leadership style

The transformational leadership style depends on high level of communication from management to meet goals. Leaders motivate employees and enhance productivity and efficiency through communication and high visibility. This style of leadership according to Adeyemo (2006), requires the involvement of management to meet goals. Leaders focus on the big picture within an organization and delegate smaller tasks to the team to accomplish goals.

It may be vital to point out that there is no single leadership style that is good or sufficient on its own. While one leadership style may be adequate in a given situation, it may not work out well in another given situation. In other words, the given situation determines the leadership style to be adopted. In a situation where you need to take decision quickly or a situation where there is a total breakdown of law and order, the autocratic type of leadership may do better. In a situation where you have highly trained, specialized and reasonable workers or followers, Laissez Faire type of leadership would be better if applied. This is because these groups of personalities usually prefer to work with minimum supervision.

Leadership styles vary from one organization to the other. No two administrators are the same in the way they administer their organizations and no one leader exhibits all the characteristics of all the leadership styles. Some leaders practice partly autocratic and partly laissez-faire or democratic styles. The leader varies his styles of leadership according to situation, the type of workers or followers under him and the nature of work to be done. However, democratic leader achieves greater cooperation of workers and greater morale and productivity in the organization.

2.8 Biblical Models of Leadership

There were so many leaders in both the Old Testaments and the New Testaments, but not all of them portrayed emulative leadership styles. However, for the purpose of this research, great leaders like Joseph, Moses, Joshua and Deborah would be considered.

Joseph was one of the twelve sons of Jacob. Jacob had a special love for him because he was the son of his old age. This made his brothers hate him. His father demonstrated this by buying a coat of many colors for Joseph that was worn by the noble sons. His brothers also hated him the more because of his dreams. They sold him to traders who were going to Egypt for their business transaction. This people re-sold Joseph to Portiphar in Egypt, thereby becoming a slave in Portiphar's house. Portiphar made Joseph leader in all things except his wife. Portiphar's wife wanted to have Joseph sleep with her but when she did not succeed in getting him to lie with her, she accused him of rape. Joseph was imprisoned for two years where he interpreted two dreams to his fellow prisoners. Pharaoh had two dreams which his wise men failed to interpret. Joseph was remembered by one of the prisoner who was eventually set free as Joseph predicted and he was invited by Pharaoh to interpret his dreams, which he did. Thereafter, he was

made the second in command after Pharaoh to manage the affairs of Egypt during the seven years of famine. Through this, Joseph's parent and relatives came into Egypt and he cared for them all (Abikoye, 2009).

Joseph leadership qualities/style:

- He feared God and acknowledged Him as the fountain of knowledge and divine favor (Gen. 45:6-9).
- He recognized every event that precipitated his present glorious position in Egypt as an act of God (Gen. 45:6-9).
- As head of Portiphar's household servants, he was faithful as a servant.
- As a leader, he feared God greatly and refused to dishonor his master by committing adultery with his wife.
- He was a leader who loved people around him. While in prison, he loved his fellow prisoners. Thus, the butler, after his release remembered Joseph to the king.
- He is someone who hated vengeance-he forgave his brothers and even wept bitterly.
- He was humble as revealed in his attribution of success of everything he did to the leadership of God.

Joseph' experience and leadership style teaches us that whoever humbles himself will be exalted, if we fear and respect God, He will uplift us. In every situation we find ourselves we should give God the glory for He knows better; for everything works out together for good, for those who love God. Joseph's leadership style also teaches us to be at peace with everyone around us, either as a leader or servant.

Moses was born by a couple from the tribe of Levi at a time when a law was passed by the king of Egypt to kill all the male children born by the Hebrews. After three months, Moses' parents could no longer hide him; they hid him at the Nile bank in a basket. Pharaoh's daughter picked him, and the nurse he was given to was the mother. Moses however, killed an Egyptian who fought an Israeli. This secret blew open and Moses ran away to Median who gave him Ziporah as a wife; God called him through a burning but not consumed bush. Moses became the leader whom God used to bring Israelites out of Egypt after ten plagues against Egypt. In spite of all this, Pharaoh's heart was hardened so that he pursued Israel and in an attempt to cross the parted Red Sea, he was drowned with his soldiers. Moses and Joshua collected the ten tablets containing the Ten Commandments on Mount Sinai. The tablets were broken by Moses because the Israelites turned away from God to worship idol (golden calf) (Olaniyi, 2012).

Moses leadership qualities/style

- He was patriotic as demonstrated by the sympathy he showed to his kinsman by killing his Egyptian counterpart.
- He was a nationalist who would rather die, risk his life just to save and deliver his people.
- He was fearless, meeting Pharaoh face-to-face and delivering God's message on different occasions.
- He believed and trusted God's omnipotence.
- He is a model for all of us on selfless service and patriotism. We should emulate him.
- He endured and tolerated his people's ingratitude even unto death.

Leaders should learn to be tolerant of their subjects all the time, as they are bound to provoke you unto anger many times.

- Moses was a diplomatic leader who knew how to manage any situation before it became a crisis.
- Moses had a selfless love for his people and also had faith in himself as their advocate, willing to lay down his life for his love for his people.
- Moses was not discouraged by the horrifying report of the ten spies.
- Moses obeyed God's call to lead his people in spite of his shortcoming of stammering. We should learn to obey God's call to serve him.

Joshua, the son of Nun from the tribe of Ephraim was chosen by God and commissioned by Moses as his assistant. At one time he accompanied Moses to Mount Sinai. He also represented his tribe at Kadesh Barnea on the expedition to spy out the Canaan land. It was he and Caleb that brought back a good report to Israel as against the other ten; Joshua and Caleb were the only two adults out of 600,000 who left Egypt that entered the Canaan land with the under –twenties. All others died on the way. After Moses' death, God assured Joshua of His protection and encouragement to lead the people of Israel. Joshua sent two spies to spy Jericho which he later conquered, burning everything except Rahab, the prostitute and family because she hid the spies from the reach of the people of Jericho. He also spared gold, silver and bronze for use in God's temple. Joshua died at the age of 110 years (Amaechi, 2003).

Joshua's leadership qualities/style

- He was a man of courage, not given to fear. In spite of the size of Canaan giants, he was determined to fight them.
- He had absolute trust in God.

- He possessed diplomatic wisdom to quell riots, as shown in his decision to spy Jericho just as Moses spied Canaan.
- He was a man who followed God's instructions. He was very obedient. This was evident in how he led the Israelites to cross the Jordan and the conquering of Jericho.
- He was a leader with foresight and was charismatic too. This was seen in his decision to re-dedicate the people to God before his death, knowing that once he was dead, the people could backslide.
- As a leader, he had a military strategy which aided him in the conquest of Jericho. There was a long blast of trumpet accompanied by a loud shout of the army during the seventh match.

Deborah the wife of Lappidoth became a judge over Israel when Israel was under bondage being ruled by Jabin the king of Canaan for twenty years after the death of Joshua. God raised Deborah, as Israel's judge and prophetess who used to sit under a palm tree between Ramah and Bethel to judge them. This was in the hill country of Ephraim. Through her, God commanded Barak who got ten thousand soldiers from Naphtali and Zebulun. The battle which took place around Mount Tabor near River Kishon favored Barak and Deborah so that Sesera was killed by Jael, the wife of Heber with a tent peg and a hammer (Olutunde, 2012).

Deborah's leadership qualities

- She was impartial in her judgments; hence the people respected her in spite of Israel's disregard for women at that time.

- Her combination of political and spiritual leadership (judge and prophetess) showed her as outstanding and unique.
- She was fearless and courageous as only these two qualities could take a woman to the war front.
- She was a facilitator and very pragmatic. At once, she agreed to take Barak to war, if not for anything, just to assure him.
- She was convinced that neither sex, color nor tribe was a yardstick for leadership; hence, she took up her challenge not minding these limitations. Today's church women should learn from this. Nigerians generally should allow women to aspire to leadership positions. Women should take the first step, however.
- She was forthright, honest, optimistic, humble and trusted God.
- She did not allow her exalted position to get into her head like most women do by being disrespectful to men.

2.9 Understanding what a Christian Leader Should Be

Christian leadership is modeled to Christ who said "I am the Good Shepherd" (John 10:10-11). The image of a shepherd and his flock runs through the Old and the New Testaments. The Christian leader is a shepherd. The responsibilities of the Shepherd include, to love and care for his flock, lead them to greener pasture, guard and protect his flock from danger (cf 1Sam17:54-35, Amos 3:12). In the Old Testament, the image of the shepherd was applied to God. For Israel, God is a shepherd and Israel is his flock (cf Isaiah 40:11; Jeremiah 23:1-6; Ezekiel 34:11-12; Psalms 23). The image of the shepherd stood for responsible leadership (Mamman, 2007). Isara (2007:3) comments that "the

sacrifice of Jesus clearly and radically distinguished Him as the Good shepherd from those who were only the hired men." Christian leaders, therefore, must pattern their leadership after Jesus the Good Shepherd. The image of Jesus as the Good Shepherd speaks of commitment, sacrifice, selflessness, dedication, love, care and service. However, Christian leaders are called to follow the footsteps of Christ. Jesus the role model of the church leadership fulfilled the office of his shepherd hood according to Nathaniel (2013) in the following ways:

- He knows His sheep and He calls them individually by name.
- He speaks and the sheep always recognizes His voice.
- He demonstrated His unconditional love for the sheep by laying down His life for them. He led His sheep safely.
- He feeds His sheep all the time, and often attends to those in need and solved their problems.
- He protects His sheep against the wolves. He searches for the lost ones and writes them into one fold.
- He endangers His life for the sake of His sheep and He never allows them to be scattered abroad, but guides, protects and saves those in danger.

At the heart of Christian leadership is that a Christian leader is the servant of all, and service to humanity as the hallmark of greatness. He says Himself, "If one of you wants to be first, he must be the slave of all. For even the son of man did not come to be served; He came to serve and to give his life to redeem many people" (Mark 10:43-45). Mark presented Jesus as the model of humble servant in contrast to the hunger for power and domination in the world (Josiah, 2010). Jesus taught his disciples to serve the world

and indeed, He washed his disciples' feet and said to them, "You call me teacher and Lord, it is right that 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" (John 13:13-15). The ideal Christian leader, therefore, is self-giving, emptying, to the extent of taking a form of slave and is absolutely available to serve the needs of the people entrusted to him (Mamman, 2007).

Apostle Paul, in his letter to Timothy (1Timothy 3:1-13) clearly states the attributes expected of a Christian who desires to be a leader in the church. Paul started by pointing out the fact that church leadership is an excellent work that Christians should desire to do. But then, he who desires to be one must be without fault; a man of only one wife, be sober, self-controlled and orderly, he must welcome strangers in his home; he must be able to teach; he must not be a drunkard or a violent man, but gentle and peaceful; he must not love money; he must be able to manage his own family well and make his children obey him with all respect. For if a man does not know how to manage his own family, how can he take care of the church of God? He must be mature in faith, so that he will not swell up with pride and be condemned as the Devil was. He should be a man who is respected by the people outside the church, so that he will not be disgraced and fall into the Devil' trap (ECWA Minister's Hand Book, 2002).

The role of church leaders in the sustenance of the growth of the church can be enhanced if leaders will follow the examples of the prophets old. In Israel of old, the social role of the prophets was in providing instruction for the king and his subjects. They were responsible to call the people back to traditional values, whether the Decalogue,

Legal injunctions protecting the poor or any social justice demanded by God. Therefore, church leaders should educate those in authority (kings, political leaders) that all people and nations will be answerable to God's holy standard as it were in the Old Testament time. Church leaders should be God's mouthpiece and if possible, challenge all forms of injustices which go contrary to the democratic principles (Oladimeji, 2007).

2.10 Leadership Qualities Necessary for Church Growth

According to Hyde (1986), the following are leadership qualities necessary for church growth:

2.10.1 Humility

A leader who must become great must be a man or woman who takes the position of leadership with all humility and using his/her office for the good of others and to the glory of God. It is not the church that makes a leader but God. Therefore, he must wear the garment of humility before God and men. He must be the servant of all. Jesus said, "He who wants to be the greatest must be the servant of all" (Daily Guide, Fellowship of Christian Students, 2012).

2.10.2 Leaders must be responsible to God and his ministry

A leader leads by accepting responsibility; therefore he ought to be faithful to God and to his ministry if he must truly succeed. He leads "in season and out of season". In his personal friendly conversations with his people, as well as in business meetings, he must show that he can be trusted (Olutunde, 2012).

2.10.3 He must maintain or keep integrity

He must be trusted by his members. There must be a full-grown confidence planted in his members. He is taken by his words. He should live a holy life inside and

outside the church. Adair (2006), says a leader who sticks to values outside himself, primarily goodness and truth often makes people to trust a leader.

2.10.4 He does not exploit his members for personal gain

It is always good that a leader should be transparent in all his dealings with his members. He should be the chief servant of all; Jesus said, "He that is the greatest among you shall be your servant" (Mtt. 23:11). As one gains leadership abilities, he also gains leadership opportunities and responsibilities (Mamman, 2012).

2.10.5 He learns to be simple, but equally tough: A man who endures and knows the key to leadership will grow and his ministry. He must exercise endurance; this is because he runs to finish. The running to finish reveals character not reputation. Reputation always functions under favorable circumstances while character functions under unfavorable circumstances. Adair (2006) says, a leader must be tough, demanding with high standards, resilient, tenacious and with the aim of being respected (not necessarily popular).

2.10.6 Self-mastery

A leader with substance has control of every area of his life time, money, lust, discouragement to mention but a few. Everything in of his life must be under the sovereign control of the Spirit of God (Plass, 2004).

2.10.7 He must be a model

The word of God is filled with modeling. Moses had Joshua whom he built into his life as a model before Joshua took over as general; Elijah has Elisha; the disciples had the Savior; Paul and Barnabas; Timothy and Titus. In Philippians 3:17, Paul says,

"Brethren, be imitators of me, even as I am of Christ." A leader should be a model to others (Daily Power, Fellowship of Christian Students, 2013:15).

2.10.8 Confidence

He must develop a high confidence quotient. To a believer who is a leader, self-confidence is Christ confidence. Paul said, "I can do all things through Christ, who strengthened me." For everything that God wants you to do, He has adequate strength with which to fulfill it. Adair (2006) is of the view that a leader must not be over confidence (which leads to arrogance), but with self-confidence which people know whether you have or have not got it.

2.10.9 Perception

Kore (2006) is of the view that a true leader is a perceptive person. He is forward looking, yet discerning the present. He is future-oriented and presently involved.

2.10.10 Positive attitude

There is a great temptation to become negative that is "loser's theology". Romans 12:3 is a crucial verse to note "…I say to every man among you not to think more highly of himself than he ought to think." This is another danger in leadership. Not magnifying ourselves nor minimizing ourselves to the point of distortion' we should learn to balance our attitude (Olaniyi, 2013).

2.11 Perceived Causes of Leadership Tussle

Leadership which is seen as the heart of every ministry, organization and society has the power to sustain it to move forward if properly managed and can also scatter it if mishandled. Many people are crying for help both in the secular world and in the church due to the menace of some leaders today. The reason for this menace is tied on the means

in which leaders often get into leadership (i.e. leadership tussle). However, to be able to handle the leadership problem in the church, there is a need to trace the remote causes of leadership tussle in the church of which ECWA is not an exception. Some of the perceived causes of leadership tussle among leaders and members of ECWA church in Kaduna seem to include:

The quest for material things today by ECWA church leaders and members seem to be a problem to the unity and the growth of the church. Amos (2009) says, it is evident today that the world has become churchy and the church has become worldly. By this, he means, the church that is supposed to be the light to the world is learning from the world instead of the world learning from the church. In an attempt to become wealthy, some church leaders and members have adopted the worldly pattern of corruption, thus, some leaders and members have become largely corrupt because of their quest for material things. Ilessanmi (2003) also concurs with Amos when he says, people go all out after material things and feel they can get them at all cost not minding whether it endangers the lives of others as a result of their action or not. The practice of leaders' appreciation in ECWA at the end of the tenure of serving leaders is contributing in no small measure to leadership tussle in the church.

Ungodly ambition produces unjust leaders who cannot produce justice for anyone. However, ungodly ambition among leaders and members of ECWA church who are aspiring to be leaders can push them to struggle by all means to get into leadership so as to satisfy their own selfish desire. Gee (2004) defines ambition as the ardent desire to high position or to attain rank, influence, and or distinction. Ambition itself is not the problem, but what fuels and directs ambitions often is the problem! When ambition is

driven by ungodly ends, it is corrupt and sinful and brings harm to many, including the ambitious person. When ambition is energized and aimed by godly motivation, and godly ends, it becomes a rich source for God-loving service.

Envy according to Akanni (2009) is to feel uneasiness, mortification or discontent, at the sight of superior excellence, reputation or happiness enjoyed by another, to fret or grieve one's self at the real or supposed superiority by another, and to hate him on that account. Rather than see the beauty of God's grace in another, he has an inversion, he see against. What others are seeing that makes them jubilate, the envious see it as an enemy in the progress of others. He feels uneasiness and discontent with himself at the sight of superior excellence, reputation or success enjoyed by another. Envy desires at the prosperity and progress of others. The envious thinks the other person has filled up his space. He does not remember that no one comes to take another person' place in life. However, people struggle to be leaders especially in lucrative office in the church because they want to be like others and be known like others. This is because they are envious of those who have made it in life, and thus want to make it like them.

The quest for money can drive a man to go crazy, and thus can make a man to do whatsoever he can just to get it not minding whether the means by which he acquires the money will hurt others or not. However, many Christians in the church, just like the secular politicians, struggle to get into leadership not really to serve humanity but to make money out of it. Akanni (2008) also is of the view that so many leaders desire to get into leadership in the church not really because they want to serve God and lead their followers to rest in heaven, but they want to make ends meet out of their followers. This, however, he said is not healthy for the growth of the church.

Selfishness in the church today is another basic factor responsible for leadership tussle. This could be seen in the life of the children of Eli during sacrifices in the Temple of God (1st Samuel 2:12-17). Henry and Richard (1984) and Oswald (1986) agreed that the greatest obstacle to effective leadership is when people begin to pursue their own agendas rather than seeking the will of God. They concluded by saying that self-centeredness and people' sinful desires is a major reason that often motivates many people to wanting to get into leadership by all means so that they can gather wealth and riches for themselves. The Daily Guide, Fellowship of Christian Students (2011), observed that what destroys most Christian leaders today is self-proclamation as spiritual leaders. He maintained that "Spiritual ends require Spiritual means; and Spiritual means comes only by the Holy Spirit." But for self centered leaders, they get into leadership in-order to satisfy their selfish-interest and not to serve God and humanity.

Greed just like selfishness is said to be an excessive desire to acquire or possess more than one need or deserves, especially with respect to materialism. It is an intense and selfish desire for something, especially wealth, power, or food. Greed seems to have taken over the hearts of people that they struggle to get into leadership to acquire wealth for themselves. People want to occupy one big office or the other because of what they will achieve and not what they will do for the people. Horton (2006) is of the view that leadership that is compatible with scriptural guidelines can only be others-centered; it can never be leader-centered. He added by saying, those who exercise authoritarian control to achieve their own objectives are not really leaders.

The strong desire by men to rule and dominate others and to be known all over is one of the reasons behind leadership tussle. Everybody wants to command obedience

(master) and never to serve others. This is, however, contrary to Jesus' teaching of how a Christian leader should be. A Christian leader, according to Jesus, is to serve others and not to be served; but the intense desire to rule over others and to be a celebrity in the Christendom has resulted to poor leadership in the church and thus brought a setback to the growth of the church (Akanni, 2009)

2.12 Leadership and Church Growth

Human beings from various origins found themselves in different and distinct groups brought together either by tribe or by association. Obviously, there can be no association without leadership, thus Hyde (1986), observed that the most powerful tool that determines how dynamic and successful a group operates is leadership.

2.12.1 Dimensions of church growth

Church growth according to Uyis (1997), takes different dimensions. The following are his classification:

1. **Spiritual growth:** This is the kind of growth whereby various manifestations of the gifts of the Holy Spirit of God is seen in the church (1 Cor. 12:1). Uyis (1997), maintained that the fruits of the Holy Spirit of God are also made manifest in such a church for the purpose of common good of the church and its members.
2. **Numerical growth:** This is the situation whereby the membership of the church increases numerically, every day and by week because of what God is doing positively in the church for the members. Such deeds attract many people to the church, thereby increasing the membership of the church. Within this type of growth, the Church can also increase through biological means, restoration means, transfer means and conversion means.

3. **Material growth:** This is the situation whereby God blesses the church and its members through the establishment of prosperous businesses, building of hospitals and schools either by the church or individuals in church; this includes prosperity in health, finance and other blessings.
4. **Planting additional churches:** This is another dimension of church growth. When more churches begin to emerge in either urban or rural areas or a particular church begins to expand to rural and urban areas, such is accorded to it as growth. Sabo (2006) looks at church planting as an apostolic ministry and thus called on ECWA leaders/ pastors to emulate Rev. Dr. D.B. Waya who planted seven churches during his pastoral ministry. He said, this is the only way that the gospel could reach the unreached and thus burst the numerical strength of the church.
5. **Conceptual growth:** This is the growth in relationship among members into a larger family, where what affects an individual affects the generality of the people. The relationship is so strong that people find it difficult to change from that church even if they change location.

2.13.2 Effective leadership strategies for church growth

According to Allen, in Amos (2009), a leader must develop certain fundamental strategies if he must experience church growth. Allen outlined some of these fundamental strategies that encourage church growth:

1. Effective planning
2. Proper execution or implementation of structured plans
3. Effective management of talents, time and resources

4. Exploiting every opportunity to ensure church growth as opportunities always unveil itself to the leaders
5. Sensitive to the needs of his people and his environment by meeting such needs
6. Delegation of responsibilities to his faithful members
7. Developing confidence in members to the point that they take him by his works

2.14 Empirical Studies

In relation to the topic at stake, several studies have been conducted by various authorities. Their views seem to agree with one another even though they were writing to different audience. These studies, however, have revealed that leadership tussle in whatever kind has great impact on the growth of every ministry, organization and or society.

Kunhiyop (2004), conducted a research entitled, "the practice and impact of transfer as it affect leadership in ECWA", using 500 people in sixteen DCCs. These were located over a wide geographical area from North to South and East to West. People in several categories were asked to participate in the research including, pastors, administrative leaders, wives and children of pastors and finally, elders and church members. His research objectives were: To find out the practice of transfer in ECWA; to investigate the impact of transfer on the church pastors and their family members; and the impact of transfer on the members of the church. In order to achieve the objectives of the research, the researcher used survey research design, questionnaire and interview in getting his information with descriptive data analysis where he used mean and percentages in analyzing his data.

Kunhiyop came up with the following findings:

- The results of the survey provided a great deal of insight on how the frequency of transfers has impacted the lives of pastors, their members and the entire church. In his survey, majority of his respondents associated the idea of frequent transfer of church personnel's to leadership tussle. He said throughout the DCCs he surveyed, there is a general feeling that favoritism, politics, plays a part in the church elections and transfers.
- He added by saying, "It is very troubling that 80% of the pastors surveyed believed that some transfers are politically motivated." The reasons given were many, among them are jealousy, ethnic emperism and desire for power. Some expressed their perception of politics very specifically: "if you refuse to play along with the LCCs and DCCs officials, then you will be swept to the bush." Some believe that there are families who have privatized ECWA while the majority is in the public liability cadre (PLC).
- He added that there is nepotism in the church; it seems that if you have married the daughter of an LCC, DCC or GCC officials; you can demand or reject transfer.
- He also added by saying that church leadership should know that people are seeing what is happening. They ask members to pray for the forth coming election, yet it is clear that political posts have already been allocated in such places. He added that when these 'elections are over and people are finally in office they try to satisfy themselves instead of God and service to humanity. People understand that there is really no need to pray'. The election has

already been decided. One respondent remarked that political deception is waxing strong in ECWA.

Kunhiyop research is related to this work because both research work are on ECWA and both research have to do with the problem of leadership as its affect both the clergy and the laity of the church. However, Kunhiyop dealt with the problem of transfer as it affects the input of the church leaders and members while this research investigated the problem of leadership tussle as it affects the growth of the church. More so, Kunhiyop' research covered 500 people with sixteen DCCs cutting across North, South, East and West, while this research intends sampled 900 people cut across the nineteen DCCs, two from each of the three senatorial zones of the state to be sampled out of the nineteen DCCs in the state. This research, therefore, is important and covers a different area from Kunhiyop's.

Danjuma (2008) conducted a survey on the "Causes and Effects of Leadership Struggle among Christian Ministries in Federal College of Education (FCE), Zaria."In his research, he came up with the following objectives: To find out the causes of leadership struggle among Christian ministries in the Federal College of Education (FCE), Zaria; to investigate the effect of leadership struggle among Christian ministries in Federal College of Education (FCE), Zaria; and to investigate the effect of leadership struggle on the growth of the Christian ministries in Federal College of Education (FCE), Zaria. He used 300 respondents as his sample population and 8000 people as his general population to gather the information needed. He used descriptive survey design, with questionnaire and interview to gather data. He also used mean and percentages in analyzing the data collected. He arrived at the following:

- That leadership struggle is evident among Christian ministries in FCE, Zaria both internally and externally (that is, within the fellowship and between one fellowship and the other).
- That there are some remote causes responsible for leadership struggle among Christian ministries in FCE, Zaria. Among others are: materialism, envy, power and popularity, financial gain, greed, selfishness and ungodly ambition.
- That leadership struggle has affected the Christian ministries in FCE, Zaria in several ways among others are: division (disunity), proliferation of Christian ministries, giving room for unqualified leaders to get into church leadership, hatred, decline in the spiritual commitment of leaders and members in their various fellowships.

Danjuma's research is closely related to this work, because both research deal with the problem of leadership; precisely, the effect/impact of leadership struggle/tussle in the church. However, unlike Danjuma's research, this research investigated the implication of leadership tussle on the growth of ECWA in Kaduna State, whereas Danjuma limited his investigation to Christian ministries in the Federal College of Education, Zaria. More so, Danjuma sampled 300 people while this research intends sampling 900 people. Thus, this research is significant in that it has more discoveries/findings because it covers a wider area than that of Danjuma.

A research was also carried out by Markus (2006) on the "Effects of Leadership Struggle on the Unity of Christian Denominations in Kachia Local Government Area." His research objectives include: To find out the effects of leadership struggle as it affects

the relationship between the ministers of different denominations; to investigate the effect of leadership struggle on the growth of Christianity; to find out the effect of leadership struggle in the relationship between Orthodox and Protestants. With the general population of 45000 people, he sampled 600 respondents. In order to realize the objectives of this research, he used questionnaire in gathering his data after which he used mean and percentage in analyzing his data. After carrying out the research, he came out with the following findings:

- Leadership struggle is evident among Christian ministries in Kachia Local Government Area and beyond.
- He considered materialism, envy, power and popularity, financial gain, greed, selfishness and ungodly ambition as the remote causes responsible for leadership struggle among Christians in Kachia Local Government Area.
- Leadership struggle has affected the unity of Christian denominations in Kachia Local Government area in several ways, among others are: division (disunity), proliferation of Christian ministries, giving room for unqualified leaders to get into church leadership, hatred, decline in the spiritual commitment of leaders and members in their various denominations.
- He also agreed with the fact that if the biblical principles of leadership established by Jesus will be followed, then there will not be leadership struggle in our denominations (the principle of a leader being the servant of all).

Markus' research is related to this work since it also tried to investigate the effects of leadership struggle, but he tried to find out the effects of this on the unity of all the Christian denominations in Kachia Local Government, while this work is particular at

investigating the implication of this tussle on the growth of ECWA in Kaduna State. More so, as Markus was looking at the problem of leadership struggle among Christian denominations in Kachia Local Government, this research intends to go further by looking at the problem in ECWA in Kaduna State. Markus sampled 600 people while this research intends sampling 900 people. This research therefore is carried out to tackle the problem of leadership tussle as it affects the growth of ECWA in Kaduna State.

Nathaniel (2013), carried a research on "Understanding the Concept of Good Shepherd in John 10:11-14: A Challenge to Church Leaders in ECWA, Kurmin Musa DCC." He came up with the following objectives: To produce a theological and biblically-based document that will serve as a guide for church leaders who will or want to succeed in their ministry as leaders of the local church in ECWA. To find out what causes the imbalanced leadership in which ECWA Kurmin Musa is embarking so as to proffer better solution to reduce the rapid increase of such leadership failure if not stopping it completely. To understand the concept of "Good Shepherd" in John 10:11-14. He used the general population of 11,500 and 500 respondents as his sample population. To achieve the above objectives, he used survey research design, questionnaire and interview in gathering data. He came up with the following discoveries and recommendations:

- Church leadership entails total commitment of leaders to the master and the flock placed under them.
- Leadership must be known for risk-taking just as the shepherd of a sheep does. They must seek to be courageous as they face challenges of life on behalf of those they are leading.

- Church leaders, just as Jesus, must protect their flock from all seen dangers if possible and they must be ready to lay down their lives in order to produce something worthwhile for the flock.
- Leadership should not be just to get power, to be served, to get respect, recognition and prestige but to serve others and make life meaningful to the people they are leading.
- Leaders should be servants for people and not bosses to the church. They must serve willingly, not because they have been forced to do so. They should serve with humility and in love.

Nathaniel's research is related to this research since the research also dealt with the challenges of leadership in our today's church using Jesus as the Good Shepherd to challenge the church leadership. Like this research, Nathaniel's research is also on ECWA. But unlike this research, Nathaniel limited his research to only one DCC in Kaduna State, while this research intends to sample six DCCs in Kaduna State. Nathaniel sampled 500 people in his research while this research intends to sample 900 people. This research unveiled the problem of leadership in areas/DCCs that Nathaniel could not cover.

Gaiya (2010) in his research on the "Effect of Leadership Tussle in Jaba Local Government Area of Kaduna State," came up with the following objectives: To find the causes of leadership tussle in Jaba Local Government; to investigate the effect of leadership tussle in Jaba Local Government. To realize these objectives the researcher sampled 300 respondents which include: Leaders (political leaders and traditional rulers) and their followers. The researcher also used survey research design with questionnaire

and interview as his instruments for obtaining data. The researcher also used mean, Percentages and t-test as his statistical tools in analyzing the data obtained from the respondents. At the end, the researcher came up with the following findings:

- Greed, envy, materialism and financial gain are the remote causes of leadership tussle.
- Leadership tussle has fragmented the local government into different fragments (villages, clans and families), in which every village, clans and family fight to make sure that they have one of their representatives at the helm of affairs in the local government.
- Traditional leaders have a hand in enhancing leadership tussle in Jaba Local Government.

More so, the researcher also came up with the following recommendations at the end of the research:

- Both leaders and followers of Jaba Local Government should shun greed, selfishness and quest for materialism.
- There is a need for every segment of the local government to know that despite their differences, they are still one indivisible entity.
- Traditional leaders should not involve themselves in politics.

Gaiya's research has a link with this research since both are dealing with leadership problems. However, as Gaiya chose to deal with this problem among secular leaders, this research deals with the problem of leadership as it affects religious leaders (ECWA). More so, Gaiya used only one Local Government (Jaba) for his research, sampling 300 respondents but this research is not just dealing with one local government

but the entire Kaduna State, sampling 900 respondents. Both research used the same research design, the same research instruments and statistical tools.

From the above empirical studies gathered, one can deduce that this research is closely related with all the research reviewed in the area of leadership in the church even though in different churches/ministries and or areas. However, this research covers a wider area and a large number of respondents compared to other researches reviewed. More so, this research looks at leadership problem in ECWA in Kaduna State and how this problem has affected the growth of the church. Consequently the researcher provides possible means to deal with the problem in the church.

2.15 Summary

Leadership is the heart of every existing organization and or society. If leadership problem is not properly managed, it can destroy or scatter an organization but if properly managed, it can build and hasten the growth of an organization or a society of which ECWA is not an exception. However, the place of a Christian leader in the unity of a Christian community and the development of a nation like Nigeria cannot be over-emphasized.

The choice of which type of leadership style to employ in an organization will go a long way in determining the effectiveness of leadership; even though the research has proven that there is no leadership style that is more important than the other. Leadership tussle which is one of the problems of leadership today in the church has some remote causes which the church must know in order to combat them. These causes, however, are associated with materialism, envy, ungodly ambition, financial gain, power and popularity to mention but just a few. Thus, the place of leadership in church growth

cannot be over-emphasized. Thus, the life of humility and positive attitude displayed by a leader will go a long way in enhancing the growth of the church.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

This chapter examines the research methodology and procedures that would be adopted for the study. It deals with the following sub-headings: Research Design, Population of the Study, Sample and Sampling Procedure, Instrumentation, Validity of the Instruments, Pilot Study, Reliability of the Instruments, Procedure for Data Collection and Method of Data Analysis.

3.2 Research Design

Research design according to Olaofe (2010) is defined as a plan, mode or the conceptual structure of the research and the type of approach adopted in the study. He further said that research design is a blueprint for the measurement of variables, collection and analysis of data. In view of that, the researcher used a survey research design. This is because it is the most appropriate for this type of research which was adopted to enhance better analysis. Nwocha (2007), defined a sample survey as a study which is carried out on a carefully selected representative of the population under survey. Nwocha's definition concurs with that of Bello and Ajayi (2000), agrees that a survey design is a method usually adopted when handling a large population especially on issues of the moment that involve a systematic collection of data from the population of study through the use of questionnaire and interview. However, this research work is designed to survey the opinions of all the members of ECWA in Kaduna State on the implication of leadership tussle for the growth of the church. This will help to produce authentic and accurate information from the respondents.

3.3 Population of the Study

Olaofe (2010) defines population as the area or total number that the research is expected to cover, going by the area specified in the topic. He further stressed that population is the complete collection of all elements or units that are of interest in a particular investigation. Olaofe's definition agrees with the postulation advanced by Amin (2005), who said that, a population is the aggregate or totality of objects or individuals, having one or more characteristics in common, that are of interest to the researcher and where inferences are to be made. According to him, the target population is the one from which the researcher ultimately wants to generalize the results.

The target population in this research work comprised all the registered members of ECWA, Kaduna State within the age range of 18years and above. ECWA in Kaduna State has 19 District Church Councils (DCCs) with the approximated average population of 350,000 registered members. These registered members are to be considered as the population in this study which includes clergies and laities. The target population in this study cut across the 19 DCCs in Kaduna State, which include: Kaduna South, Kaduna North, Dama Kasuwa, Fadan Kagoma, Gidan Waya, Kagoro, Kasuwan Magani, Katari, Kubacha, Kurmin Musa, Kwoi, Kwassam, Manchok, Saminaka, Zaria, Zonkwa, Zonzon, Garu Kurama and Zagun. These DCCs are strategically located in the three senatorial zones of Kaduna State.

The age limit stipulated in this research work will help the researcher gather reliable data for the problem of leadership in ECWA. More so, with the size of the ECWA members involved in this study, the researcher will resort to sampling.

3.4 Sample and Sampling Procedure

Ihemeje, Umeh and Ogbanje (2011), define sampling as the process of drawing a sample from the population. Therefore, a sample is a limited number selected from a large population. As a result of the large population, cluster random sampling was adopted. Nkpa (1997) and Palmer (2012) viewed cluster random sampling as a sampling where groups, not individuals are randomly selected. The use of this technique yield greater representatives. Simple random selection of members from each sub-group was then being undertaken in such a way that the proportion of each sub-group in the population is reflected in the sample. This is good because it aims at ensuring proportionate representation of the sub-groups as indicated in the study.

In line with this, the state is made up of three (3) clusters corresponding to the senatorial zones. The District Church Councils (DCCs) in each zone forms the Strata. Two (2) DCCs were selected from each zone, giving a total of six (6) DCCs. The sample of both the clergy and laity from every sample DCC was selected; 153 from Zaria DCC and 125 from Saminaka DCC, representing the Northern Senatorial Zone; 212 from Kasuwan Magani DCC and 160 from Kaduna South DCC, representing the Central Senatorial Zone; and then, 100 from Kurmin Musa DCC and 150 from Zonkwa DCC, representing the Southern Senatorial Zone. This gives the actual sample size of (153+125+212+160+100+150) 900 respondents out of 350,000 general population of this study to make up the sample population needed in this study.

The sample and sampling frame procedure in this research is as follows:

Table 3.4: Sample frame

Senatorial Zones	Sample DCCs	Population	Sample Population	Percentage
Northern Senatorial Zone	1. Zaria DCC	15,300	153	1%
	2. Saminaka DCC	12,500	125	1%
Central Senatorial Zone	1.Kasuwan Magani DCC	21,200	212	1%
	2.Kaduna South DCC	16,000	160	1%
Northern Senatorial Zone	1.Kurmin Musa DCC	10,000	100	1%
	2. Zonkwa DCC	15,000	150	1%
Total	Nine (6) DCCs	90,000	900	6%

3.5 Instrumentation

Research instrument according to Toluhi (2001) has to do with the process or technique of inquiry i.e. the body of research technique utilized in a specific research work. Research instrument can also be defined as a structure and strategy of investigation concerned so as to obtain answers to research questions. It is also a careful study or investigation in order to discover the validity of information given. The researcher in this research work uses two instruments, namely: structured questionnaire and oral interview.

3.5.1 Questionnaire

The researcher's choice of structured questionnaire is because questionnaire is widely used by educators to obtain facts about the past, present and anticipated events and conditions. The researcher considered structured questionnaire as the best option for this study. This self-developed close-ended questionnaire made up of two parts: The first part deals with the personal bio-data of the participants. The second part with a total of 20 items, investigates the participants' responses regarding the implication of leadership tussle on the growth of ECWA in Kaduna State. The questionnaire was framed based on

the modified four-point Likert rating scale that requires the respondents to indicate their levels of agreement on the questions asked on the topic under study as shown below:

Strongly Agree	(SA)	4
Agree	(A)	3
Strongly Disagree	(SD)	2
Disagree	(D)	1

3.5.2 Interview

In addition to the questionnaire, a standard and planned scheduled interview was used to obtain more data for the study. This instrument enables the researcher obtained other relevant information on the subject matter. The reason for adopting this instrument is to reach and cater for the respondents who may not be able to read and write effectively. The interview pattern will be a open-ended question technique so as to allow the respondents who cannot read nor write make their inputs into the research by expressing themselves freely in answering questions being asked.

3.6 Validity of the Instrument

Nwocha (2007), defines the validity of an instrument as the degree to which it measures what it is designed to measure, while Olaofe (2010), sees validity as the ability of the research instrument to measure, as adequately as possible, the variables purported to be measured. The researcher used face and content validity in this study, because it is among the kinds through which the validity of a test can be established. In order to make sure that the final copy of the questionnaire is valid for the study, the researcher employed the services of some postgraduate students in the Department of Arts and Social Sciences, Education during the construction of the questionnaire. Based on the input of the students, a draft of the questionnaire was submitted to the supervisors for

validation. On the basis of their expert inputs, a well structured questionnaire consisting of 2 demographic and another section consisting of twenty structured 4-Likert scale questions were constructed to be administered to respondents. Eighty copies of questionnaires were thus distributed to respondents in Kwoi DCC because the DCC is not within the selected DCCs which will be used for the final study but share similar characteristics in almost all respects. These questionnaires were distributed and personally retrieved by the researcher.

3.7 Pilot Study

The term 'Pilot Study' refers to mini version of a full-scale study (also called 'Feasibility studies') as well as the specific pre-testing of a particular research instrument such as questionnaire or interview schedule. The term pilot study is used in two different ways in social science research. It can refer to so-called feasibility studies which are "small scale version(s), or that run(s) done in preparation for the study."

A pilot study was taken to assess the effectiveness and the appropriateness of the research instruments. The questionnaires were responded to under the same conditions with those in the sample study. The essence is to give an opportunity for testing the validity and reliability of the research instruments. In the course of the study, where discoveries of some items were not properly responded to, probably because of their ambiguity, such complex and ambiguous words were either modified or eliminated.

The pilot study was carried out in Kwoi DCC from the Southern part of Kaduna State. The instrument was tested using eighty (80) respondents in the DCC, who were selected at random within the DCC. The eighty (80) copies of questionnaires distributed were collected completely filled and administered using the statistical package for Social

Science. Within the package, Cronbachs method was chosen for establishing the reliability coefficient of the designed instrument and also for obtaining the internal consistency coefficient for the items within the instruction.

The result of the test gave a reliability coefficient of .862, with the internal consistency coefficient of .882. By this coefficient, the instrument could be said to be reliable. This is because both can be approximated to 1 respectively showing that the instrument is fit for this study.

3.8 Reliability of the Instrument

Stanko (2000), views reliability as the extent to which the instrument is free from random error, thus measuring consistently overtime the variable purported for. Olaofe (2010) is also of the view that reliability is the consistency of the instrument in measuring what it is meant to measured. The data thus collected from the pilot study were statistically analyzed for purpose of reliability co-efficient. The Cronbachs reliability coefficient was used. Consequently, reliability co-efficient of alpha level of .862 was obtained. This reliability co-efficient was considered adequate for the internal consistencies of the instruments. This was a confirmation of the test of reliability by Spiegel (1992), Stevens (1986) and Olayiwola (2010).According to them, an instrument is considered reliable if it lies between 0 and 1, and that the closer the calculated reliability coefficient is to 0, the less reliable is the instrument, and the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. This, therefore, confirms the reliability of the data collection instrument used as fit for the main work.

3.9 Procedure for Data Collection

To administer the validated instruments of the study, a letter of introduction was collected by the researcher from the Head of Department to be presented to DCCs, LCCs and LCBs leaders of ECWA in Kaduna State for their permission to administer the questionnaire. The cooperation of leaders and members of the church was solicited for easy accomplishment of the questionnaire administration. The researcher administered the questionnaire with the help of research assistants, waited and collected the filled copies immediately. More so, three respondents were randomly selected by the researcher from sampled DCC for interview, making a total of eighteen respondents that were interviewed from the six sampled DCCs. At the end, about 90% of the instruments distributed were collected for result analysis. This percentage was considered adequate for the research work.

3.10 Method of Data Analysis

The analysis of data for this study was carried out based on the hypotheses formulated. Descriptive data analysis was presented in analyzing the data gathered by the respondents in regard to the implication of leadership tussle on the growth of ECWA in Kaduna State. Measure of relationship between the variables was carried out using percentages, mean, standard deviation and t-test statistics. The reason for adopting these statistical tools is to test whether there will exist some significant differences or not and either to retain or reject the null hypotheses. All the hypotheses were tested at 0.05 level of significance like what is obtainable in other social sciences.

CHAPTER 4

DATA ANALYSIS, PRESENTATION AND DISCUSSION OF RESULTS

4.0 Introduction

This research work is aimed at investigating the implication of leadership tussle for the growth of ECWA in Kaduna State. A total of 900 copies of the questionnaire were administered but only 880 were returned comprising 270 clergy and 610 laity. More so, an interview was carried comprising six (6) questions, which twelve (12) respondents were used for the interview. The statistical package IBM version 20 was used in the analysis of the data. The descriptive statistics involving frequency and percentages were used to present the bio-data variables of respondents of position in the church and age. The second part answers the research questions using item mean, standard deviation and frequency and comparing the overall cumulative mean with the standard decision mean of 2.5000 in order to determine overall answers to each question. The third part tests the three research hypotheses by means of independent t-test statistics at 0.05 level of significance.

4.1 Presentation of Bio-data Variables

Table 4.1.1: Distribution of respondents by position in the church

	Frequency	Per cent
Clergy	270	30.7
Laity	610	69.3
Total	880	100.0

According to the outcome of the respondents' position in the Church above, a total of 270 representing 30.7 are clergies while the rest 610 representing 69.3% are church members or laity.

Table 4.1.2: Distribution of respondents by age

	Frequency	Per cent
18-30 yrs	304	34.5
31-50 yrs	310	35.2
51 yrs and above	267	30.3
Total	880	100.0

The above table shows that on the age distribution of the respondents, 304 or 34.5% are aged between 18 – 30 years while 310 or 35.2% are aged between 31 – 50 years and the remaining 267 representing 30.3% are aged 51 years or above.

4.2 Research Questions

Research Question One: What are the factors responsible for leadership tussle in ECWA in Kaduna State?

Table 4.2.1: Perception of respondents on the factors responsible for leadership tussle in ECWA in Kaduna State

s/no	ITEMS	Response categories				MEAN	STD
		SA`	A	D	SD		
1	Desire for financial gain leads to leadership tussle	456	380	16	28	3.4364	.6883
2	The quest for power and popularity is a motivating factor in leadership tussle	370	466	18	26	3.3409	.8658
3	materialism is a driving force in leadership tussle	418	406	34	22	3.3864	.6818
4	Envy leads to leadership tussle	366	444	26	44	3.2864	.7510
5	Greed and selfishness can give birth to leadership tussle	456	394	14	16	3.4659	.6246
6	Nursing an ungodly ambition leads to leadership tussle	368	437	39	36	3.2920	.7358
7	The hierarchical structure of leadership in ECWA is a reason behind leadership tussle	352	348	66	114	3.0659	.9949
	Cumulative mean					**3.3248**	

Decision mean =2.5000

An understanding of the above table, revealed the perception of laity and clergy respondents on the seven items on factors responsible for leadership tussle in ECWA in Kaduna State. They are overwhelming in the view that greed and selfishness can give birth to leadership tussle, as this item attracted the highest mean response of 3.4659 with details revealing that a total of 850 representing 96.5% were in agreement with this view as against the rest 30 representing 3.5% that were in disagreement with this view. It was also discovered from the table that they were of the high belief that desire for financial gain leads to leadership tussle, as this item attracted the second highest mean response of 3.4364 with details showing that 836 or 95.0% were in agreement while the remaining 44 or 5.0% were in disagreement with this view. This was followed by the view of the respondents that materialism is a driving force in leadership tussle. Their overwhelming response attracted the third mean response of 3.3864 with a total of 824 respondents representing 93.6% were in agreement with the view as against the rest of the 56 respondents representing 6.4% that were in disagreement with this view.

The respondents were happy with the view that the quest for power and popularity is a motivating factor in leadership, as the item attracted the fourth mean response of 3.3409 with a total of 836 respondents representing 95% agreeing with the view as against the rest of the 44 respondents representing 5% who disagreed with the view. This was followed by the overwhelming respondents who were of the view that nursing an ungodly ambition leads to leadership tussle. Their overwhelming response attracted the fifth mean response of 3.2920 with a total of 805 respondents representing 91.5% agreed with the view as against the 75 respondents representing 8.5% in disagreement. The majority of the respondents were of the view that envy leads to

leadership tussle, which their overwhelming response attracted the sixth mean response of 3.2864 with a total of 810 respondents representing 92.0% agreeing with the view as against the 70 respondents representing 7.9% in disagreement with the view. Finally, a good number of the respondents were of the view that the hierarchical structure of leadership in ECWA is a reason behind leadership tussle. This overwhelming response attracted the mean response of 3.0659 with the total of 700 respondents representing 79.5% agreed with the view as against the 180 respondents representing 20.5% in disagreement.

In summary it was observed that the overall cumulative mean on all the seven items in this table was 3.3248 which is higher than the decision mean of 2.5000; implying that their overall response is in agreement and positive regarding the many factors responsible for leadership tussle in ECWA in Kaduna State.

Research Question Two: What is the implication of leadership tussle for the physical growth of ECWA in Kaduna State?

Table 4.2.2: Perception of respondents on the implication of leadership tussles for the physical growth of ECWA in Kaduna State.

s/no	ITEMS	Response categories				MEAN	STD
		SA	A	D	SD		
1	The structure of leadership in ECWA has affected the growth of the church negatively	372	286	88	134	3.0182	1.0644
2	Leadership tussle leads to division and faction in the church	396	398	26	60	3.2841	.8199
3	Leadership tussle paves way for wrong persons to get to the leadership position in the church	442	392	22	24	3.4227	.67680
4	Leadership tussle is a threat to the unity of the church	400	398	42	40	3.3159	.4648
5	Leadership tussle leads to jealousy envy and wrangling in the church	448	398	24	10	3.4591	.6094
6	Leadership tussle brings about a decline in the numerical growth of the church	376	416	28	60	3.2591	.8157
7	Leadership tussle leads to hatred and physical confrontation in the church	426	400	24	30	3.3886	.7051
	Cumulative mean					**3.3068**	

Decision mean = 2.5000

The details in the above table reveal the opinion of clergy and the laity concerning the implication of leadership tussle for the physical growth of ECWA in Kaduna State. It was discovered from the table that, they were of the high opinion that leadership tussle leads to jealousy, envy and wrangling in the church, as this item attracted the highest mean response of 3.4591 with details showing that with an overwhelming majority numbering 846 (96.3%) in agreement, while the rest of 34(3.7%) were in disagreement with this item. In the same vein, they were equally of the high opinion that leadership tussle paves way for wrong persons to get to the leadership position in the church, as this item had the second highest mean response of 3.4227 with details showing that 834(94.7%) agreed while the rest 46(5.3%) were in disagreement with this view.

They were equally of the high opinion that leadership tussle leads to hatred and

physical confrontation in the church as the item attracted the third highest mean response of 3.3886 with details showing that 826 respondents representing 93.9% agreed while the rest of 54 respondents representing 6.1% disagreed with the view. The details in the table above reveal that majority of the respondents were of the opinion that leadership tussle is a threat to the unity of the church, as this item attracted the fourth mean response of 3.3159 with details showing that 798 respondents representing 90.7% agreed with the view as against the rest of the 82 respondents representing 9.3% disagreed with the view. This was followed by the overwhelming response of the respondents on the fact that leadership tussle leads to division and faction in the church, as the item attracted the fifth mean response of 3.2841 with details showing that 794 of the respondents representing 90.2% agreed with the view, while the rest of 86 of the respondents representing 9.8% disagreed with the view.

Furthermore, they were equally of the opinion that leadership tussle brings about a decline in the numerical growth of the church, as this item attracted the sixth mean response of 3.3591 with details showing that 792 of the respondents representing 90% agreed with the opinion as against the 88 respondents representing 10% disagreed with the opinion. Finally, they were equally of the opinion that the structure of leadership in ECWA has affected the growth of the church negatively, as this item attracted the seventh mean response of 3.0182 with details showing that 658 of the respondents representing 74.8% agreed with the view as against the rest of the 222 respondents representing 25.2% in disagreement with the view.

In summary, the respondents' views on the implication of leadership tussle for the physical growth of ECWA in Kaduna State is positive as the cumulative or overall

mean of all the seven items was 3.3068 which is higher than the decision mean of 2.5000.

Research Question Three: What is the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State?

Table 4.2.3: Perception of respondents on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State

s/no	ITEMS	Response categories				MEAN	STD
		SA	A	D	SD		
1	Leadership tussle weakens the prayer life of leaders and members in the church	470	296	32	82	3.2578	.9204
2	Leadership tussle has weakened the spirit of evangelism of the church	364	396	32	72	3.1773	.9052
3	Leadership tussle has weakened the spiritual commitment of leaders and members of ECWA	394	366	44	76	3.2250	.8907
4	Leadership tussle weakens a person' personal Bible study life	396	354	50	80	3.2114	.9092
5	Leadership tussle leads to poor turnout of members in church activities	360	398	56	66	3.1955	.8575
6	Leadership tussle leads to moral decline among members in the church	376	404	30	70	3.2341	.8518
	Cumulative mean					**3.2168**	

Decision mean = 2.5000

The details in the above table reveal the opinion of clergy and the laity concerning the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State. They were of the high opinion that leadership tussle weakens the prayer life of leaders and members in the church, as this item attracted the highest mean response of 3.2578 with details showing that with an overwhelming majority numbering 766 (87.1%) were in agreement, the rest of 114(12.9%) were in disagreement with this item. In the same vein, leadership tussle leads to moral decline among members in the church, as this item had the second highest mean response of 3.2341 with details showing that 780 (88.6%) agreed while the rest of 100 (11.4%) were in disagreement with this view.

A good number of the respondents were of the view that leadership tussle had weakened the spiritual commitment of leaders and members of ECWA, as this item attracted the third highest mean response of 3.3350 with details showing that a total of 760 respondents representing 86.4% agreed with the fact while the rest of 120 respondents representing 13.6% disagreed with the fact. In the same vein, a good number of the respondents were of the view that leadership tussle weakens a person' personal Bible study life, as this item attracted the fourth mean response of 3.2114 with details showing that a total of 750 respondents representing 85.2% agreed with the view while the rest of 130 respondents representing 14% disagreed with the view.

Furthermore, a good number of the respondents were of the view that leadership tussle leads to poor turnout of members in the church activities as this item attracted the fifth mean response of 3.1995 with details showing that a total of 758 respondents representing 86.1% agreed with the view as against the 122 respondents representing 13.9% who were in disagreement with the view. Finally, a good number of respondents were also of the view that leadership tussle had weakened the spirit of evangelism in the church as this time attracted the sixth mean response of 3.1773 with details showing that a total of 760 respondents representing 86.4% agreed with the view as against the rest of the 104 respondents representing 11.8% who disagreed with the view.

In summary, the respondents' views on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State is positive and in agreement as the cumulative or overall mean of all the six items was 3.2168 which is higher than the decision mean of 2.5000.

4.3 Testing of Research Hypotheses

Hypothesis One: This null hypothesis states that there is no significant difference in the views of the clergy and the laity on the factors responsible for leadership tussles in ECWA in Kaduna State.

Table 4.3.1: Independent t-test differences in the views of the clergy and the laity on the factors responsible for leadership tussle in ECWA in Kaduna State

Variable	Position in church	N	Mean	std.dev	std.err	Df	T Calculated	t critical	Sig (p)
factors responsible for leadership tussle in ECWA in Kaduna state.	Clergy	270	22.0074	3.4176	.2079	**878**	.576	1.96	0.565
	Laity	610	22.1475	3.2882	.1331				

Calculated p > 0.05, calculated t < 1.96 at df 878

Results in the above independent t-test statistics reveal that there is no significant difference between clergy and the laity in their views on the factors responsible for leadership tussles in ECWA in Kaduna State. This is because the calculated p value of 0.565 is higher than the 0.05 alpha level of significance while the calculated t value of 0.576 is lower than the 1.96 t critical at df 878. Their calculated mean perception on the factors responsible for leadership tussle in ECWA in Kaduna State were 22.0074 and 22.1475 by clergy and laity respectively, indicating that both groups have almost the same level of perception on the factors responsible for leadership tussle in ECWA in Kaduna State. Consequently, the null hypothesis which states that there is no significant difference between clergy and laity in their views on factors responsible for leadership tussle in ECWA in Kaduna State, is hereby accepted and retained.

Hypothesis Two: This null hypothesis states that there is no significant difference between clergy and the laity in their opinions on the implication of leadership tussle on the physical growth of ECWA in Kaduna State**.**

Table 4.3.2: Independent t-test differences in the opinions of the clergy and the laity on the implication of leadership tussle for the physical growth of ECWA in Kaduna State.

Variable	Position in church	N	Mean	std.dev	std.err	Df	T Calculated	t critical	Sig (p)
Impact of leadership tussle on the physical growth of ECWA	Clergy	270	22.0836	3.24752	.13149	**878**	.424	1.96	0..672
	Laity	610	21.9815	3.39960	.20689				

Calculated p > 0.05, calculated t < 1.96 at df 878

Outcome of the above independent t-test statistics reveals that there is no significant difference between clergy and the laity in their opinions on the implication of leadership tussle for the physical growth of ECWA in Kaduna State**.** This is because the calculated p value of 0.672 is higher than the 0.05 alpha level of significance while the calculated t value of 0.424 is lower than the 1.96 t critical at df 878. Their calculated mean perception on the implication of leadership tussle for the physical growth of ECWA in Kaduna State**,** were 22.0836 and 21.9815 by clergy and laity respectively; indicating that both groups have almost the same level of perception on the implication of leadership tussle for the physical growth of ECWA in Kaduna State. Therefore**,** the null hypothesis which states that there is no significant difference between clergy and laity in their opinions on implication of leadership tussles for the physical growth of ECWA in Kaduna State is hereby accepted and retained.

Hypothesis Three: This null hypothesis states that there is no significant difference between the clergy and the laity in their opinions on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State.

Table 4.3.3: Independent - test differences in the opinions of the clergy and the laity on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State

Variable	Position in church	N	Mean	std.dev	std.err	Df	T Calculated	t critical	Sig (p)
impact of leadership tussle on the spiritual growth of ECWA in Kaduna state	Clergy	270	23.0000	3.40348	.20713	**878**	.273	1.96	0..785
	Laity	610	23.0672	3.35386	.13579				

Calculated p > 0.05, calculated t < 1.96 at df 878

Outcome of the above independent t-test statistics reveal that there is no significant difference between the clergy and the laity in their opinions on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State. This is because the calculated p value of 0.785 is higher than the 0.05 alpha level of significance while the calculated t value of 0.273 is lower than the 1.96 t critical at df 878. Their calculated mean perception on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State, were 23.0000 and 23.0672 by clergy and laity respectively; indicating that both groups have almost the same level of perception on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State. Therefore, the null hypothesis which states that there is no significant difference between the clergy and laity in their opinions on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State is hereby accepted and retained.

4.4 Summary of Major Findings

The major findings from the analysis of the data collected for the study are summarized below:

1. There are factors responsible for leadership tussle in ECWA, Kaduna State. Among so many others are: Desire for financial gain, greed and selfishness, quest for power and popularity, quest for materialism, nursing ungodly ambition, appreciation service for serving leaders during and at the end of their tenure and envy over other leaders were discovered in the research as the major factors responsible for leadership tussle in the church.
2. Leadership tussle has great implication for the physical growth of ECWA in Kaduna State, as it was discovered in the research that this phenomenon leads to jealousy, envy and wrangling in the church. It leads to a decline in the numerical growth of the church, as so many members of ECWA have abandoned the church and joined other churches and some broke away to form their own churches. A good example of this is the breaking away of Jerry Swam Sioli, a former member of ECWA Gospel, English section, G.R.A. Sabon Tasha, Kaduna to form his own ministry called Hopic Ministries in the same G.R.A. Sabon Tasha, Kaduna. Coupled with the faith that Jerry Swam is a popular gospel song minister; he was able pull most of his members out of his former church especially the youth of the church and thus weakening both the physical and spiritual commitment of the members of the church (Justine, 2015). It has resulted in hatred between members and members and between leaders and their members and thus has degenerated to physical confrontation

among different factions formed. It has paved way for wrong persons to get to the leadership positions in the church. The divisions or the numerous factions have become a threat to the unity of the church.

3. Leadership tussle has implications for the spiritual growth of the church as it has weakened the prayer life of members and leaders weakened the spirit of evangelism, and commitment to Bible study. For instance, Nyam (2015) attest to the fact that the spiritual commitment of the members of ECWA, Kurmin Musa was drastically affected when one of her members, Bro. Thomas now Pastor Thomas broke away in 1990 to join another minister called Living Water Ministries. The reason is because of his charisma in teaching and prayers; thus affecting the turnout of members to prayer and Bible study meetings.

4.5 Discussion on findings

The discussions of findings are hereby presented as follows:

Hypothesis one:

It was discovered from the result of the t-test used to test this hypothesis that there is no significant difference between the clergy and the laity in their views on the factors responsible for leadership tussle in ECWA in Kaduna State. Their calculated mean perception on the factors responsible for leadership tussle in ECWA in Kaduna State were 22.0074 and 22.1475 by clergy and laity respectively; indicating that both groups have almost the same level of perception on the factors responsible for leadership tussle in ECWA in Kaduna State. This outcome necessitated the retention and acceptance of the null hypothesis.

The corresponding research question revealed that the overall cumulative mean of all the seven items in the table was 3.3248 which were higher than the decision mean of 2.5000; implying that their overall response is in agreement and positive regarding the many factors responsible for leadership tussle in ECWA in Kaduna State. Specifically, they are overwhelmingly of the view that greed and selfishness can give birth to leadership tussle agreeing with Horton (2006), Henry and Richard (1984), when they agreed that greed and selfishness give room to poor leadership, as this item attracted the highest mean response of 3.4659 with details revealing that a total of 850 representing 96.5% were in agreement as against the rest 30 representing 3.5% that were in disagreement with this view. More so, in the interview conducted, Pastor Abubakar Chiroma of Zaria DCC, Maigana LCC, and Soba LCB, in his personal opinion on the factors responsible for leadership tussle agreed with the above view that selfishness and greed is a major factor responsible for leadership tussle in ECWA, Kaduna State. It was also discovered from the table that they were of the high belief that desire for financial gain leads to leadership tussle, as this item attracted the second highest mean response of 3.4364 with details showing that 836 or 95.0% were in agreement while the remaining 44 or 5.0% were in disagreement with this view. In the interview conducted, almost all the respondents agreed with the fact that desire for money, material things and popularity is a motivating factor for leadership tussle.

Hypothesis two;

In the test of this hypothesis, it was revealed that there is no significant difference between the clergy and the laity in their opinions on the implication of leadership tussle for the physical growth of ECWA in Kaduna State**.** Their calculated mean perception on

the implication of leadership tussle for the physical growth of ECWA in Kaduna State**,** were 22.0836 and 21.0815 by the clergy and laity respectively; indicating that both groups have almost the same level of perception on the implication of leadership tussle for the physical growth of ECWA in Kaduna State**.**

The answer to research question two confirmed that their opinions on implication of leadership tussle for the physical growth of ECWA in Kaduna State, is positive and in agreement as the cumulative or overall mean on all the seven items was 3.3068 and found to be higher than the decision mean of 2.5000. It was discovered from the table that, they were of the high opinion that leadership tussle leads to jealousy, envy and wrangling in the church as observed by Kunhiyop (2004), when he attested to the fact that ECWA leadership is characterized by envy and jealousy which often times give birth to wrangling among members and leaders, as this item attracted the highest mean response of 3.4591 with details showing that an overwhelming majority numbering 846 (96.3%) were in agreement, the rest of 34 (3.7%) were in disagreement with this item. In the interview conducted, Mr. John Adamu, an elder with LCB ECWA ungwan Lusawa, Romi of Kaduna south DCC is of the view that leadership tussle could lead to jealousy, envy and wrangling in the church. In the same vein, they were equally of the high opinion that leadership tussle paves way for wrong persons to get to the leadership position in the church, as this item had the second highest mean response of 3.4227 with details showing that 834 (94.7%) agreed while the rest of 46 (5.3%) were in disagreement with this view. However, in the interview conducted, almost all the respondents agreed with the fact that leadership tussle could pave ways for wrong persons to get to the leadership position and thereby brings about a decline among members in the church.

Hypothesis three:

When this hypothesis was tested, the result showed that there is no significant difference between the clergy and the laity in their opinions as their calculated mean perception on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna state, were 23.0000 and 23.0672 by the clergy and laity respectively; indicating that both groups have almost the same level of perception on the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State. This null hypothesis was, therefore, accepted and retained.

The research question three further showed that there was positive agreement with all the six items as the cumulative or overall mean of all the six items was 3.2578 and found to be higher than the decision mean of 2.5000. They were of the high opinion that leadership tussle weakens the prayer life of leaders and members in the church as observed by Simon (2011), when he said that when church members are not at ease with the leadership of the church, they find it hard to pray, as this item attracted the highest mean response of 3.2578 with details showing that an overwhelming majority numbering 766 (87.1%) were in agreement, the rest of 114 (12.9%) were in disagreement with this item. In line Simon, Pastor Dauda Kure of ECWA Gospel, Mararaban Rido LCB, Kasuwan Magani DCC, in the interview carried in this research also confirmed that leadership tussle lead to hatred and can weaken a believer's prayer and bible study life. In the same vein, leadership tussle leads to moral decline among members in the church, as this item had the second highest mean response of 3.2341 with details showing that 780 (88.6%) agreed while the rest of 100 (11.4%) were in disagreement with this view. In

the interview conducted, almost all the respondents interviewed, agreed that leadership tussle can lead to the moral decline among members in the church.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This research aimed at investigating the implication of leadership tussle for the growth of ECWA in Kaduna State. In order to investigate such implication, three objectives were formulated. They are: to examine the factors responsible for leadership tussle in ECWA in Kaduna State; to examine the implication of leadership tussle for the physical growth of ECWA in Kaduna State, and; to examine the implication of leadership tussle for the spiritual growth of ECWA in Kaduna State. Thus, in line with the objectives, research questions and null hypotheses were formulated.

In order to carry out this research successfully, a survey research design was adopted in order to cater for the large population involved in this study. Thus, a cluster random sampling was used to obtain the number of respondents needed for the study. A form of questionnaire divided into two parts with close-ended interview was the instrument used in identifying the impact of leadership tussle on the growth of ECWA in Kaduna State. Descriptive data analysis was adopted using percentages, mean, t-test for analyzing the data obtained. The major findings of the study are: desire for financial gain, greed and selfishness, quest for power and popularity, quest for materialism, nursing ungodly ambition and envy over other leaders were discovered in the research as the major factors responsible for leadership tussle in the church. It was discovered in the research that leadership tussle leads to jealousy, envy and wrangling in the church, it leads to decline in the numerical growth of the church, it has resulted in hatred between members and between leaders and their members and thus has degenerated to physical

confrontation among different factions formed. It has paved the way for wrong persons to get to leadership positions in the church. The divisions or the numerous factions have become a threat to the unity of the church. Leadership tussle has weakened the prayer life, the spirit of evangelism, commitment to Bible study of members and leaders and leads to moral decline among members.

5.2 Conclusions

Base on the research findings the following conclusions are drawn:

1. That there are factors responsible for leadership tussle in ECWA, Kaduna State. This is due to the quest for power, popularity, materialism and financial gain by members.
2. That leadership tussle has physical implication for the growth of ECWA in Kaduna State, as it has led to division and factions in the church which eventually led to jealousy, envy, wrangling, hatred and thus physical confrontation among the factional members in the church; thereby leading to the abandonment of some members to joint other churches. For instance, in Gyani LCB, now under Kurmin Musa DCC, had total number of almost one hundred and eighty registered members in year 2000; Thus, after the church elections that year, which the elections was characterized with leadership tussle, lead to breaking away of about eighteen members at first but after coming into dialogue with them by the church elders ten of them came back leaving eight who never came back up to today (Musa, 2014).
3. That leadership tussle has spiritual implication for the growth of ECWA in Kaduna State, as it has weakened the prayer, evangelism and Bible study life of

members. There is poor attendance in church activities; spirituality has gone low resulting in moral decline among members.

5.3 Recommendations

Based on the research findings the following recommendations are given:

1. Both the clergy and the laity should shun greed, selfishness, quest for power, popularity, and materialism. Leadership tussle can be overcome when members and clergies see leadership as a means of serving God and humanity instead of self aggrandizement.
2. Both members and clergies should try to live out the humility and love which Christ taught by loving other members of the church as they love themselves and thus shun jealousy, envy and wrangling in the church.
3. Members should shun hatred and malice and be committed in prayers, in depth personal bible study, awaken the spirit of evangelism and be dedicated to church activities.
4. The church should improve the welfare of pastors and church personnel by reviewing their salary structure so that they will dedicate their time in doing their and not to do work grudgingly.
5. The church should set a policy that will guard the practice of appreciation service of serving leaders after their tenure in order to curtail those who will want to struggle by all means to get into leadership just for the financial and the material gain involve in it and not to serve God and humanity. For instance, the church should come up with a policy on the amount and what should be giving to any serving leader after his/her tenure.

5.4 Suggestions for Further Studies.

This study is by no means exhaustible as further studies can also be carried out in this area. For example:

1. This study concentrated on the implication of leadership tussle for the growth of ECWA in Kaduna State; this investigation could be extended to cover more states or the whole country.
2. Relationship between leadership styles adopted in the church and the general growth of the ECWA in Kaduna State

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APPENDIX A

Department of Arts and Social Sciences Education,
Christian Religious Studies Section,
Faculty of Education,
Ahmadu Bello University, Zaria.

Dear Respondent,

REQUEST TO FILL QUESTIONNAIRE

The researcher is a Post-graduate student of the above institution. He is undertaking a research on the topic: "Church Leadership Tussle. Its Implication for the Growth of ECWA in Kaduna State."

Please, give your responses appropriately based on your personal conviction. The information you give shall be considered relevant and be treated as a confidential matter.

Thanks for your consideration.

Yours faithfully,

Danbaba Danjuma

APPENDIX B

QUESTIONNAIRE

Part One: Personal Bio-Data

Instruction: Please tick (√) in the appropriate box that applies to you.

1. Position in the Church: a. Clergy [ ] b. Laity [ ]
2. Age: a. 18-30 [ ] b. 31-50 [ ] c. 51 and above [ ]

Part Two:

Instruction: Please tick (√) in the appropriate column that suits your assessment. The keys to the column are as follows: Strongly Agree (SA), Agreed (A), Strongly Disagreed (SD), and Disagreed (D).

Section A: Factors Responsible for Leadership Tussle

S. NO	ITEM	SA	A	SD	D
1.	Desire for financial gain leads to leadership tussle.				
2.	The quest for power and popularity is a motivating factor in leadership tussle.				
3.	Materialism is a driving force in leadership tussle.				
4.	Envy leads to leadership tussle.				
5.	Greed and selfishness can give birth to leadership tussle.				
6.	Nursing an ungodly ambition leads to leadership tussle.				
7.	The hierarchical structure of leadership in ECWA is a reason behind leadership tussle.				

Section B: The Implication of Leadership Tussle for the Physical Growth of ECWA

S.NO	ITEM	SA	A	SD	D
1.	The structure of leadership in ECWA has affected the growth of the church negatively.				
2.	Leadership tussle leads to division and factions in the church.				
3.	Leadership tussle paves way for wrong persons to get to the leadership position in the church.				
4.	Leadership tussle is a threat to the unity of the church.				
5.	Leadership tussle leads to jealousy, envy and wrangling in the church.				
6.	Leadership tussle brings about a decline in the numerical Growth of the church.				
7.	Leadership tussle leads to hatred and physical confrontation in the church.				

Section C: The Implication of Leadership Tussle for the Spiritual Growth of ECWA

S.NO	ITEM	SA	A	SD	D
1.	Leadership tussle weakens the prayer life of leaders and members in the church.				
2.	Leadership tussle has weakened the spirit of evangelism of the church.				
3.	Leadership tussle has weakened the spiritual commitment of leaders and members of ECWA.				
4.	Leadership tussle weakens a person's personal Bible study life.				
5.	Leadership tussle leads to poor turn up of members in the church activities.				
6.	Leadership tussle leads to moral decline among members in the church.				

APPENDIX C

IMPLICATION OF LEADERSHIP TUSSLE FOR THE GROWTH OF ECWA IN KADUNA STATE.

Reliability

Scale: ALL VARIABLES

Case Processing Summary

		N	%
Cases	Valid	80	100.0
	Excluded[a]	0	.0
	Total	80	100.0

a. List wise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.862	.886	20

Item Statistics

	Mean	Std. Deviation	N
Desire for financial gain leads to leadership tussle	3.7875	.68794	80
The quest for power and popularity is a motivating factor in leadership tussle	3.7500	.78756	80
materialism is a driving force in leadership tussle	3.7000	.78595	80
Envy leads to leadership tussle	3.6250	.89124	80
Greed and selfishness can give birth to leadership tussle	3.8000	.68251	80
Nursing an ungodly ambition leads to leadership tussle	3.7750	.69309	80
The hierarchical structure of leadership in ECWA is a reason behind leadership tussle	3.7375	.68886	80
The structure of leadership in ECWA has affected the growth of the church negatively	3.7750	.63595	80
Leadership tussle leads to division and faction in the church	3.6875	.83581	80
Leadership tussle paves way for wrong persons to get to the leadership position in the church	3.7625	.69799	80
Leadership tussle is a threat to the unity of the church	3.7875	.68794	80

Leadership tussle leads to jealousy, envy and wrangling in the church	3.7000	.83287	80
Leadership tussle brings about a decline in the numerical growth of the church	3.7625	.69799	80
Leadership tussle leads to hatred and physical confrontation in the church	3.7250	.76266	80
Leadership tussle weakens the prayer life of leaders and members in the church	3.8250	.59054	80
Leadership tussle has weakened the spirit of evangelism of the church	3.5875	.93719	80
Leadership tussle has weakened the spiritual commitment of leaders and members of ECWA	3.7125	.78262	80
Leadership tussle weakens a person personal Bible study life	3.7375	.72468	80
Leadership tussle leads to poor turn up of members in church activities	3.5375	.96710	80
Leadership tussle leads to moral decline among members in the church	3.6375	.86043	80

Summary Item Statistics

	Mean	Minimum	Maximum	Range	Maximum / Minimum	Variance	N of Items
Item Means	3.721	3.538	3.825	.288	1.081	.006	20

APPENDIX D

INTERVIEW SCHEDULE

CHURCH LEADERSHIP TUSSLE: ITS IMPLICATION FOR THE GROWTH OF EVANGELICAL WINNING ALL (ECWA), KADUNA STATE.

Introduction: this interview is designed to collect data that will compliment data from the questionnaire.

Preliminaries

1. What is your age?
2. Are you a clergy or a laity?
3. Which DCC do you belong?
4. Which senatorial zone do you belong?

Main Interview Questions

1. Do desire for money, material things, power and popularity a motivating factor for leadership tussle?
2. Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?
3. Can leadership tussle weakens the spiritual commitment of leaders and members and can lead to the moral decline among members in the church?

General/Conclusion

1. What in your opinion do you think is responsible for leadership tussle in ECWA?
2. What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?
3. How can this leadership tussle be stopped in ECWA?

APPENDIX E
INTERVIEWEES RESPONSES
INTERVIEWEE 1

Name	**Elder Audu Lawal**
Age	50
Position	Laity
DCC	Zaria
LCC	Wusasa
LCB	Wusasa
Zone	Northern Kaduna

Do desire for money, material things, power and popularity a motivating factor for leadership tussle?

Yes it is very possible. A man can do anything in life just to make ends meet and to be recognize in the society. Money and materialism seem be the reigning message in our pulpit today. Majority of the of the pastors and church leaders pave ways to get money and material things of this world so as live at the same platform with their colleagues and mates who are working in oil companies and other lucrative places. They want to ride flashes cars, live in big and fine houses and so on. However, ECWA serving leaders and would be leaders especially at the LCC and LCB level struggle to get into leadership because of probably the appreciation service that the church normally organizes at the end of the tenure of the serving leaders so that they will be among the beneficiaries.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby lead to a decline in the numerical growth of the church?

Yes very well. We have a lot of leaders in our churches today that cannot really perform their duty as expected, and the question is how did they manage to get into leadership? The answer to this question is tied to the means in which they get into leadership. This is probably because they bribe their ways into leadership. This act is visible to every elected office at every level in ECWA. More so, leadership tussle has reduced and is still reducing the number of ECWA members to other churches, especially Pentecostal churches, which majority their reason is tied to leadership problem in the church.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to moral decline among members in the church?

Yes. Christians that don't know their right from their left stop attending church activities and thereby leave ECWA for other churches or moving from one ECWA to the other. The factional groups that are normally created during church elections sometimes always lead to physical combat between the groups. This is paramount at the LCB level.

What in your opinion do you think is responsible for leadership tussle in ECWA?

Envy and the practice of appreciation service in ECWA in my opinion can also motivate leadership tussle.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle in my opinion can lead to jealousy and hatred among members and thereby affect their mutual relationship with one another.

How can this leadership tussle be stopped in ECWA?

The problem of leadership in my opinion can be tackled if the ECWA leadership come up with a standard on how the appreciation service should be organize and how much leaders should be appreciated with at the end of their tenure at all levels.

Thank you.

INTERVIEWEE 2

Name	**Pst. Abubakar Chiroma**
Age	46
Position	Clergy
DCC	Zaria
LCC	Maigana
LCB	Soba
Zone	Northern Kaduna

Do desire for money, material things and popularity a motivating factor for leadership tussle?

Yes very well. The reason is because a man can go to any length to get money and mundane things of this world so that he/she can make name. ECWA of yesterday is different from the ECWA of today in terms of the quest finance and materialism especially among church leaders. The few leaders in those days never struggle for leadership. They accepted elections with good faith; this is probably because they saw leadership as a means of serving God and not their selfish interest.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. My brother, let me tell you truth, "The end justify the means." The misbehavior seen among our leaders today is tied to the means which they get to leadership positions. Some ECWA serving and would be leaders bribe their ways into leadership for reasons best known to them.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

No I don't think so. This is because the spiritual commitment of every true Christian is personal and should not be influence by anybody. My stand is that, only Christians who are not stable get affected in their spiritual commitment over the misbehavior of their leaders or people around them. Thus, to be morally sound and stable is also a personal and deliberate commitment that should not be influenced by others.

What in your opinion do you think is responsible for leadership tussle in ECWA?

There are still other factors responsible for leadership tussle in ECWA that were not mentioned in the above points given. They are as follows: bitterness, selfishness and greed.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

In my opinion, other physical and spiritual implications of leadership tussle for the growth of ECWA in Kaduna State are: it leads to division, it create lack of interest on spiritual issues.

How can this leadership tussle be stopped in ECWA?

The problems caused by leadership tussle in ECWA can only be stamped out of the church if the serving leaders and would be leaders see leadership as a means of serving God and humanity and not their selfish interest.

Thank you.

INTERVIEWEE 3

Name	**Bature Samaila**
Age	56
Position	Laity
DCC	Saminaka
LCC	Ugwan Bawa
LCB	ECWA Ugwan Bawa
Zone	Northern Kaduna

Do desire for money, material things, power and popularity a motivating for leadership tussle?

Yes. It is disheartening that the love of money and the things of this world have taken over the heart of Christians in this end time, contrary to what the bible commanded us not to love the world or things that the world offers. A man that is money and material driven can go to any length to get it. The quest for money, material things and wanting to known seem to be the reason why some fight and struggle to get into leadership offices.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. Listen to me my friend, where there is poor leadership, there is bound to be confusion, disorderliness and lawlessness. However, the poor leadership in every society or organization is associated to the means in which they became leaders. This is probably because some of them bribe their ways into leadership. Today in ECWA the abandonment of ECWA by some of its members especially youths seem to be associated to leadership tussle.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes, it is possible. Leaders and members who were defeated during elections as a result of leadership tussle may out of hatred decide not to attend prayer meetings, bible studies or any activities of the church instead of accepting the elections as the will of God. Even in our church, I still know of one or two people that I will not mention their names here that their spiritual lives were affected and they eventually left the church as a result of leadership tussle.

What in your opinion do you think is responsible for leadership tussle in ECWA?

In my opinion, Envy and selfishness are part of the remote causes of leadership tussle in ECWA.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle has affected the numerical strength of ECWA.

How can this leadership tussle be stopped in ECWA?

Proper orientation should be given to both the leaders and members of ECWA about the requirements of God for elections and leadership.

Thank you.

INTERVIEWEE 4

Name	**Pst.Enoch Dan Hausa**
Age	49
Position	Clergy
DCC	Saminaka
LCC	Ugwan Bawa
LCB	ECWA Church, Dan-Alhaji
Zone	Northern Kaduna

Do desire for money, material things, power and popularity a motivating factor for leadership tussle?

Yes very well. The little incentives ECWA leaders gain at the course of their leadership, for instance, the food, drinks and allowances they get at the end of every leadership meeting seem to be the reason why some serving leaders don't want to leave their leadership position for others; thus, they strive by all means to maintain their offices. However, members as well strive so hard to get to the leadership position so that they can also benefit from the incentives enjoyed by the serving leaders. This however, is the reason why some serving leaders and would be leaders always strive to get into leadership.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

I agreed strongly. Leadership tussle is not a Christian way of getting into leadership. As such, any leader who get into leadership out of strive and hurting other people around cannot carry all the people along in his/her leadership until reconciliation took place.

Can leadership weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

I don't agree with you. I believe that the spiritual commitment of a good Christian is personal and should not be influence by anyone or anything. Despite the happenings around them they still remain adamant for God.

What in your opinion do you think is responsible for leadership tussle in ECWA?

Ungodly ambition and envy are among the factors responsible for leadership tussle in ECWA in my opinion.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna?

Leadership tussle can lead to physical confrontation and disunity in the church.

How can this leadership tussle be stopped in ECWA?

It can be stop if both leaders and members of the church love themselves as Christ loves the church.

Thank you.

INTERVIEWEE 5

Name	**Ibrahim Usman**
Age	59
Position	Laity
DCC	Kaduna South
LCC	ECWA Good News, Ungwan Yelwa
LCB	ECWA Good News, Ungwan Yelwa
Zone	Kaduna Central

Do desire for money, material things, power and popularity a motivating factor for leadership tussle?

I quite agree with this. It is worrisome to note that the communal living and life of equality practiced among the early church believers is very rear among Christians today, which ECWA is not an exception. This is probably because of the quest among believers to lead others and to acquire wealth, thereby given room for leadership tussle.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. This is because if ECWA members will be allowed to elect leaders of their choice, they will elect the right leaders of their choice, because most at times before elections leaders have already been fixed into various vacant offices. This concurs with Kunhiyop (2004), when he said, leaders should know that people are seeing what they are doing. They ask people to pray for the forth coming elections and yet they have already decided the faith of the elections.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes of course. So many Christians are jumping from one church to another, which some of them their reason is associated to leadership tussle which ECWA is not an exception. However, before such Christians finally leave their mother church they usually start by missing church activities such as prayer meetings, bible studies and eventually Sunday services.

What in your opinion do you think is responsible for leadership tussle in ECWA?

I see pride and envy over others as the reason behind leadership tussle.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle lead to hatred and can weaken a believer's prayer and bible study life.

How can this leadership tussle be stopped in ECWA? This menace can be controlled if both leaders and members of ECWA learn how to appreciate the achievement of other brethren and pray to God for their own turn of blessing.

Thank you.

INTERVIEWEE 6

Name	John Adamu
Age	51
Position	Laity
DCC	Kaduna South
LCC	ECWA Ugwan Lusawa, Romi
LCB	ECWA Ugwan Lusawa, Romi
Zone	Kaduna Central

Do you desire for money, material things, power and popularity a motivating factor for leadership tussle?

Yes. The bible says, money is the root of all evil. Therefore, it is not surprising if even Christians strive for leadership because of the financial and material gain involved in it.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. A person who wants to be a leader can do anything at his disposal to get into it, not minding whether the means in which he will get into it is going to hurt others or not. Some can bribed their way into it while others can fight their way into it. Thus, Christians who became leaders through any of these means don't become leaders after God heart just like David; and they usually end up scattering members instead of gathering them.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Of course in leadership tussle, moral conscience seems not functional by people involved in it because of high desire in them to be at the hem of affairs. The groups that eventually lost the elections will not see anything good throughout the leadership tenure of their opponents. Hence, when they are on stage even in the church, they see an enemy and not a leader. So for them, it is better not to go to the church activities any longer than to go and see the one they lost their elections for as their leaders.

What in your opinion do you think is responsible for leadership tussle in ECWA?

Greed, selfishness and envy among others are the factors I see that are responsible for leadership tussle.

What in your opinion is the physical and the spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle is a threat to the unity of the church. It also leads to jealousy, envy and wrangling in the church.

How can this leadership tussle be stopped in ECWA?

Leadership tussle can be controlled if both the leaders and members of ECWA knows that leadership is a call for service and not a money making venture.

Thank you.

INTERVIEWEE 7

Name	Ali Y. Jock
Age	50
Position	Laity
DCC	Kasuwan Magani
LCC	ECWA English Service, Sabo
LCB	ECWA English Service, Sabo
Zone	Kaduna central

Do desire for money, material things, power and popularity a motivating for leadership tussle?

Yes. Let me tell something my brother, some people love money even more than their lives; so they don't mind risking their lives for the sake of money. Whereas the bible teaches us not to love the world nor the things of the world but the love of money and the things of this world have taken over the heart of Christians in this end time, contrary to what the bible commanded us not to love the world or things that the world offers. A man that is money and material driven can go to any length to get it. The quest for money, material things and wanting to known seem to be the reason why some fight and struggle to get into leadership offices.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. I believe that the problem of leadership is capable of causing confusion, disorderliness and lawlessness. However, the poor leadership in every society or organization is associated to the means in which they became leaders. This is probably because some of them bribe their ways into leadership. Today in ECWA the abandonment of ECWA by some of its members especially youths seem to be associated to leadership tussle.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes, it is possible. Leaders and members who were defeated during elections as a result of leadership tussle may out of hatred decide not to attend prayer meetings, bible studies or any activities of the church instead of accepting the elections as the will of God. Even in our church, I still know of one or two people that I will not mention their names here that their spiritual lives were affected and they eventually left the church as a result of leadership tussle.

What in your opinion do you think is responsible for leadership tussle in ECWA?

In my opinion, pride and selfishness are part of the remote causes of leadership tussle in ECWA.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle has affected the numerical strength of ECWA.

How can this leadership tussle be stopped in ECWA?

Proper orientation should be given to both the leaders and members of ECWA so that they will know that a leader is a servant of God that has been chosen by God to serve others and not to be served.

Thank you.

INTERVIEWEE 8

Name	Pst. Dauda Kure
Age	57
Position	Clergy
DCC	Kasuwan Magani
LCC	ECWA Gospel, Maraban Rido
LCB	ECWA Gospel, Maraban Rido
Zone	Kaduna central

Do desire for money, material things, power and popularity a motivating factor for leadership tussle?

I quite agree with this. The reason is because some seem to love money more than God; thus, leaders who have different means to extort their members will not want to leave their offices for others whom God has chosen to replace them. Therefore, they struggle very hard during elections to maintain their offices or elevated to a higher position.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. It is not longer hidden that tribalism is a prime factor that is often put into consideration before and during elections in ECWA. Thus, they often say among themselves, "whether a candidate is qualify or not in as much he/she is my tribe and is coming from our area, lets vote him/her." At the end they elect wrong persons to the leadership positions who will eventually scatter members instead of gathering them.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes of course. So many Christians are jumping from one church to another, which some of them their reason is associated to leadership tussle which ECWA is not an exception. However, before such Christians finally leave their mother church they usually start by missing church activities such as prayer meetings and bible studies.

What in your opinion do you think is responsible for leadership tussle in ECWA?

I see lack of proper understanding of the demands of a Christian leader among serving leaders and would-be leaders and envy over others as the reason behind leadership tussle.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle lead to hatred and can weaken a believer's prayer and bible study life.

How can this leadership tussle be stopped in ECWA?

This menace can be controlled if the leaders and members of ECWA shun tribalism and favoritism in the church.

Thank you.

INTERVIEWEE 9

Name	Ishaya Duniya
Age	67
Position	Laity
DCC	Kurmin Musa
LCC	1st ECWA, Kachia
LCB	1st ECWA, Kachia
Zone	Kaduna South

Do desire for money, material things, power and popularity a motivating factor for leadership tussle?

Yes. The bible says, money is the root of all evil. Therefore, it is not surprising if even Christians strive for leadership because of the financial and material gain involved in it.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. A person who wants to be a leader can do anything at his disposal to get into it, not minding whether the means in which he will get into it is going to hurt others or not. Some can bribe their way into it while others can fight their way into it. Thus, Christians who became leaders through any of this channel cannot please God at the course of their leadership. The end result of leadership tussle and poor leadership in the church always lead to the abandonment of some members from a particular church to another, which ECWA which I am a member is not an exception. For instance, in year 2000, in my local church (Gyani LCB, Kurmin Musa DCC), witnessed a worrisome situation in the church, which leadership tussle makes some members to abandoned the church and joint other churches around just because they or their candidates lost the elections conducted in that year. Almost eight of them went away and never comes back till today.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes. There is no doubt that leadership tussle weakens the spirit of members in attending prayer meetings and other church activities. The groups that eventually lost the elections will not see anything good throughout the leadership tenure of their opponents. Thus, they don't see anything God at the course of their leadership.

What in your opinion do you think is responsible for leadership tussle in ECWA?

Greed, selfishness and envy among others are the factors I see that are responsible for leadership tussle.

What in your opinion is the physical and the spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle is a threat to the unity of the church and thus affect the growth of the church. It also leads to jealousy, envy and wrangling in the church.

How can this leadership tussle be stopped in ECWA?

Leadership tussle can be controlled if both the leaders and members of ECWA know that leadership is a call for service and not an avenue to acquire wealth for themselves

Thank you.

INTERVIEWEE 10

Name	Pst. Saidu Musa
Age	60
Position	Clergy
DCC	Kurmin Musa
LCC	Kurmin musa
LCB	Gyani
Zone	Kaduna South

Do desire for money, material things, power and popularity a motivating factor for leadership tussle?

Yes it is very possible. A man can do anything in life at his disposal to make ends meet and to be recognize in the society. Money and materialism has taken over the heart of some Christians today. Majority of the of the pastors and church leaders pave ways to get money and material things of this world by their motivating messages on the pulpit, so as to live in the society like their colleagues and mates who are working in lucrative places. Their desire to ride flashes cars, live in big and fine houses and so on drives them crazy for leadership.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

Yes. This is because if ECWA members will be allowed to elect leaders of their choice, they elect the right leaders of their choice, because most at times before elections leaders have already been fixed into various vacant offices. This concurs with Kunyihop (2004), when he said, leaders should know that people are seeing what they are doing. They ask people to pray for the forth coming elections and yet they have already decided the faith of the elections.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes of course. Leadership tussle is the reason why some Christians jump from one church to another, which some their reason is associated to leadership tussle which ECWA is not an exception.

What in your opinion do you think is responsible for leadership tussle in ECWA?

Ungodly ambition and envy are some factors responsible for leadership tussle in ECWA in my opinion.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna State?

Leadership tussle has affected the numerical strength of ECWA.

How can this leadership tussle be stopped in ECWA?

This menace can be controlled if both leaders and members of ECWA learn how to appreciate the achievement of other brethren and pray and trust God for their own turn of blessing.

Thank you

INTERVIEWEE 11

Name	Usman Yakubu
Age	56
Position	Laity
DCC	Zonkwa
LCC	4th ECWA, Zonkwa
LCB	4th ECWA, Zonkwa
Zone	Kaduna South

Do desire for money, material things and popularity a motivating factor for leadership tussle?

Yes very well. People get carried especially if they looking for something so dear them. My brother, haven't heard people saying, "Money answered everything." ECWA of yesterday is different from the ECWA of today in terms of the quest of her leaders and members over finance and materialism. The few leaders in those days never struggle for leadership. They accepted elections with good faith; this is probably they saw leadership as means of serving God and not for their selfish interest.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby lead to a decline in the numerical growth of the church?

Yes very well. We have a lot of leaders in our churches today that are incapable, my brother, where do you think the problem is coming? Of course the means in which they get into leadership. This is probably they bribe their ways into leadership. This act is visible to every elected office at every level in ECWA. More so, leadership tussle has reduced and is still reducing the number of ECWA members to other churches, especially the Pentecostal churches.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to the moral decline among members in the church?

Yes, it is possible. Leaders and members who are defeated during elections as a result of leadership tussle may be out of frustration decide not to attend prayer meetings, bible studies or any other activities of the church instead accepting the elections as the will of God.

What in your opinion do you think is responsible for leadership tussle in ECWA?

Selfishness and envy are some factors responsible for leadership tussle in ECWA in my opinion.

In my opinion, other physical and spiritual implications of leadership tussle for the growth of ECWA in Kaduna State are?

It leads to division, lack of interest any longer on spiritual issues.

How can this leadership tussle be stopped in ECWA?

It can be stopped if both leaders and members of the church love themselves as Christ loves the church.

Thank you.

INTERVIEWEE 12

Name	Elder Bassa Yakubu
Age	43
Position	Laity
DCC	Zonkwa
LCC	3rd ECWA, Zonkwa
LCB	3rd ECWA, Zonkwa
Zone	Kaduna South

Do you desire for money, material things, power and popularity a motivating factor for leadership tussle?

Yes. My brother, don't you know that even the bible says money is the root of all evil. Therefore, it is not surprising if even Christians strive for leadership because of the financial and material gain involved in it.

Can leadership tussle pave way for wrong persons to get to the leadership position and thereby brings about a decline in the numerical growth of the church?

I strongly agree. My brother it is worrisome, because leadership tussle is a secular way of getting into leadership and not a Christian way of getting into leadership. As such, any leader who get into leadership out of strive and hurting other people around cannot lead well. Such people end up their leadership frustrated and devastated.

Can leadership tussle weakens the spiritual commitment of leaders and members and thereby lead to moral decline among members in the church?

Yes to Christians who do not know their right or their left, thus they stop attending church activities and thereby change their church either to another ECWA (either ECWA English or ECWA Hausa) or another church entirely. The factional groups that is normally created during church elections always lead to physical combat between the factional groups. This is paramount at the LCB level.

What in your opinion are factors responsible for leadership tussle in ECWA in Kaduna State?

There are still other factors responsible for leadership tussle in ECWA that were not mentioned in the above points given. They are as follows: bitterness, selfishness and greed.

What in your opinion is the physical and spiritual implication of leadership tussle for the growth of ECWA in Kaduna?

Leadership tussle lead to physical confrontation and disunity in the church

How can this leadership tussle be stopped in ECWA?

This menace can be controlled if both leaders and members of ECWA learn how to appreciate the achievement of other brethren and trust God for their own turn of blessing.

Thank you