

**Exploring Effective Leadership Skills for Spiritual Growth in Multicultural Churches  
in Akinyele Local Government Area, Oyo State**

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### **Certification**

This is to certify that Samuel Adebayo OLAWALE with Matriculation number **LCU/PG/001570** carried out this research work titled **‘Exploring Effective Leadership Skills for Spiritual Growth in Multicultural Churches in Akinyele Local Government Area, Oyo State’** in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Nigeria for the award of Master of Science Degree (M.Sc) in Intercultural Leadership and Administration and this has not been previously submitted.

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### **Dedication**

This dissertation is dedicated to God Almighty and my mother Mrs. E.O. Olawale for her passion for education. Also to my sons: Adebayo Israel Akinde, Adebayo Nehemiah Olade and Adebayo Enoch Ayode.

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Even though the above institutions' and persons have assisted in this work, I alone take responsibility for any error find in this work.

## Abstract

As vital as pastoral leadership skill is to the spiritual growth of a multicultural church, some church leaders do not have it. The study investigated the extent to which leadership skill is effective in enhancing the spiritual growth of members in multicultural churches in Akinyele Local Government Area, of Oyo State with a view to examine features, identify dimensions of leadership skills that are in use, examine the extent to which leadership skills impacts on spiritual growth of members and also suggest positive ways of improving leadership skills capable of enhancing spiritual growth of members in multicultural churches in the selected area. Descriptive survey research design was used in this study with two set of questionnaires, one for 120 members and the second for 24 leaders of the selected churches. Every church leader is expected to see him or herself as member of all cultural groups present in the church, being as well a predominant way of improving leadership skill in a multicultural church. Leaders should avoid ethnocentrism in decision making within the church, learn other languages and using them while communicating with them as a way of improving leadership skill in a multicultural church. Communication Accommodation Theory, which posits that individuals are motivated to use language in different form to achieve a desired level of social distance between them and their listener, was adopted in this study. Based on the findings of this study, the following recommendations were made: Multicultural church leaders should be trained and retrained on doctrinal teaching for sound doctrine to members of the church. Multicultural church leaders should be motivated and furnished with necessary facilities for effective teaching, preaching and worship that are all embracing in multicultural church setting.

**Keywords:** Leadership skills, spiritual growth, multicultural church, Akinyele Local government, church leader.

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## Table of Contents

Content	Page	
Title Page	i	
Certification	ii	
Dedication	iii	
Acknowledgement	iv	
Abstract	vi	
Table of Contents	vii	
List of Tables	xi	
<b>Chapter One: Introduction</b>		
1.1	Background to the Study	1
1.2	Statement of the Problem	3
1.3	Aim and Objectives of the Study	3
1.4	Research Questions	4
1.5	Significance of the Study	4
1.6	Scope of the Study	5
1.7	Limitation of the Study	6
1.8	Operational Definition of Terms	6
Endnotes		7
<b>Chapter Two: Literature Review</b>		
2.1.	Overview of Multicultural Church	8
2.1.1.	The concept of Multicultural Church	8
2.1.1.1	Multicultural Leadership	10
2.1.1.2	Goals of a Multicultural Church	11
2.1.1.3	What is Required of a Multicultural Church Pastor or Leader	12

2.1.1.4	The Nature of a Multicultural Church	13
2.1.1.5	Biblical Basis for a Multicultural Church	14
2.1.1.5.1	God's Intention for Multicultural Church	15
2.1.1.5.2	Jesus' View of Multicultural Church	18
2.1.1.6	Leadership in Multicultural Church	20
2.1.1.6.1	Type Multicultural Congregation	20
2.1.1.7	The Leader and the Culture	23
2.1.1.7.1	Implications of Cultural Influence on Church Leadership	24
2.1.1.7.2	Leadership for Multicultural Church	30
2.1.1.7.3	Multicultural Leadership	32
2.1.1.7.4	Pastoral Leadership and Multicultural Setting	33
2.1.1.7.5	Exposition on Pastoring Multicultural Congregation	35
2.1.1.8	Reason for Emergence of Multicultural Settings	38
2.1.1.8.1	Globalization and Multicultural Setting	39
2.1.2	Leadership	41
2.1.2.1	Leadership	41
2.1.2.1.1	Leadership, Administration and Management	43
2.1.2.1.2	Principles of Leadership	44
2.1.2.1.3	The Dimensions of Leadership	45
2.1.2.1.4	Leadership Factor of a Multicultural Church	47
2.1.2.1.5	Leadership Techniques	48
2.1.2.1.6	Multicultural Church Leadership Attributes	49
2.1.2.2	Leadership Style	50
2.1.2.3	Leadership Skills	53
2.1.2.3.1	Traits of Leadership Skill	58

2.1.2.3.2	Effective Leadership Traits	59
2.1.2.4	Biblical Basis of Leadership	62
2.1.2.4.1	Leadership in the Old Testament	62
2.1.2.4.2	Old Testament Leadership Principles	64
2.1.2.4.3	Leadership in the New Testament	65
2.1.2.4.4	New Testament Leadership Principles	66
2.1.2.4.5	Biblical Requirements of Leader	69
2.1.3	Overview of Spiritual Growth of a Multicultural Church	70
2.1.3.1.	Concept of Spiritual Growth	70
2.1.3.2.	Traits of Spiritual Growth in a Multicultural Church	72
2.1.3.3	Spiritual Church Growth Activities	73
2.1.3.4	Spiritual Leadership	76
2.1.3.5	Impact of Effective Leadership Skills on the Spiritual Growth of a Multicultural Churches	77
2.1.3.6	Suggested Measures for Improving Leadership Skills for Spiritual Growth in a Multicultural Church	79
2.1.3.7	Church Growth Lesson	81
2.2.	Theoretical Framework	85
2.2.1.	Leadership Theory	85
2.2.1.1	Trait Theory of Leadership	86
2.2.1.2	Trait Theory Critique	90
2.2.1.3	Characteristics of Trait Theory of Leadership	91
2.2.2.	Multicultural Theories	94
2.2.3.	The Church Growth Theory	98
2.2.4	Reflection on Reviewed Theories	103
2.3.	Review of Empirical Studies	103

2.4.	Conceptual Framework	105
2.4.1	Multicultural Leadership Framework	105
2.4.2	Leadership Development Framework of Multicultural Church	106
2.5.	Summary of Gap in Literature Reviewed	106
	Endnotes	107

### **Chapter Three: Methodology**

3.1.	Research Design	119
3.2.	Population of the Study	119
3.3.	Sample and Sampling Techniques	119
3.4.	Description of the Research Instrument	120
3.5.	Validity of the Research Instrument	120
3.6.	Reliability of the Instrument	120
3.7	Distribution of the Research Instrument	121
3.8.	Method of Data Collection	121
3.8.1.	Primary Data	121
3.8.2.	Secondary Data	122
3.9.	Methodology of Data Analysis	122
	Endnotes	123

### **Chapter Four: Results and Discussion of Findings**

4.1.	Demographic Information of the Respondents	124
4.2.	Research Questions	125
4.2.1	Research Question One	125
4.2.2	Research Question Two	127
4.2.3	Research Question Three	128
4.2.4	Research Question Four	130

4.2.5	Research Question Five	131
4.3	Discussion of Findings	133
	Endnotes	135
<b>Chapter Five: Conclusion</b>		
5.1	Summary of Findings	137
5.2	Conclusion	138
5.3	Recommendations	138
5.4	Contribution to Knowledge	139
5.5	Suggestion for Further Studies	139
	Bibliography	140
	Appendix I	150
	Appendix II	154
	Appendix III	156
	Bio-data	155
	The University Compliance Certification	158

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## List of Tables

<b>Table</b>	<b>Title</b>	<b>Page</b>
4.1	Distribution of the Respondents by Demographic Information	124
4.2.1	Features of a Multicultural Church	125
4.2.2	Dimensions of Leadership Skills in Use Among Church Leaders in a Multicultural Church	127
4.2.3	Impact of Leadership Skills on Spiritual Growth of Multicultural Churches in Akinyele	128
4.2.4	Percentage Distribution of Suggested Possible Ways to Improve Leadership Skill in a Multicultural Church	130
4.2.5	Challenges of Exploring Effective Leadership Skill in the Selected Churches in Akinyele Local Area	131

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## Chapter One

### Introduction

#### 1.1 Background to the Study

Leadership is the art of guiding and directing people to do things in other to achieve a desired goals and objectives. "leadership is a process by which a person influenced others to achieve an objective and directs the organization in a way that makes it more organized and coherent... Leadership is a process of societal influence, which maximizes the effort of others, towards the achievement of a goal," if not, it will be challenging to achieve the set objectives and goal<sup>1</sup>. There is more improvisation. The above assertion in another scholar's opinion is that "Good leaders were made not born<sup>2</sup>. If you have the yearning and will power; you can become an effective leader. Good leaders develop through a never-ending process of self-study, education, training and experience"<sup>3</sup>.

A scholar states that leadership is a process whereby individual influences a group of individuals to achieve a common goal<sup>4</sup>. The art of leadership is about the influence that one has over the other person, not in the lording as a boss; that is, a person influences others through social impact; not the power; to get something accomplished through boss uses control over their subordinates.

Leadership is not the position, but how people are being influenced to get things accomplished. It shows that items must be performed. It corroborate with another scholar, who observed that leadership is a process of social influence, which maximize the effort of others, towards the achievement of a goal<sup>4</sup>. It is clear from the above assertion that leadership needs nothing but the ability to influence others, not the authority or personality, and ensure that they got the information passed across to them right then let them act on it.

There are diverse issues in the society that call for a check as to the state of leadership, which does not exempt Christianity as to how the leaders got to the position and when at the location they tend to act contrary to the call which they were called to be the leader. Some of the contemporary leaders were not fulfilling the call as leaders and this shows their authenticity is fake. To forestall the above identified problem, this researcher opined that biblical basis for leadership is necessities for Christian leaders<sup>5</sup>. In agreement with the above assertion, the rate at which people clamour for post of leadership is on a high side in this contemporary time. Leadership is required virtually in all human organisations all over the world, without which the attainment of any set objectives and goals will be difficult. Leadership has to do with the ability of effect changes, manage terms and coordinate organizational activities<sup>6</sup>. Good leadership brings development and sustains the growth of any organization. Though God desired to use man into spiritual leadership<sup>7</sup>. God takes time to prepare a leader before presenting him/her as His mouthpiece. The researcher observed that some people are occupying leadership position without adequate preparation thus lacking necessary skills to lead the church towards growth.

Moreover, there are some leaders who started well but have somehow become like vehicle attempting to run on an empty tank. There are some churches that tend to drift up fast due to the leadership's inability to receive guidance from the Holy Spirit. In other to forestall the problems above, the writer postulates that leadership skills are necessities for church growth. According to a scholar, the success or failure of a group to a large extent will be proportional to the quality of its leadership. Everything rises and falls on leadership''<sup>8</sup>.

It is not an understanding to state that one of the most critical problems facing church growth today is productive and effective leadership skills many people are willing to

follow God's vision, however they are not efficient. Although Jesus Christ commission the church to reach the world and build up the believers, yet if leaders are not well equipped, this task will be difficult to accomplish.

## **1.2. Statement of the Problem**

As vital as pastoral leadership skill is to the spiritual growth of a multicultural church, some leaders do not have it. The situation of some pastors or church leaders in multicultural churches in Akinyele L.G.A. who exhibited inefficient leadership skills which adversely affected both spiritual growth and relationship growth of their local churches poses a challenge.

The problem of this study stems from the inability of leaders to harness their church members for spiritual growth which has led or posed retrogression to the spiritual growth in multicultural churches in Akinyele L.G.A. In another word, inefficiency of a multicultural church leadership in the said area has increased level tribalism, ethnic criticism and many more and the level of ethnocentrism get more higher every day.

## **1.3. Aim and Objectives of the Study**

The main aim of study of this research is to investigate the extent to which leadership skill is effective in enhancing the spiritual growth of members in multicultural churches in Akinyele Local Government Area, of Oyo State. The specific objectives are to:

- i. examine the features of multicultural churches in Akinyele Local Government Area;
- ii. identify dimensions of leadership skills that are in use in multicultural churches in Akinyele Local Government Area, of Oyo State;
- iii. examine the extent to which leadership skills impacts on spiritual growth of members of multicultural churches in Akinyele Local Government Area;

- iv. suggest positive ways of improving leadership skills capable of enhancing spiritual growth of members in multicultural churches in Akinyele Local Government Area; and
- v. see into challenges of exploring effective leadership skill in the selected churches in Akinyele Local Government Area

#### **1.4. Research Questions**

The following research will be addressed in the study.

1. What are the features of multicultural churches in Akinyele LGA?
2. What of leadership skills do church leaders in multicultural churches in Akinyele use?
3. To what extent do leadership have impact on spiritual growth of multicultural churches in Akinyele LGA?
4. In what possible ways can leadership skills of leaders in multicultural churches in Akinyele LGA be improved?
5. In what way do Leaders of Selected Multicultural Churches facing Challenges which debar them to Explore Effective Leadership Skills in Akinyele Local Area.

#### **1.5. Significance of the Study**

This research is of help to pastors and leaders of multicultural churches in Akinyele LGA to improve on their leadership skills. The study also enable the leaders of multicultural churches in Akinyele LGA to be aware of the need for church growth and to also guide pastors and leaders to improve on their present achievements.

The findings of this research work is also helpful and serve as a reliable source and eye opener to theologians and multicultural churches to upgrade their leadership skills

in order to grow spiritual churches thus minimize ignorance expressed by some leaders on demonstrating their skills.

#### **1.6. Scope of the Study**

The study is limited in scope to the spiritual growth encountered by churches when effective leadership skills are explored. This study only covers eight parts of Akinyele Local Government Area. From these eight parts, three churches were selected each to sample the ideas of leaders on pastoral leadership skills and how it affect the spiritual growth of multicultural churches in the said areas; Elekuru (Christ Bible Church, Trinity Baptist church, and Goodnews Baptist Church), Ojedeji (St. Matthew Anglican, C.A.C. Oke Imole, and First Baptist Church), Iroko (Glory Baptist Church, Living Faith Chapel, and Praise Chapel Int'l), Olanla (World Peace Assembly, Assemblies of god, and Light of World Bible Church), Onidundu (Christ Revival Centre, Christ beloved bible Church, and Christ Power Ministry), Irekeku (C & S Glory Parish, Word of Faith Assembly, and Temple of Salvation Church of God), Arulogun/Igbooloyin (King of Kings Glorious Evangelical Ministry, Elemona, Emmanuel Salvation Church, Makinde, and Christ Dominion Ministry int'l, Opa), Ororo (CCC Harvest Parish, Assemblies of God, and Jesus is Coming Bible Church), Ijaye (C.A.C. Oke-Igbala, Eleyele, First Baptist Church, Ijaye, and Assemblies of God, Ojutaye).

#### **1.7 Limitation of the Study**

The major limitation encountered by the researcher during the study was communication (in English). Lager percentage cannot read the questionnaire, the researcher have to read and interpret in Yoruba and in some cases still look around for the person who the researcher have to interpret for in Yoruba while the person (intermediary) have to interpret again in their local languages like, Hausa, Igbo, Gbari,

Togo, Igede etc. Also, availability is another limitation of this study. Some respondents were hard to find, even some of them still go to farm on Sunday, so the researcher have to wait till they return from farm or to go and meet them on the farm

### **1.8. Operational Definition of Terms**

**Leadership:** Leadership as used in this research work refers to pastors of local churches, as well as leaders of multicultural churches in Akinyele LGA.

**Leadership Skills:** Leadership skills are the strengths and abilities individuals demonstrate that help the oversee processes, guide initiatives and steer their employees towards the achievement of goals<sup>9</sup>. Based on this study, leadership skills are integrity, vision, communication, relationship, decision making, persuasion, adaptation, motivation, team work, planning, networking and delegation.

**Multicultural Church:** This is a worship gathering that consists more than people of the same culture or cultural background.

**Spiritual Growth:** This is a process by which the lost and the unsaved come to the saving knowledge of Jesus Christ, with all members functioning with their various spiritual gifts in making body of Christ healthy and reproductive.

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## **Chapter Two**

### **Literature Review**

Chapter Two provided an attempted literature review. Some issues paramount to Exploring Effective leadership skills for Spiritual Growth in Multicultural Churches in Akinyele Local Government Area, Oyo State were discussed in this chapter. These issues are effective leadership skills and spiritual growth in multicultural churches. Leadership style, leadership skills, traits of leadership skill, biblical basis of leadership, multicultural church, the nature of a multicultural church, biblical basis for a multicultural church, spiritual growth, traits of spiritual growth in a multicultural church, others are impact of effective leadership skills on the spiritual growth of multicultural churches, improving leadership skills for spiritual growth in multicultural churches.

#### **2.1 Overview of Multicultural Church**

##### **2.1.1 The Concept of Multicultural Church**

A Multicultural church is a church with less than 80% of any single ethnic or racial or cultural group a specific concern for and attention to its multicultural identity a vision that includes growth in diversity through congregational development and evangelism. The congregation has a Gospel-based purpose or vision. Multicultural Ministry will not support planting separate, mono-cultural, minority congregations until the issues of dependency and separation have been evaluated to see if the model is theologically sound and will yield fruit. Although separate plants may resume, this evaluation must be deliberately pursued. The changes of the late 20th century and increasing globalization made the Episcopal Church take note of new cultures in society. This led many local to plant congregations that are made up of one culture to address the needs of other ethnic groups: for example, Hispanics or Africans. We called the result multicultural ministry.

Within the church circle, one can easily identify the same groupings of diversity cautious and diversity lovers. The diversity cautious, responding to the growing diversity in their neighbourhood, have chosen the easy way out, viz to withdraw into close societies, homogeneous communities and exclusive congregations. Instead of rejoicing, they feel threatened and defensive, wondering whether all this heterogeneity is not merely the babblings of a world falling apart, rather than the blessing of a world to which God is giving birth. Among those in this camp, fear again becomes the determining factor.

But for others, the diversity lovers, who base their view on an unwavering faith and deep conviction of God's promises, there is no fear in love, as John teaches: perfect love casts out fear<sup>1</sup>. So, while aware of the challenges that come with growing diversity, and while recognizing the difficulties new immigrants may bring, they understand that diversity means an opportunity for innovation, renewal and growth, in which varieties of gifts, new ideas, new cultures, and new friendships and, above all, new vision and mission opportunities flourish. The main factor here is love that drives out fear.

While recognizing the importance of cultural and national identity, people of faith in general, and the Christian community in particular, are being called to a transformed identity, an identity that transcends differences and celebrates them. According to Stephen Rhodes, Identity based on cultural or racial origin will never be sufficient to make us spiritually mature. The multicultural church, although not demeaning or negating culture, does call us to a transcendent identity in Jesus Christ, as well as a transformational citizenship that lies in the reign of God<sup>2</sup>. As the scripture reminds us, our identity has been given by God; you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light<sup>3</sup>.

The development of a multicultural church is a challenge, because it requires a fusion of diverse cultural entities into a single church. Multiculturalism is not the reason for a church:

but the Gospel is. The Gospel vision defines the right foundation for the congregation. The inclusion of different cultures is in our birth, our DNA, not separate from it. See Acts 2:1-12. No one race, ethnicity, culture makes up more than 80% of the congregation's Average Sunday Attendance (ASA). Another way to say it is: At least 20% of the ASA will be comprised of people from another ethnic, racial or cultural group different from the remaining 80%. The larger group must engage the smaller group(s) to live life faithfully.

The congregation intentionally fosters and cultivates multicultural membership and leadership. The Church both attracts and sustains the other cultures with intentional sharing and mutual ministry. As with the work of stewardship, Christian formation and worship, intentionality in evangelism and spiritual growth for the members of the church is a core requirement for Christian mission. The congregation integrates contributions from the race/ethnicity/culture of the groups being served. Each culture has gifts to share. Culture affects leadership, stewardship, worship, Christian education, planning and a host of other normal church activities. Sharing and enjoying these varied gifts is a requirement of the Gospel<sup>3</sup>.

The congregation teaches and practices skills to address inter-group relationships and group conflicts. All gifts are meant "to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ"<sup>4</sup>. The church can and must learn inter-cultural skills and ways of being together that serve the wellbeing of the whole Body of Christ.

### **2.1.1.1 Multicultural Leadership**

Once the church began to spread beyond the borders of predominantly Jewish influence into the larger Greco-Roman milieu it found itself in an environment that was exceedingly more multicultural. One of the greatest leaders in the first-century church, the apostle Paul, was

himself a product of the multicultural environment having been brought up in Judaism as well as being exposed to Greek philosophers, and being a Roman citizen from the city of Tarsus<sup>4</sup>.

The ability to relate to and teach another as they are living out their daily life is a biblical model; one that not only the apostle Paul utilized but also Jesus himself.

### **2.1.1.2 Goals of a Multicultural Church**

Healthy interaction is based first upon confidence about the value of one's own culture and a sense of security that is not threatened by the encountering of difference. But important questions are often overlooked: Just what do we really want? What are we trying to achieve? I believe it is important to focus on what is often the implicit goal of ministry in our churches and move onto a set of progressive goals that can help shape or direct us in our ministry and provide the beginning for truly living out the Gospel, which calls for our "oneness" in Christ. For these entire questions to be well treated, the goal of multicultural church has to be well carried out.

Goal 1: Reducing Conflict: It is important for people engaging in multicultural ministry settings to reduce conflict. The conflict can be on two levels. It may be, and often is, between two or more groups who experience tension in their relationships with one another. The tension may show itself in resolutely avoiding one another, in competition for space and other resources, or in outright conflict.

Conflict between groups is real and very hard to reduce. Sometimes it needs to be addressed immediately with clear measures, especially if the conflict becomes violent, either verbally or physically. But such conflict cannot be treated merely as a problem to be solved. Ultimately relationships have to be formed, and building relationships takes time, patience, and a vision of where we hope to end up.

Goal 2: Recognition of Others: How do we enter into that complex interaction? It begins with recognition of others. In most multicultural settings, the first reaction is to try to avoid or

ignore differences. This takes two forms. It sometimes takes the form of ignoring the presence of another group, thereby rendering them invisible. The other reaction is to cover over differences with such rhetoric as, “we are all brothers and sisters in Christ.” But this rhetoric frequently ignores the realities and the tensions that intellectual interaction often brings.

Goal 3: Respect for Cultural Differences: If recognition of the other is the beginning of the journey toward intercultural relationship, respect for cultural difference is a description of the journey underway. Tolerance may mean quietly putting up with difference, perhaps in the silent hope that it eventually will go away. Respect, however, means reaching the point where difference is valued in its own right, which adds to the richness of our relationships and to the richness of the world. Respect means coming to see the cultural difference of the other as having intrinsic value, not as deviation from some norm or a failure to reach a certain level.

Goal 4: Healthy Interaction between Cultures: The word healthy is important here, since much of the interaction between cultures is often very unhealthy. Interaction may be marked, on one hand, by stereotyping, prejudice, unwarranted suspicion, racism, and even overt verbal and physical violence. On the other hand, it may be characterized by a stifling romanticism that either glorifies cultural differences as an ideal held by one’s own culture or views the other culture as a childlike state that will eventually move up to one’s own culture. Healthy interaction is based upon confidence about the value of one’s own culture and a sense of security that is not threatened by the encountering of difference. Healthy interaction means that two cultural groups interact so well that they can point to each other’s shortcomings. This is a very advanced state of healthy interaction.

### **2.1.1.3 What is Required of a Multicultural Church Pastor or leader?**

These four goals represent how intercultural relationships can develop from an initial acknowledgment of other groups, then to beginning a commitment to journey along together

and finally to achieving a sustained healthy interaction. Obstacles to intercultural communication, such as speaking different languages, will be encountered along the way. It may be necessary to provide training in communication and in building relationships. Most importantly, we will need bold biblical vision to challenge us to serve a rich and varied culture.

#### **2.1.1.4 The Nature of a Multicultural Church**

It is quite uneasy to garner and ascertain the characteristics or nature of a multicultural churches worldwide in the ambits of this study, more so, as it is often said, *no two local churches are the same*'. Nonetheless, there are common features that cut across another in the ministry of multicultural churches. The following are a few of such as suggested by a scholar, a renowned church scholar and multicultural minister<sup>5</sup>.

- i. Multicultural churches are often cosmopolitan in nature having diversity of race and culture in the membership, with no less than 20 per cent of the members varied in language and people. This is not foreclosing the fact those settlements, internally displaced centres, special worship centre in hospitals and barracks are usually demographically multicultural.
- ii. They often demonstrate dynamism and contemporary approaches in worship, education, administration, missions and multicultural.
- iii. They promote expository preaching and foster individual discipleship training.
- iv. They are upward and mobile in socio-economic status and age strata
- v. They commonly utilize the official language to minister (e.g. English), with no disdain for each cultural groups' language, culture and customs. They employ the varieties in praise songs and worship.
- vi. Their worship services and ministry are designed with taste of variety in cultural groupings.

- vii. They often keep heritage of the culture units in cultural holidays, national costumes, cultural food, and social interactions.
- viii. They are committed to contextualization in ministry and administrative structures involving all.
- ix. The children learn and socialize in the language of the church, while parents are encouraged to educate their wards in their home values<sup>6</sup>.

The leadership, according to a scholar, is committed to change and focus on building a healthy multicultural community of worshippers<sup>7</sup>. Above all, they are overarching committed to being in the pattern of the church that Jesus prayed for and Paul wrote to Ephesians brethren about. Mostly, as earlier noted, locations of each cosmopolitan church could determine some inherent distinctive.

#### **2.1.1.5 Biblical Basis for a Multicultural Church**

A scholar noted biblical imperative for diversity and global impact in which the multicultural mandate and perspective of the church cannot be far from these, as he reiterated<sup>8</sup>. Accordingly, Jesus Christ also envisioned the values of diversity and multicultural for the church in his unity and oneness prayers<sup>9</sup>. The multicultural view is also strengthened in Luke's writings and Paul's portrayal of the church at Ephesus<sup>10</sup>. Consequently, the multicultural view was exemplified in the Antioch church by becoming the first missionary sponsoring church<sup>11</sup>. This cosmopolitan nature therefore reflected in her multicultural missions, ministry and leadership. The church led in work of missions to Greco-Roman world by sending two personalities. These went ahead to replicate the Antioch model in Philippi; Berea and Corinth and so many more. The scholar further noted that Paul's teams for ministry were of diverse culture and ethnic backgrounds. Much more, the gifting of the Holy Spirit gave ordinance for unity in the body<sup>12</sup>.

Therefore, the race, colour, gender, language or socio-cultural backgrounds, should not be a hindrance to diversity. To buttress this, believers' salvation makes one new man all as members of God's household. Thus, the stereological motif; missiological motif in; theological and ecclesiological motif; the unifying power of the gospel and the sacrifice of faith for the gospel's expansion's sake and the eschatological view, have giving no room for segregations but multicultural diversity in the body of Christ.

In essence, the God of all nations has the whole world in view when he called out Abraham from Ur of Chaldea<sup>13</sup>. In the same way, as Jesus Christ was departing the earth, he prayed for his followers and all who will accept him irrespective of race, colour, gender, culture and location. They are one fold under one shepherd, commissioned for a worldwide ministry, while he also gave John the beloved a vision of the eschatological church. In view of these facts, it becomes incontrovertible that multicultural ministry is the life and aim of the church. Its pursuance should be the primal goal of bodies of churches worldwide.

#### **2.1.1.5.1 God's Intention for Multicultural Church**

There are three well-known stories of beginnings in the scriptures that clearly show God's intentionality when it comes to diversity. The first talks about God's design, or the beginning of creation. The second tells the story of the beginning of the church, and the third is a prediction of the beginning of the church hereafter. From the beginning to the end, diversity, not sameness, heterogeneity not homogeneity, has been God's intention in almost everything God has made. After creating a diverse world, God looked at what God created and saw it was good. In the first chapter of Genesis, the phrase of every kind is repeated more than nine times. This is true for all living creatures, including plants, fish and animals, and it is also true for human beings, who were created male and female and were given the commission to keep and nurture the continuation of this multiplicity of God's creation, to be fruitful and multiply, and fill the earth<sup>14</sup>.

For “diversity lovers, the world was chaotic before the creation of this diverse universe, not the opposite. Before the creation of this diversity, the Bible tells us that the “earth was a formless void and darkness covered the faces of the deep<sup>15</sup>. After creating this diverse world, God saw everything that God had made, and indeed it was very good<sup>16</sup>. The creation of a diverse world replaced formless void and darkness with beauty, energy and life. Regardless of the different races God created, they all came from one single stock. The writer of the Book of Acts confirms this, saying; from one ancestor God created all nations<sup>17</sup>. This means that people of all nations, no matter the shade of their skin or the language they speak, come from one ancestor.

The beginning of the church in the Book of Acts, chapter 2, clearly names another intended diversity designed by God. When the day of Pentecost had come, they were all together in one place<sup>18</sup>. The beginning of the church was intentionally multinational, multilingual, and multicultural. In Acts 15, we read about the first ecumenical church gathering to deal with the first major issue the church faced at that time; not surprisingly, this issue was an issue of diversity. The question was whether the church should open its doors to include other people (the Gentiles) who were quite different in their culture and language from the predominant Judeo-Christian community of believers. Again, the diversity cautious, who were concerned about cultural identity and led by Peter, refused to recognize this new group unless they went through a process of assimilation, including learning the Hebrew language, memorizing the Jewish law, and circumcision. The diversity lovers led by Paul advocated for a full inclusion of Gentiles as partners and sharers of the promise given to the Jews. The issue was settled once and for all when the church voted to accept and include Gentiles as equal partners and members in the church, but this action would not have happened without Peter's divinely inspired dream that transformed his heart.

Peter initially would not recognize Gentiles as equal partners and sharers of God's promise unless they were assimilated to his own culture and tradition first, that is, unless they were circumcised, memorized the Jewish law, spoke the Hebrew language and followed the Jewish tradition. But Peter was transformed by a powerful vision of diversity in Acts 10 that taught him to accept people just as they are. People don't need to be assimilated to our own culture or way of life to be equal members of the body of Christ.

Like Peter before his transformation, many of our churches in North America, dominated by one mono-cultural form of worship and government, have a hard time recognizing and incorporating immigrant membership, ordination status and gifts, unless these immigrants are assimilated. Peter's transformation and his discovery that God is all-inclusive and shows no partiality must be rediscovered and claimed by all. As a result of his transformation, Peter proclaimed the Lord of all, saying, "I truly understand that God shows no partiality, but in every nation anyone who fears God and does what is right is acceptable to God. You know the message God sent to the people of Israel, preaching peace by Jesus Christ ... he is Lord of all<sup>19</sup>.

A scholar made a comment as he reflected on his personal study of the Book of Acts. How different the Christian community looked by the end of Acts! It was so much richer and more alive because added to the twelve apostles were unlikely leaders as Paul the Pharisee, the Ethiopian eunuch, the Italian Captain Cornelius, Lydia, Priscilla and Aquila, and countless others who represented every race, tongue, and nation. What a wonderful story of the gift of God's rich diversity for the renewal of the church and the world<sup>20</sup>.

In the Book of Revelation we learn about God's intentionality towards the everlasting church. Just as the beginning of the church was intentionally diverse, so is the church in heaven that John saw as one community of diversity from every nation, tribes, language and people.

Therefore, diversity is the gift of God and the biblical promise from the beginning and to the end of God's creation and history.

#### **2.1.1.5.2 Jesus' View of Multicultural Church**

Jesus Christ operated a multicultural ministry while on earth, within people who were a part of Israel and those who were not. The following passages gives responses of Jesus when he heard an encounter with non Jewish.

##### **i. Discussion with the Samaritan Woman (John 4:1-42)**

Christ's encounter with the Samaritan woman at Jacob's well elicits some deep theological issues. The Jews and the Samaritan were enemies. The Samaritans were descendants of the tribes that divided from the south to form the Northern Kingdom after the reign of King Solomon and were taken captive by the Assyrians in 722 B.C. Even before they were taken into captivity, they were already worshiping other gods by setting up a counter altar at Dan. A diverse group returned after captivity and settled between Galilee to the north and Judah to the south but centred their worship on Mount Gerizim. The Jews despised the Samaritans because of their claim to the inheritance of Jacob. According to the Jews, the Samaritans were Gentiles and had no part with true Israelites because of their heathen heritage and worship. Worship was a major friction point between the two groups, with both making an ethnocentric claim to superior worship. In her conversation with Jesus, the Samaritan woman attempted to draw Him into this argument. Instead Jesus redefined the worship community He is seeking.

##### **ii. Lost Sheep of the House of Israel (Matt 15: 21-28)**

Another biblical example of multicultural gathering is the lost sheep. The experience is shared in the book of Matthew of a woman of Canaan who met Jesus as he entered Tyre and Sidon. This woman of Canaan came out of the same coast, crying aloud, "Have mercy on me Lord you are the son of David; my daughter is grievously displeased with the devil." Jesus

did not respond. His disciples wanted Jesus to stop her from causing a disturbance. They asked Him to send her away, for she cried after us. He looked at them and said, I am not sent but into the Lost Sheep of the house of Israel. When she heard the words of Jesus, she worshipped Him, saying, Lord helps me. But He answered and said, it is not good to take children's bread and cast it to dogs. And she retorted, Truth Lord, yet dogs eat of the crumbs that fall out of master tables. Then Jesus answered unto her, O woman great is thy faith, be ye unto thee even as thou wilt. According to the biblical record, her daughter was healed immediately.

Jesus went to this great length in order to create an inclusive table fellowship. It should be noted that before this story takes place Christ was in Judea teaching His disciples and discussing with Jewish teachers. He then suddenly decides to travel past Samaria and Galilee to the Coast of Tyre and Sidon.

If the ministry of Jesus and later His followers included an inclusive ministry, then why, when Jesus sent them on their first missionary journey, did Jesus seemingly send them on an exclusive mission? These Twelve, Jesus sent forth and commanded them, saying, Go not into the way of the Gentiles, and to any City of the Samaritan enter ye not: But go rather to the Lost Sheep of the house of Israel<sup>21</sup>. Christ sends forth His disciples to evangelize with an express order not to go to the Gentiles or the cities of the Samaritans. Some have used this verse to infer that Christ was not interested in the salvation of the Gentiles, which included the Samaritans. Therefore, He focuses His ministry only on the Jews. The story of the Samaritan woman and the Canaanite woman contradict such a conclusion. For some leaders, sending the disciples to the Jews only connotes ethnocentric bias on Jesus' part. However, I would like to suggest a different reason for Jesus' strategy. Jesus' action was driven not by ethnocentric bias; rather, it was based on a far more pragmatic reason. This was the first time He was sending the disciples out to preach; so, to make it easier for them, He sent them to

those that they already knew. After they gained preaching experience Jesus would later send them to a Samaritan village to preach<sup>22</sup>. When the right time came, following His resurrection and before His ascension, He would command His disciples to preach the message to the entire world.

#### **2.1.1.6 Leadership in Multicultural Church**

The leadership in an authentic integrated or multicultural congregation is made up of representatives of the different races in the congregation. The pastor of such a congregation has to be willing to accept the leadership of the laity.

In order for leadership to be diversified, it is important to define leadership. A leader is someone who leads. The individuals who make up a group that might be referred to as the leadership represent different functions, capacities, experience, development, organizational skills, and religious awareness. As a leader, one needs to know where he is going, know where he is, be self-aware, and have an intimate soul-friend.

##### **2.1.1.6.1 Types of Multicultural Congregations**

Church congregations tend to cluster around geographical locations that are often dictated by economics, and in some cases, prestige status. For a group of individuals to join together for worship, when they come from different ethnic, economic, and prestige backgrounds is still somewhat unusual in the United States, in spite of the efforts to create multiracial congregations. A scholar submitted that, the qualities that characterize multicultural congregations fall into three categories:

- i. Assimilated Multicultural Congregation
- ii. Pluralist Multicultural Congregation
- iii. Integrated Multicultural Congregation

As the different titles imply, assimilated refers to a group of people within which there is a large representation of one culture. Other cultures may be represented, but the dominant

culture determines the culture of the group. The pluralist designation refers to a group of individuals representing different cultures. There is a deliberate effort to have these cultural groups represented on the platform and in the committees set up by the given church, but the social network within the congregation is segregated<sup>23</sup>. The integrated group consists of individuals from various racial backgrounds, who, while maintaining and respecting their own cultural heritage, have created a new culture. A truly effective multiracial congregation not only reflects aspects of the cultures represented by congregation members, but it reflects a new and unique culture that transcends the worldly cultures.

If these three congregations were to be personified, I am suggesting that the following dialogue between the participants Mr. Assimilate, Mr. Pluralist, and Mr. Integrate might read as follows: The conversation began when Mr. Assimilate boasted that he is the most flexible host of them all! We are able to help and interact with any person of any race who needs our help. Why? Because the door of our home, though small, is open to anyone<sup>23</sup>. There must be a reason for this, interjected Mr. Pluralist. “Unfortunately for us, we have a ‘Low’ social interaction with our peers.

The opposite is true for our group, countered Mr Assimilate; our form of government is almost on the verge of dictatorship. Have you ever heard of the government system called majority rule asked Mr. Assimilate? Well, that is how our government functions. If the government claims the majority, all others will be absorbed by our group. Whether you agree to it or not, you became a part of our crowd<sup>23</sup>.

Mr. Pluralist, who was listening intently to Mr Assimilate, shook his head and seemed to be mumbling to himself, our social inter-action is very low and we like to find those leaders that will lead us to democracy. I do not believe that that was your problem. It seems to me that the organizational structure of your government has something to do with the way you are organized, true? No said Mr. Pluralist. How then is your government organized? Pressed Mr.

Assimilate. Well, it is simple! You see, each district elements of all racial cultures are part of the leadership of the congregation. Well, replied Mr. Assimilate, then I might say, they must have a large number of board-meeting attendees.

If I were Mr. Pluralist, I would have suggested that the church-at-large vote in a smaller council, those that are capable to direct the affairs of the church.

Mr. Integrated had been silent and listening intently during the course of our conversation. “I have been very curious and indeed admired the way your church organization functions, Mr. Integrated! My question is, ‘What is the reason for a lively social interaction that seems the hallmark of your church organization? Is it because they are rich and the members are well to-do and therefore happy?’

No! he replied. I will share with you the secret of our success, but please do not let anyone know, otherwise, our church will be so full that we will have to look for another bigger church again, said Mr. Integrate, with a smile on his face.

In our church began Mr. Integrate, “we encourage each cultural group to maintain the positive aspects of their culture through our concert program and church service programs. But, we do more than that, continued Mr. Integrate, We have created a new church culture

Wait shouted Mr. Assimilate; you are just like one of us, then. No replied Mr. Integrate, We have a definitive difference from you in this area. But, please, Mr. Assimilate, you are so enthusiastic about it, let us hear what you have to say.

Have you ever heard of the men named Donald McGavran and C. Peter Wagner? They argued that:

- i. Most people do not want to cross the lines of race or culture to go to church.
- ii. Therefore, the best form for a congregation is a unicultural congregation.

- iii. The dominant culture reflected one racial culture, therefore, the social interaction can be high or Low.

Mr. Assimilate, am I reflecting what is true in your church? Since you are the pastor of the congregation and your cultural background drew the dominant culture to the membership of the church, you have the decision-making power. In other words, your people run and dominate every facet of the church program! The rest who come to worship are just like guests who watch from the side-lines! They are not allowed to invest and participate in the life of the church.

Mr. Pluralist! Your multiracial congregation sounds democratic in your church organization, but, there is an element of distinction from one and another of the racial groups that form the congregations. In other words there is an organized sub-racial group of all various races that are in the church-body. They have representation in the main body of the church. Perhaps, a workable arrangement but, you have to admit it is not a viable sociological and theological arrangement!

You see, Mr. Pluralist, since you have organized the membership into racial groups, they normally feel secure and comfortable, and therefore, reluctant to have any relations with other cultures in the church. This reinforces the saying, 'Birds of the same feather flock together.' Therefore, social interaction is very low. Divisiveness and division are very high in this church-model.

#### **2.1.1.7 The Leader and the Culture**

The culture of the people is inseparable from their total life. This is because culture is the brain box and main identity of a particular people; it is the embodiment of total life style. There is no living religion that has not taken into itself elements from other religio-cultures. Influences from other cultures and contacts with immigrant religions have brought, not only changes in the complexion of religion, but also modifications of its tenets. They are been

forced by the nature of things to give and take elements to and from even those religions which they regard as their enemies or rival.

The church leader who leads a congregation where every member is a minister must be prepared to understand culture and what it means to lead a team-based church. Everyone is born into a culture that forms one's worldview. It is part of each person's life. It is what is referred to as our heritage or inheritance from our ancestors. The behaviours, actions, and perceptions held by each person and collective groups of individuals originate in families, communities, and ultimately countries of our origin.

#### **2.1.1.7.1 Implications of Cultural Influence on Church Leadership**

The form of influence in this study is classified into two parts; negative and positive cultural influences and implications on church leadership.

##### **i. Negative cultural influences and implications on church leadership.**

When the culture of Christian believes over shadows the church culture, it is obvious that it is going to affect their growth in faith negatively. For instance, when critical and challenging moments like sickness, hazard, marriage, birth of a child, and death of relations pose a threat and members including leadership resort to culture in steer of faith. This characterized African churches and was the major reason for the syncretising of African cultural elements in the African indigenous churches.

The mixture of negative African culture with Christian faith has being a menace in the growth of faith and expectation of the church on her adherents. All these are clear indication that the herald of the gospel should pay great attention to the traditional religions and the cultures which go along with them. Christianity should aim at the influencing the whole of life and produce integrated persons, rather than have people live a parallel lives, at different levels. The encounter of God's gospel and culture,

including its religious elements will involve a careful sifting out a discernment, which is not always easy but possible.

One of the value systems especially in Africa that is losing its virtue for hero worship is given of respect. Respect a good and desirable virtue; many African traditional societies have a strong sense of sacredness close to the respect of their leaders. Religion permeates life to such an extent that it is often difficult to distinguish between strictly religion element and local customs. The leadership in some occasion is bastardly influenced with this sense, such that they assume the position of God. Many church leaders are so overwhelm. A scholar asserts that faith community cannot pretend to be void of contention on challenges of power and authority<sup>19</sup>. The hierarchical way of thinking has encouraged and legitimated human structures of oppression and denomination through the ages, both in the church and society, resulting in a monarchical model of church polity.

It is same mentality that is extended to the craziness for titles by the leaders. It is so alarming now that the pursuit for title is taking over fulfilment in ministry. Many church and their leaders have different mundane nomenclatures for their office, like general Overseer, Bishop and Founder, and many more others. It is evidence that humility is eroded away and pride becomes the talk of the day. Respect for elders and leaders are good but when it is taken beyond human, it becomes sacrilege.

There are shadows of cultural values manifesting in the church and leadership. Example can be given about inadequate ideas about God, superstition, fear of the spirits, objectionable moral practice even occasional human sacrifice. The phobia of this formed bedrock upon which prayer mountains, deliverance prayers, using of element like water, handkerchief, anointing oil, prophetic prayer and pronouncement and many more. Cultural practices still persist among Christian which the church

leadership find difficult to remove or change, such as naming ceremony, marriage rituals, funeral ceremonies and other rites. It is a common practice today, that after a Christian wedding in the church, the bride has to go to the parents' to have traditional blessings of their parents, some ancestry element are then invoked and libation is poured, using of elements like palm oil, wine, colanut, bitter kola and many more are not considered evil. In some cases, to miss such an aspect, the people believe you are invoking displeasure of the ancestors and to bring calamity on such marriage.

The increase in modernization, civilization, communication technology and especially the recognition of anthropology, sociology in the field of academia is engendering culture promotion. The argument for culture by the scholars and academia is reinforcement to cultural influences in every facet of life, some of these elites constitute the church leadership and their influence on church polity and policies cannot be denied.

The influence of culture on church leadership is that prominent and obvious that even in church volunteer workers in the church, the official selected or elected still does not loose of the traditional rites. Two authors noted that, whenever Christians or Muslims are appointed as a leaders of their people, they are duty-bound to observe all traditional rites that should be performed; otherwise, they will fall into disfavour with their subjects. This is obvious with some leadership positions like the election and ordination of Deacons (male and female). One may be reminded of the Yoruba saying, "igbagbooniki a ma soroile": adherence to the faith (Christianity and Islam) does not prevent one from practicing his/her tradition/heritage<sup>24</sup>.

ii. Positive cultural influences and implications on church leadership

The positive influence of culture and church leadership. It is not an exaggeration that there are enormous positive cultural influences on the church leadership. The

community in which church exist is dynamic and changes are bound to occur not only negatively but also positively. These changes, has it have affected the church leadership will be viewed with lens of African cultural values vis-a-vis her continual daily experiences<sup>25</sup>.

Liturgy and worship experience has greatly enjoyed the influence of African culture. The use of drum has added life to the worship experience. A scholar observed the quest for indigenizing music had introduced native drums like *bata*'' used for *Sango* worship, *agogo* ensemble for *orunmila*, for social functions have been adapted for contemporary Christian worship<sup>26</sup>. All these musical instruments have stimulated jubilant worship, unlike western stereotype style

Another author explained that African cannot afford to empty herself its personality, instead its personality has to be allowed<sup>27</sup>. These aspect of worship experience not only add humour to worship but continually produce a new set of church leadership, church music is given prominence in pastors schools and seminaries, a follow up to train leaders in indigenizing music.

It has been the quest for cultural manifestation that African indigenous church was established. These church are numerous, they include Cherubim and seraphim church, Apostolic church, the church of the Lord, and the celestial church of Christ. Many of the ancient practices and customs are still observed in their worship experience. They can be described as essentially thaumaturgical movements, because they have manifested the characteristic traits of thaumaturgical practice. They claim to give oracles and perform miracles. Prophets among them give visions and interpret dreams<sup>28</sup>. They use holy water, sacred oil, ashes, candles and license to heal and prevent diseases. They offer prayers with persuasive, invocative and emotive language. The leaders of these churches formed a new generation of leadership in

church history today. People like Moses Orimolade, Joseph Ayodele Babalola, to mention but few. Their orientation and practices has a greater influence on the church in their spiritual encounter.

Cultural value system has apparent influence on church leadership. The sense of community that promote moral value of *be your brother's keeper* are greatly imparted the church and her leadership. The philosophy behind the African communalism guaranteed individual responsibility with the communal working together as a team and cooperative project especially in the area of giving. Dignity of labour and honesty are positive cultural values inherent in the African. These virtues to a greater extent discourage laziness and greed for public resources, which by extension can affect the life of an African holding leadership position in the church.

Generally speaking, the goodwill and brotherly atmosphere normally inspired and sustained during the work period is more important to foster solidarity and unity. Team spirit and unity in diversity is in the bloody of a typical African, this is definitely an advantage to church leadership<sup>29</sup>. There is something positive in respect virtue that had influenced the leadership of the church. Elders in Africa are respected for many reasons. For instance, they are believed to be the teachers and mentor of the young. Among the Efik, it is said: *the words of one's elders are greater than amulets*. It means that they give more protection than amulets. In the same way, the Igbo people say: *he who listens to an elder is like one who consults an oracle*<sup>30</sup>. The oracles are believed to give infallible truths, these elders are also believed to say the truth and their words and instructions are heeded to, for the promotion of good behaviour among the young.

The elders are often taken to be repository of communal wisdom and therefore they are conceded leadership in the affairs of the people. But the elders also respect the

authority and hardly abuse it, and often are committed to the demands of their office. The respect given to the elders has its practical effect in the reinforcement of customs and tradition. The young are always looking forward to being elders and they are often told that a child respects an elder: he would be respected by the young when he becomes an elder. Also there is a Yoruba saying that failure to respect one among equals is the cause of chaos. Respect begets humility and humility begets peaceful co-existence which is fundamental to effective and godly church leadership. Though cultural value influence, Africans do not struggle with giving respect which enhances working together for peaceful co-existence. Respect means to hold in honour, to esteem, to regard and value others: it is an act of identifying and appreciating the work of other fellows.

It is equally important to mention the sense of language and proverbs. Communication skill is essential in leadership, the church inclusive. Communication emerged from the Latin word *communis*. The etymological view of communication suggests that both the sender and receiver must have had common understanding of an idea to have concluded that communication has taken place. This concept is a major challenge in an organization. A scholar categorized challenges facing communication in an organization as perpetual noise (caused attitudes and values of sender and receiver), semantic noise (caused by different meaning associated with words), physical noise (caused by actual noise of automobile horn, sound of radio), physiological noise (caused by feelings like hunger that attract concentration) and psychological noise (caused by negative feelings such as fear of acceptance with what is listened to<sup>31</sup>).

Communication is a skill and virtue imperative necessary in any organization. Language has increasing cultural influence in church leadership. This virtue gained

authority and admiration for some early church leaders, for example Apollo in Corinthian's church<sup>32</sup>. Communication is capable of influencing so many leadership challenges. Language expressed in speech is determined, to a great extent, by their culture. For the African, if an individual is not able to communicate well, such individually ideologically puts himself outside the community, speaking a language does not in the African sense; depend on the peripheral knowledge of the language. It depends on the ability to express oneself adequately in the proverbs and idioms of the language. Also familiarity with proverbs, riddles and idiom of a community, means a thorough knowledge of that community<sup>33</sup>. This is because these are drawn from, and referred to the environment, social order and behaviour common in that community. They determine the norms of actions in that community and above all, they are didactic in nature. Proverbs can be look at from another point of view as a symbolic language in which the discovery of the meaning of the words and phrases demands a penetration of the mind of the speaker. This would be why the Yoruba say that proverbs are horses we ride to search for truth. In another way, Igbo say that proverbs are the palm oil in which words are eaten. The use and understanding of proverbs marks the adult usage and maturity. Communication through expressed languages has and is still influencing effective church leadership. Leaders who can express their mind correct and accurate to what they meant are not vulnerable to insinuation, crisis and unnecessary misunderstanding. The leader will be to represent the church effectively in other function.

#### **2.1.1.7.2 Leadership for Multicultural Church**

A lot has been written, said and done in the field of homogenous church movements, planting and congregation development in not in doubt. The reason being that mission and ministry for decades have dwelt on and revolve around churches of common characteristics

connected in language, colour, race, tribe and so on. This was sequel to the end of the World War 2 and church movement observation in India<sup>33</sup>. This author champion the frontiers of homogeneous church movements and missions in the 1950s, and church missions have revolved around homogeneity, despite the world's quest for cultural reconciliation and biblical view of multicultural church.

In the view of another author however, church ministry was not so from the early times; while church growth and development go beyond intercultural relationship<sup>30</sup>. To him, multicultural church planting is the theologically, socio-culturally, and scripturally right goal of the scriptures. Another author argued that homogenous church movement of church growth is inadequate. He opined that multicultural church planting should be given due prominence, though without discounting homogeneous church planting as often, it becomes necessary. Therefore, from onset all of church ministry should be screwed towards diversity of culture; even though the foundation may have begun with the homogeneous method<sup>32</sup>. No doubt, multicultural aim in church planting will breed heterogeneous congregations.

Interestingly, the Bible description of God's kingdom at the final consummation presents a diversity of languages, nations, peoples and culture of varying background as can be found in the scripture. Thus, the church of the 21<sup>st</sup> century appearance can be no less in multicultural ministry and relationship. A scholar buttressed this with the quote words of Gray and said, the Gospel create a whole new ethnicity group...if the 21<sup>st</sup> century ...church multicultural<sup>34</sup>. It can be presumed that the emergence of multicultural churches will eventually can for a pastoral leadership that is strongly persuaded towards a multicultural ministry. It is the humble submission of this researcher that not all called servant of god may be suited for multicultural setting of ministry. This is in view of the fact that God has embedded in each of the believer unique grace to operate differently in diversity, including ministry leadership.

This study exposed salient ideas crucial to pasturing a multicultural congregation. More importantly, the study seeks to ignite and kindle the mind of the church and its leadership for a broad perspective of ministry that has a multicultural setting.

#### **2.1.1.7.3 Multicultural Leadership**

The reality is that due to the major advances in travel and computer technologies globalization has become a major factor in how people interact and function in the twenty-first century. Globalization is no less a factor in the realm of leadership.

Multiculturalism: according to a scholar multiculturalism is a social intellectual movement that promotes the value of diversity as a core principle and insists that all cultural groups be cared for with respect and as equals<sup>33</sup>. Another definition of multiculturalism is a multiplicity of different cultural actors struggling to protect and to forge identities in an enlarged political space. True multiculturalism involves truly understanding one another<sup>34</sup>.

Multiculturalism requires that one seek to understand those from different cultures and backgrounds<sup>35</sup>.

Leadership Characteristics and Multiculturalism: Because globalization has changed the way people interact and because multiculturalism is a reality in today's world, leadership qualities, behaviours, and characteristics have needed to change and adapt to the current situation.

For example, in those organizations where multicultural leadership has been employed and practiced character qualities such as openness have been shown to contribute to that organization's overall success.

If one applies the same kind of logic to church leadership one might find that the elders or the shepherds, like the principal or school administrative team, are the employer while the Bible class leaders, youth ministers, church officers, preachers, etc., are, like the school teachers, the employees, with the members of the congregation, like the students, corresponding to the customers. Of course, one cannot take these illustrations too far. It would be improper and

inappropriate to think of church members as customers, but the principles of multicultural leadership are likely to be transferable to a religious context such as a local church. This, then, is a further reason for conducting multicultural leadership research within the realm of the local congregation. If one recognizes the value of distinguishing which characteristics positively impact organizations and schools that are multicultural, then it would be just as important, if not more so, within the church context due to the eternal nature of matters relating to God, heaven, and hell.

Cultural flexibility: Within the realm of multicultural leadership, it seems that one important characteristic a leader must have is a certain amount of what might be labelled cultural flexibility. This is an area that not only biblical and theological scholars believe is important but also those within the secular realm of leadership. This does not mean that there are no foundational groundings and leaders will be swayed by the whims of others, just that there is an understanding that some issues are related to culture and do not, in fact, impact more important issues such as morality or, in the case of Christianity, the gospel.

The apostle Paul, taken as an example of a biblical model for multicultural leadership, was, indeed, flexible when it came to issues that were cultural and which did not impact the gospel while being firm and uncompromising on issues that were, in fact, directly related to the gospel such as salvation through the keeping of the Mosaic law and dietary restrictions.

#### **2.1.1.7.4 Pastoral Leadership and Multicultural Setting**

These two concept "Pastoral Leadership" and "Multicultural setting" are obvious in this research work. The word pastoral is an adjective qualifying the noun "leadership". When used as a noun the word 'pastor' means 'a minister in charge' of a giving congregation, whereas, pastoral as an adjective connotes, 'giving of a spiritual guidance by a Christian minister'. Leadership is a noun articulate the guidance roles, thus bringing the concept of connote, 'the service of a Christian minister in overseeing a congregation and provide

spiritual guidance'<sup>80</sup>. The term is a unique one with its biblical fundamental concept portrayed in Christian ministry.

Pastoral leadership for Christian service issues from being called of God, which manifest in ones desires and is expressed in abilities and opportunities giving by God. It is god's way of fostering and giving spiritual mentorship to his church. It demands formal and informal education of the one called which cannot be equated with spiritual maturity. In view of this, as a pastor-leader, one is expected to be a leader always, in personal study and especially in formal education as opportunity over and over again. Pastoral leadership demands more crucially godly character, necessitating lifetime spiritual maturing in a continuum as expressed in 1 Timothy, 2 Timothy and Titus, to guide young Timothy and Titus who are spiritual leaders of the time

Functionally, pastoral leadership is neither as moderator nor dictator but aims at a goal, taking appropriate steps to achieve the goal nor motivating followers in the same direction. Such leader has workable and desirable ideas to offer the led. It is contrary to the moderating leader, who listen to people's thinking and ideas to act out. Rather, he has ideas, aims and strategies to actualize in company of input of others. A scholar said a pastor-leader function and is creative in leading god's people and in developing the church. He further ensures healthy body equipped under the influence of the Holy Spirit to carry out the work of ministry. Having known the assignment as a pastor, he leads in Christian living, local evangelism, world missions, balanced doctrine and ministry<sup>36</sup>.

Pastoral leadership provides care for the flock, he feed, protect, develop, and shear the sheep<sup>37</sup>. Such is interested in any phase of his members' lives. He has leading role, authority, recognized of the local church, as constituted by the central body<sup>38</sup>. His role demands higher standard of conduct, cultural comportment and relationship with people more than in any other profession or religion. With the foregoing, it becomes glaring that pastoral leadership is

uniquely different in form and content from all other vocational leaderships anywhere. Its divine approval sets it apart; it is empowered, endowed and commissioned for beneficial purpose to humanity here on earth and eternity<sup>39</sup>.

The phrase multicultural setting rather describes a locale that has and is composed of multiples culture of peoples. It is habitually heterogeneous, multiracial, multiethnic and having intercultural features. A study of its demographics will disclose a population of more than one or two cultures, languages and with varying customs. Such community, locations, cities and areas are open to intercultural relationship and diversify social activities. Drawing from New International-Webster's comprehensive dictionary's definition of multi and culture, the phrase 'Multicultural setting' can then be interpreted as a combination of peoples, cultures or stocks of mankind living contiguously and sharing common environment.

#### **2.1.1.7.5                      Exposition on Pastoring Multicultural Congregation**

Hendrix, a multicultural minister holds that pastoring heterogeneous congregation is a call to cultural reconciliation, and could be difficult. The pastoral roles, he said, can involve growing the church, being involved in the communal life and encouraging members to relate across cultural divides. According to him, the leadership shall definitely have to promote spirit of inclusion in worship and teachings<sup>40</sup>. In his view, Appleby subscribed that leading multicultural congregation calls for staying very current in the affairs of the homeland of the cultural groups. This he noted reflects in the pastor's teachings, sermons and in leading public worship. The leader(s) also ensure even distribution of the membership into leadership through the Holy Spirit's direction<sup>41</sup>.

Pastoring congregation that exist in heterogeneous setting validates the need to embrace multicultural basic convictions in view of all inclusive God, says Sheffield. Such leader or pastor, according to him, welcome persons as God does. The profile of such pastor will include making Jesus Christ the valid foundation for church existence. The leader(s) goes by

personal intercultural experience and intentional acquisition of skill necessary for the assignment, and proceed to embed the multicultural values into the way of seeing, being and doing church<sup>42</sup>.

In a multicultural church, the formal and informal leadership carry along through group consultations so as to bring in new ideas, new possibilities and attention out of the latent community. This, it is said, will give room for mutual critique that goes beyond hurting but to reciprocate responsibility. Sheffield opined that the leadership intentionally empowers the multicultural goal through diversify leadership, hence, sustaining ties that bind the community together. The pastor or leader must be proactive in responses to issues and developments that may arise, while he ensures mutual entrance into each other's world, as personal views or interests are suspended.

However, multicultural ministry does not just happen but must be intentionally pursued. To have a successful multicultural ministry, the pastoral leadership must network with cultural leaders within and beyond the community to discover and possibly meet the people's needs. Due respect must also be accorded the pastor of homogeneous churches in the community, which will encourage them to share their experiences that are vital to raising and sustaining heterogeneous congregations. According to this source, the church leadership should be multicultural skilled, connecting the divide by learning basic language, skills of the groups. This enlivens the relationship, it is said. It is further suggested that roles and events should be entrusted into the hands of cultural leaders within, so as to validate the church ministry going beyond dominant groups. To this end, mission set goals should reflect and target regions or peoples groups that are part of the congregation<sup>43</sup>. Pasturing a multicultural congregation calls for sensitivity to cultural issues and overcoming such through love expressions. According to a scholar, love must cut across board and theological must not be compromised on grounds of increasing cultural or economic considerations. The veteran multicultural minister counsel for

a diverse composition of vocational and volunteer leadership and application of various styles of worship that is cross cultural. This, he noted will ensure transferability of forms and practices of ministry, boosting then the multicultural profile of the congregation<sup>44</sup>. The leader(s) should proffer way of promoting peace and understanding beyond the pulpit and social media platforms or parties but within and without the four walls of the congregation. This, the author noted, can be done by offering fair and balance perspective of issues; measuring, weighing and evaluating words before it is uttered, and avoidance of endorsement of political groups.

A scholar would remindful of the immigrant composition of his congregation and uses illustrations in preaching with caution plus how much background information he has when describing a particular situation. This, he said goes along with the use of the right victuals in communicating information in video, PowerPoint presentations, web sites and bulletins. He advised pastors of multicultural congregation to be cleared in preaching and teaching, taking time to explain what can be otherwise assumed as common knowledge. He encouraged multicultural pastors to learn various cultural norms, especially of the major life passages of the members' e.g. birth of children, marriages, or funerals, and make it to become part of his ministry to the people. In doing this, however, the leader should accommodate cultural tradition in favour of true Christian faith practice. He warned pastors not to assume that because people come from the same nation, they are ethnically or culturally the same<sup>45</sup>.

Pastors of multicultural congregations should lead the church to pray for kings and all those in authority and stand to be peace makers, even in the face of persecution<sup>46</sup>. This scholar submitted that the public comments and opinions of multicultural pastors when evaluated, has effect upon the members. So, caution and proper care should be taken here. The pastor is rather advised to focus on building a virile congregation that is socially and economically diverse, concentrating on what will make for peace in a world already frayed by class, colour,

grouping and settings. He noted that reconciling the world back to God, healing wounds and hurts, added to extension of loving hands to the world around is the aim of multicultural ministry.

As observed, the pastoral leadership distinctive for multicultural congregations could be diverse. Also, there are common grounds of agreement in administering, fostering healthy relationship and in biblical views for multicultural congregations. More to this, it has continually been attested to that multicultural pastoral leadership could be intriguing and at the same time exhausting. A common view of the pastors is that though lovely, rewarding and truly biblical, the work has been enervating.

#### **2.1.1.8 Reason for Emergence of Multicultural Settings**

Naturally, cultural members are adjoining in location, in view of common features shared with one another. As the common saying goes, *Birds of the same feather flock together*. Rural setting has often bred his homogeneity, which makes people with shared backgrounds and upbringing to share affinities. However, general trends of life and developments have attested that no single culture has all it takes to remain unconnected to any other<sup>45</sup>. Moreso, comparative advantages of nations and distribution of life-sustaining resources has made no one culture of people totally sufficient ever. This has made necessary the inter-cross of ideas among cultures, sharing of resources, need for travels, migration and learning of each others' language, way of life and choosing to accommodate one another. Consequently, this has moved people around the global world in the centuries of her existence.

##### **2.1.1.8.1 Migration and Multicultural Setting**

Migration is the movement or relocation of people from one place to another, for reasons of living, job, better opportunity and security. Migration has been identified as one of the factors leading to the emergence of multicultural settings. On this, an author noted that migration of nations of people which may be internal or international; do breed socio-economic

consequences which could have positive or negative value. He also relate migration with biblical perspective or phenomenon (Gen. 12; 38 and 2 Kings 17), which going beyond above stated values, has provided opportunity for spiritual emancipations behind migration with the words, push and pull factors, that is to say, it could be either of voluntary or involuntary reasons.

It becomes voluntary in cases of intentional seeking of economic and better ways of living or education beyond the shores. Current global trend has lent credence contributed to voluntary causes in migration of people. Continue urbanization for reasons of employment opportunities, amenities, entertainments, forum for expressions, relaxation of immigration rules and intermarriages are also factors that have been identified as possible for multicultural settings emergence. It is also voluntary move where improved transportation has continued to pave way for migration traders and workers<sup>47</sup>.

#### **2.1.1.8.2 Globalization and Multicultural Setting**

Globalization is a strong factor that has promoted the emergence of multicultural settings, especially, in urban centres around the world. The term, globalization has been described as a worldwide phenomenon whereby occupiers of the world sees themselves as a single society with common destiny. As such, issues of life are addressed with little boundaries to local communities as information flows to people across nations or continents freely, particularly with the aid of information and communication technology gadgets. It has reduced the world into a small village where information travels without end in a twinkle of an eye. The situation is such that the ancient explorations of the European across the Atlantic have been reduced to links at the fingertips of technology; that is, the internet<sup>47</sup>.

Along with this, comes the impact that globalization is having on values, culture, socio-economic and religious aspects of life of the people. This has brought intermingling of norms, values and cultures. Travels across the global would have led to a migration in the cultural

milieu of two or three decades ago compare to today. This absorption and accommodation of elitist cultures brings with it a mixed worldview in the population. Global perspectives on issues have created a different crop of culture and value, thus ensuing in multi-values with in the global village. Consequently, multicultural locale has emerged in our societies.

### **2.1.1.8.3 Challenges of Multicultural Church**

Pastors of multicultural Church have all attested that the ministry is not easy to handle. This is in view of the complexity of the culture, race, religious and sometimes stereotype backgrounds that has to be addressed. It demands extra thought, work and diversity of norms and forms from the leaders.

Sometimes, an attempt to promote public peace from the pulpit or social media platforms has been misunderstood. Of this a scholar has advised that the peace making effort must not be throw away even in the face of persecution, much more, when fair and balance perspective of issues is presented. In this wise, pastors are advised to be non partisan politically and rather focus on healing the hurts and extending loving hands to the world around<sup>48</sup>. An author said that, tension over cultural misunderstanding could turn the fellowship and worship to just an entertainment; while decision making becomes complex when it involves main leaders. There is also the challenge of cultural preservation or maintaining unity. To him, this are time consuming and energy sapping, however, the joy of been in the centre of God's will for his church gives the joy for accomplishing this<sup>49</sup>. Of multicultural pasturing, another author opined that the pitfalls are challenging, noting that issues like anxieties of patriarchy, lack of experience with racial and ignorance about other cultures/histories, coupled with how to bridge the racial and class divisions are breath-taking<sup>50</sup>. It can be disappointing to a committed cross cultural minded minister, he noted, but for the nature of the Gospel.

It has also been found difficult of maintain a rigorous biblical ministry, especially on doctrinal issues in multicultural settings. This is because of the diversities of culture,

backgrounds, doctrine and world view, especially in a cosmopolitan church. For the leadership, sometimes it poses the problems of which ministry philosophy to adopt, the source noted. However as the leadership encourages patient search and careful teachings of the scriptures, this can be overcome. Another one which related to this is the issue of nominal seeker sensitivity evangelicalism, which according to this source is damaging and should not be encouraged. Care, it is said to be taken, so as not to be blown along this prevailing winds of teaching in the attempt to raise a multicultural congregation.

## **2.1.2 Leadership**

### **2.1.2.1 Leadership**

Leadership is a very significant concept which is fundamental to human relationships, and central to the society. The success and achievement of an organization, group or society to a great extent is depend on leadership<sup>51</sup>. In the same vein, leadership skill includes many issues which can be seen from different angle by different individuals and groups. Maxwell asserts that someone with leadership skill or ability will be very different, for such skill (ability) is the lid (cover) that determines a person's effectiveness. The lower an individual ability to lead, the lower the capacity of his potential, the higher the ability, the greater the effectiveness<sup>52</sup>.

The ability of an individual to lead will constitute a limit to which he or she can do, no matter how promising the person seems success wise. A scholar said, one may be efficient but not be effective since his or her ability or lack of it will constitute a hindrance to progress and growth. Furthermore, a life giving leadership defies all the traditional concepts of what a leader is all about. It is what might be termed diverse in style, since a life-giving leader may at times appear authoritarian and at other times overly democratic<sup>53</sup>. The afore mention statement indicates that a life giving leader is not a person that only follow tradition, but create new initiative to carry out his responsibility to attain maximum output. According to

Bass: "Good leaders are made, not born. If you have the desire and will-power, you can become an effective leader. Good leaders develop through a never ending process of self study, education, training and experience. To inspire your workers into higher level of team work, there are certain things you must know, be and do. These do not come naturally, but acquired through continual work and study, so, good leaders are continually working and studying to improve their leadership skills; they are not resting on their past laurels, that is, his achievement, but instead, a good leaders strives the more to attain the best<sup>54</sup>.

More so, in the light of Lennon submission about leadership, he opines that life-giving leadership is based on commitments which can be seen in three (3) different independent areas: Ministry, Mission and relationship<sup>55</sup>.

In relation to commitment to ministry, Jesus states that whoever would be a leader must be a servant. Thus, basic to life-giving leadership are Jesus' teaching regarding the role of a Christian leader as a minister, that is, he is to serve<sup>56</sup>. Therefore the first principle of a life-giving leadership is to adequately discover and practice serving fellow workers.

Related to the above is the leader's commitment to mission which is a concept that addresses the intent of one's ministry. All leadership efforts are focus on a purpose, which implies that, clarity of purpose is a leader's most powerful asset from an organizational stand-point, the purpose of a leader is to affect lives positively and to play one's role in ensuring continuous growth at every level; not to be tied up in seeking profit or public acclaim but in pursuing the same task pursued by Jesus; helping people to become all that they can become according to God's will. The scripture states that thus, until we all reach unity in the faith and in the knowledge of the son of God and become mature, attaining to the whole measure of the fullness of Christ<sup>57</sup>. Hence mission should be goal oriented and process oriented.

It is obvious that a leader cannot function effectively in isolation, so a good leader is committed to a relationship. One of the determinant factor or growth evident in pastoral

leadership skills is a total dependent on a pastoral relationship with God. A scholar once said, to become a leader, there is needed to take note of the opportunities around the leader that enables him to reach out to others. When he purposefully works towards building relationships and creating communities, he will become an effective leader<sup>58</sup>.

#### **2.1.2.1.1 Leadership, Administration and Management**

One step in defining leadership is to make distinction among these three words: leadership, administration and management. Administration is doing things right. If there is deadline to meet, one meets it. If there is a prescribed structure, one has it. If there are stated policies and procedures, one keeps them. Management on its own is doing the right things. Management includes such long range planning, goal setting selecting priorities, time management and budgeting.

Leadership is development and articulation of a shared vision, motivation of those key people without whom that vision cannot become a reality, and gaining the cooperation of most of the people involved. Both administration and management are required for effective leadership. However, administrative and management alone do not equal leadership. One can administer and manage without vision and core values. But in leadership, it is impossible to lead without vision and core values. Leadership is always a moral act<sup>58</sup>. Genuine leadership is always value-driven leadership.

In a local church, leading strengthen both pastor and the people (members). The goal is to illustrate an approach to leadership which, if done well, will cause both the pastor and the congregation to feel and be strong than ever before. The key is not focus on a term or process, but on an approach to leadership that takes seriously the value, ideas, dreams and concerns of both the pastor and the people. The reality of personal and group empowerment around mission and values is what we must always seek.

### 2.1.2.1.2 Principles of Leadership

It is all about knowing self and seeks improvement to enhance good result. This should be developed by the use of leadership trait, evaluation of oneself as well as determination of one's strengths. The art and science of leadership spelled out the following principles of leadership that reveal facts about knowing and evaluating self<sup>59</sup>.

1. Know Yourself and Seek Self-improvement: in order to know more of himself, he has to understand his being, knowing, and doing attributes. Seeking self-improvement means continually strengthening the attributes<sup>60</sup>. This can be accomplished through self-study, formal classes, reflection, and interacting with others
2. Be Technically Proficient: the leader must know his job and have a solid familiarity with the employees' tasks.
3. The Leadership Should Take Responsibility for his Actions: search for ways to guide the organization to new heights and when things go wrong, they always take responsibility and not blame others. Always analyze the situation, take corrective action, and move on to the next challenge<sup>61</sup>.
4. Make Sound and Timely Decision: they use good problem solving, decision making, and planning tools.
5. Set the Example: they always set good role models to their employees. They must not only hear what they are expected to do, but also see. We must become the change we want to see<sup>62</sup>.
6. Know the People and Look Out for their Well Being: understanding human nature and the importance of sincere care for the workers is the ultimate of every leader.
7. Keep the Workers Informed: know how to communicate not only the seniors and other key management staff, but the entire work force.

8. Develop a Sense of Responsibility in the Workers: as a good leader, help to develop good character traits that will help them carry out their profession responsibility.
9. Ensure that Tasks are Understood, Supervised, and Accomplished: A good communication is the key to this responsibility.
10. Train as a Team: although many so called leaders call their organization, department, section, etc a team; they are not really a team but a group of people doing their jobs. Use the full capabilities of your organization: by developing a team spirit, the leader would be able to utilize his organization, department, section, etc to its fullest capabilities. Discover individual giftedness and strength look out for better ways to harness it to develop the church<sup>63</sup>.

#### **2.1.2.1.3 The Dimensions of Leadership**

It has been established in literature that, there are five basic dimension of leadership: Group Achievement, Personal Interaction, Dynamic Achievement, Personal Achievement, and Secure and easy Going. This implies that leadership cannot exist without people, leadership come to play in a circle of interaction, to share influence in an organization goal<sup>64</sup>.

1. Group Achievement: behaviours of a leader should be associated with team action, group leadership, and group goal and group success. Orderliness of behaviour is stressed through careful planning, good work, and systematic approach, thorough and organized approach to problems<sup>64</sup>. This dimension becomes the platform for every leadership success, pastors as the leader of a church must pursue his members' achievement and not just his own success alone.
2. Personal Interaction: this is performance of a leader who desires a close, personal, cordial relationship to his people, he is informal, casual, and can be chatty. People that he leads in the group easily become his friends. It is

expected of a leader to be friend to all his church members so as to get the best of them and know how to relate with their individual uniqueness.

3. **Dynamic Achievement:** this shows behaviours of a leader who is forceful and active. He spends little time in planning or decision making, preferring instead to be on the firing line of activity. He normally delegates authority to make their decisions and then leaves them. Alone to accomplish the desired results. He has confidence in his followers and in himself. Church leader should be an initiator of dynamism, to make the members believe in his leadership skill and aid spiritual growth and membership increment within a short period of time, people always seek something new, dynamism makes a church leader to be ahead of his members.
4. **Personal Enhancement:** this indicates behaviour of a leader who enjoys the use of power. He depends too much on his authority in directing members of his group. He enhances his own position in his group above that of others by trying out his ideas first, by requiring compliance to his own opinions, and by closely controlling the work of the others in line with his judgments and decision<sup>64</sup>.
5. **Secure and Easy Going:** this indicates behaviour of a leader who is highly secured and free from anxieties. He doesn't express anxiety about work, about his group performance; he takes things lightly, with little concern for the consequences of the future. He does not demand much from the people he leads<sup>64</sup>. A leader in the church should be a person that is free from anxiety of proposed action and avoid panic during the process of expectant for result. However, it should be noted that with some leaders these dimension operate independently with little interaction. In addition, findings with secular leaders

have indicated that there is no best dimension of group of dimensions of leadership. The effectiveness of a particular leadership skill depends upon a combination of factors. These factors include: the characteristics of the people being led, the nature of the task performed, and the type of organization.

The most important point is that a person should use those dimensions of leadership that are appropriate for the situation in which he is operating.

#### **2.1.2.1.4 Leadership Factor of a Multicultural Church**

With reference to the submission of a scholar, some people are naturally born-leader. They may emerge as leader when none exists or when a group recognizes and trust their innate ability to lead in a given situation more than a formally appointed leader. Others can acquire leadership qualities through education, coaching, mentoring, and experience<sup>65</sup>. Knowing that, the characteristics of a good leader can help in developing those skills and help organization to cultivate leaders. There are four major factors in leadership which include: follower, leader, communication and situation.

1. **Follower:** according to this author, different people require different styles of leadership. For example, a new hire requires more supervision than an experienced employee. A person who lacks motivation requires different approach that one with a high degree of motivation. A leader must know this people. The fundamental starting point is having a good understanding of human nature, such as needs, emotions, and motivation. Church leader should be a people oriented, willing to get along with all his members.
2. **Leader:** a scholar once agreed that, one must have an honest understanding of who one is, what he knows, and what he can do. It is the followers, not the leader who determine if a leader is successful or not. If followers do not trust their leader they

may not be inspired to put in their best. To be successful, a leader has to convince his followers, not himself or his superiors, that he is worth of being followed.

3. **Communication:** leader leads through two communications<sup>66</sup>. Much of it is non-verbal. For instance, when set the example, that communicate to people that a leader would not ask them to perform anything that he himself would not be willing to do. What and how he communicates either builds or harms the relationship between him and his followers.
4. **Situation:** “What a leader does in one situation will not always work in another. Such person must use his judgment to decide the best course of action the leadership style needed for each situation.”<sup>66</sup>. For example, pastor as a church leader may need to confront his church members for inappropriate behaviour, but if the confrontation is too late or too early, too weak or too harsh, the result may prove ineffective. Various forces will affect these factors, such as, follower, leader, communication, and situation.

#### 2.1.2.1.5 Leadership Techniques

Good leadership team select styles of leadership that fits their philosophy of administration and their own personality. In any case, they must always take into consideration the psychology of the people whom they are leading. Generalizing human attribute might be dangerous at times because people are differs from one and other. There are some common grounds in getting the most out of one’s subordinates and church members. A good leader should try to understand what most of his people (people he leads) want from him as their leader, such as; The need for recognition as an individual, pride in work, sense of belonging, listen tradition, fair treatment<sup>66</sup>.

#### 2.1.2.1.6 Multicultural Church Leadership Attributes

If a leader can be trusted, those around him will grow to respect him as a person. To be a leader, there is a leadership framework to guide such relationship of trust to be known and do.

1. Be a Professional Example: be loyal to the church responsibility, perform selfless service, take personal responsibilities such as initiative, acting in advance to deal with an expected change ahead in a proactive manner where necessary.
2. Be a Professional who Possess Good Character Traits: a good leader must be honest, competent, be of good conduct, commitment, integrity, courageous, openness, imagination.
3. Know the Four Factors of Leadership – follower, leader, communication and situation. This factor of leadership implies the quality, significance and leadership qualities for efficient performance.
4. Know the Personality: get to know the strength and weakness personal character, knowledge and skills<sup>67</sup>. That is, a good leader should know ore of what he/she worth.
5. Know Human Nature: that is human needs emotions and how people respond to stress. It will eventually enhance the proficiency of the leaders towards an appreciable growth.
6. Know the Job: that is, be proficient and be able to train others in their tasks.
7. Know the Church where to go for help, its climate and culture, who the unofficial leaders are. This will help a leader gain integrity and avoid been molested.
8. Do Provide Direction: through goal setting, problem solving, decision making, and planning. These will result into a proficiency skills and as well aid the growth simultaneously.
9. Do Implement Leadership Skills: through efficient use of some of communication, coordination, supervision, evaluation and as much as one can do effectively.

10. Do Motivate: this implies developing morale and esprit de corps in the organization, train, coach, counsel. A good leader is expected to cultivate a habit of motivating and stimulating the followers to work at any giving time, showcasing growth at all sphere of church life<sup>68</sup>.

The leader is not tied down to the nitty-gritty of making the machinery run, but is thinking down the line<sup>19</sup>. A church that would maximize her growth potential would need pastor(s) or leader(s) who are strong and skilful. The strength of any church is a direct result of the strength of her leaders. No church can grow or rise higher than the leadership being provided<sup>69</sup>.

The author explains that the 21st century church needs more of leadership gift than any other gifts, because it is this gift to bring about spiritual growth in the church. In actual fact, leadership in its purest form is the only antidote to decay and death in the church<sup>19</sup>. If right leadership are put in place, it gives no chance to retrogression in the church, rather the application of the skills protect and nurture the church towards both spiritual growth and physical growth. It is expected of a pastoral leader to exhibit competence and sharpen their leadership skills through leaning, growing and self improvement venture. They should delegate and able to work through people for the progress of church growth<sup>70</sup>.

#### **2.1.2.2 Leadership Style**

Leadership style includes what a leader does, says and how he acts. This is the perfect examine of a leader's approach to the use of authority and participation in decision making. A leader is a very strong factor to be considered in picking an effective leadership style (i.e. a leader himself or herself determine the leadership style). Different people use different methods of expressing their leadership. They choose their own patterns of leadership often by imitating their own leaders, or by following the styles used by their current leaders. In an

organization sometimes a standard patterns of leadership prevails throughout, but more often the style of leadership which fits the leader or pastor, his people and the situation entails a style in which all concerned parties are able to work together in peace or peacefully. However, unless leaders are made aware of the varying styles of leadership that are available, likewise their merits, limitations and of their applicability to specific situation, they may not recognize that there is a choice that can be made. There are many styles of leadership but only five main types will be considered in the study.

- i. Laissez-faire Leadership Style: in this leadership style, complete permissiveness is allowed. The group lacks direction because the leader does not help in making decisions. Here, he merely supplies materials or contribute when asked to contribute. The group is given too many responsibilities to proceed in any direction. If this style of leadership function is allowed for a long time, it may easily develop into anarchy.
- ii. Authoritarian Leadership Style: the authoritarian leader derives vested authority through his office more than from personal attributes. He seeks very little participation from the group in terms of participation in decision making. The following become dependent on the leader, finding security in the fact that he knows exactly what is expected of him. The followers' personal development is sacrificed which should not be in an institution or organization or church. If the leader should leave, followers or subordinates are not generally prepared for promotion. Authoritarian leaders do not want to leave office after tenure's expiration. Such leaders want to stay in office by forcing themselves on the people. Examples of such leaders abound in the world especially in Africa. Robert Mugabe of Zimbabwe is a bad example of this.

- iii. Bureaucratic Leadership Style: the bureaucratic style of leadership is based on a system of rules, policies and procedures to solve all problems. It is too well-organized. Many present day complex organizations are bureaucratic in nature. The leader is saddled with looking after routine activities with guidelines established by the system itself. This tends to depersonalize the organization.
- iv. Democratic Leadership Style: democracy is generally described as the government of the people by the people and for the people. In democratic leadership style, all policies derived from group decisions. The leader participate in the formation of policies but does not dominate the group decisions or actions the group made decide with whom they will work with and what tasks are to be done and accomplished. The formation of policies usually involves those affected by the policies. The democratic leadership style implies professional competence and personal sincerity, accountability and integrity. Individual growth is fostered through participation in all organization's operations.
- v. Charismatic Leadership Style: in charismatic leadership style, the leader focuses attention on him. Such a leader seems to possess a certain charisma (divine gift) to be inspired by supernatural powers. With the divine gift, the leader rises up to the occasion. Sometimes, this is a mask leader's style. His (leader's) powers appear to be drawn from intellectual strength and originality. His followers are converted to and champions of his cause. The types of leaders in the book of Judges could be classified as charismatic leaders<sup>71</sup>.

In all leadership styles, decision making is the main key factor, the vehicle between the planning processes and the systems administration. A scholar writes that decisions can be made in many ways that are products of leadership style. He emphasises the value of wide involvement and consultation. However, it is important that the leader realizes his

personal accountability<sup>72</sup>. Team work should be the ultimate goal of democratic leadership. This means cooperation and mutual discussion, thus typifying a democratic control at all level of aspirations. The more people feel they are participating in what directly concerns them the greater will be the spirit of cooperation throughout the vision and the group especially in the church.

### **2.1.2.3 Leadership Skills**

The kind of leaders and leadership a church need and deserves rarely appears by accident. It is expected of a good leader to make use or apply certain skills to be a good leader.<sup>73</sup> Skill is an ability to use ones knowledge effectively. It infers technical proficiency. It draws upon developed or acquired ability<sup>74</sup>. To become and remain an effective Christian leader one would need to develop and sharpen the following skills and get the most out of life for growth and progress.

- i. Vision/Strategy: vision is the ability to have a pre-knowledge of an upcoming event. Thus, vision leaders are future oriented, optimistic, and positive. They have a pretty clear idea of where they are going and an idea they can articulate of how they are going to get there. They have confidence that they are headed for has been planned by god and that He is leading them to that future<sup>75</sup>. Vision or strategy is another example of an essential leadership quality. Since it is a process that showcases the manner in which people thing about, assess, view and create the future for themselves and the others? It is an effective and valuable skill for leaders. At the beginning of every program year the leader of the church should have a preconceived vision that will aid the growth of their members, add worth to their lives despite of their different cultural background to experience success in all areas of life, each program that will best suites the various departments and link up with their departmental goal and purposes. Leaders should see ahead of their members, have plan that will combat unforeseen challenges ahead of others. In few situation

Pastors' due initiates an idea that first satisfy their desires and cum it with divine revelation, for such vision not to encounter opposition from followers.

- ii. Communication: communication in the context of leadership refers to both interpersonal communication between the leader and followers and the overall flow of needed information throughout the organization. If a leader cannot communicate effectively, such cannot be effective<sup>76</sup>. Leaders need to be good speakers as well as good listeners. They ought to communicate to all levels of the organization; able to converse with followers and to listen to their ideas, asking questions and answering their queries in order to ensure that they have understood what was communicated. Leaders need to learn to be proficient in both. They inform and seek out information and the communication that interpersonally with others. A leader should understudy the communication competency of various strata of his member, to choose the best means that will make them have a quick and best understanding of his intention.  
Members sometimes do complaint of their leader for not giving full details for a prior decision, which always accumulate to unsettled discourse during quarterly or end of the year church in conference in session. As such, different faction always emanates that see their own opinion as a second choice or inferior to the supporters of the church pastor's or church executive council decision.
- iii. Relationship: networking is a relationship skill. Relationship developed from good interpersonal and group communication skills but relationship skills also go deeper. A leader who likes dealing with people issues, who can initiate and deepen relationships with others, has a great leadership advantage. This is a leader who can build a team and achieve impressive results<sup>76</sup>. This kind of leadership is based on personal power (the right kind of power), not position power. Relationship building is an example of an essential leadership skill. Leaders should enter into members' life and have clue of their

social life with everything they engage themselves with, by having a better way to relate with individual peculiarity. Networking is possibly one of the most important skills for entrepreneur and also involves building and maintaining contacts and relationships with other people. No matter what profession you're in, networking is the fuel that accelerates success<sup>77</sup>. Not only is it using for learning directly from the individual you meet, but the benefits of association and growing your own authority are powerful. According to a scholar, a good leader needs to know how to create, nurture and sustain profitable relational networks. Also to build and maintain leakages of friends and acquaintances that may be able to provide needed assistance at some future time.<sup>78</sup> A church leader should be vast in his scope of knowledge, which he may interact well with his members at every given situation.

- iv. Decision Making: a good leader must know how to take good decisions in a matter of seconds and be quick in making informed decisions when the time arises. The speed in decision making is backed by the fact that they are constantly to hand with the right real-time information, which is obtained at the source-in the coal face. According to a scholar, it is highly important for a good leader to often demonstrate the skills of analysis they understand the times. However, they usually refuse to engage in endless or circular analysis. They know when analysis must momentarily give way to decision and action.<sup>79</sup> Also, a leader must be able to wade through information, comprehend what is relevant, and make a well considered decision and also to take action based on that decision. Making decision too quickly or too slowly will impede your relationship effectiveness. Therefore, decisiveness is another skill of good leadership<sup>78</sup>.
- v. Persuasion: the ability to influence and curse others to move in a particular direction is expected of leaders. The writer opines that leadership can otherwise be defined as the ability to persuade or influence others to do something they might not have done

without the leader's persuasion. The ability to be persuasive is related to how much people trust leader particularly through the use of good communication and relationship skills<sup>79</sup>. Persuasion otherwise referred to as influence is an essential leadership skill for church leadership. A scholar asserts that a leader should affect the significant decisions in the realm of one's responsibility, with limited use of official or individual power to determine by force or authority of those decisions<sup>80</sup>.

- vi. Adaptability: this implies not being bound by a pain. The leader should be able to move easily from one set of circumstance (the pain) to the next particularly when the plan does not go as expected and take them all in stride, even when the circumstances are unexpected<sup>81</sup>. The good leader has to embrace change and see it as opportunity and never to sit on their laurels. It is his/her responsibility to constantly challenge the status quo and push the boundaries. The leadership skill of adaptability is another example of a critical skill.
- vii. Motivation: motivation is a leader action to increase the performance and response of his member to work and vision. That is, when people are motivated at work, there are some positive factors that result in the work place. As a result of this, job satisfaction improves, effort increases, working environment improves, result are the focus, drive is created, everyone's full potential can be tapped, even the role they are to fulfil and the team becomes more skilled as a whole. For a leader to lead effectively, such must be able to demonstrate the ability to inspire or motivate others to serve and sacrifice. "The use of words and actions must be appropriately used to ignite passion among the followers<sup>76</sup>. However, to motivate others there is need to understand what will drive them to take appropriate action and use the knowledge to create motivating systems in the work place.

In another sense, members of a multicultural church would like pastor or leader to be equal and balance in distributing role in a joint task to be carried out, when a side or group started discovered that there is no equality in distribution of responsibilities it might cause mayhem. An inability of a leader to do as expected towards achieving the set objectives or action jeopardizes the response of the followers<sup>76</sup>.

- viii. Teamwork: teamwork is one of the leadership skills; it is the combination of individual effort or comparative advantage to achieve a single goal for that same institution, there are few questions that usually comes to mind i.e. to what extent do we value working cooperatively as part of a group? How do we promote teamwork among the followers? In what ways do we work collaboratively with our peers? How do we handle team conflict? In the light of these questions, no one person can do it all. Leader must know how to build and nurture such a team. A good leader knows when to be a leader and when that is needed<sup>82</sup>. Building teamwork is another essential leadership skill, in such a way that a person is not a highland of potential or ability. Church leaders are meant to identify the gifts and potentials in individual followers and tie together these human resources to execute the church mission and goals.
- ix. Innovator: if there are issues and problems which prevent the tasks from being achieved, the leader possesses good foresight, probing and obtaining root causes, not settling for the status quo. He/she does not take any exceptions to the plan as a case of things just happen and that's the way it is<sup>83</sup>. The leader seeks to understand the issue, correct it and then aspires to this so it does not happen again. Challenges are overcome with innovative solution since it ensures success in a growing organization set-up. A multicultural church leader is expected to be ahead of his members to bring out of any challenge they may find themselves, his mind should open to new vision or action plan to better the life of his members.

- x. Planning: according to a scholar, planning must be definite while remaining flexible to changes which might later arise. Planning also involves making certain assumptions about the future and taking actions in the present to positively influence that future<sup>83</sup>. To plan means to focus strategically. Plans are important for guidance and focus, but plan can seldom be cast in stone. Planning is an excellent and necessary example of leadership skill.
- xi. Delegation: delegation is one of the most important leadership skills. Good delegation saves the leader's time, develops people, grooms a successor, and motivates the followers. A leader needs to be able to delegate effectively<sup>84</sup>. The key to delegate successfully is giving someone ownership of the work you assigned them. They cannot just like they own the work, they rely have to put in their best. Therefore, it is a leadership skill that is worth improving and sustaining. Due to expectation of leaders and low response of followers for any giving assignment since there is no monetary rewards, leaders in church find it difficult to assign important assignment to some other persons in their church, due to fear of poor performance.
- xii. Practice: repetition is the mother of skill. That is, the more one practices, the better one becomes. The art of being a good leader is to understand what one needs to improve, and work to address those areas. Great leaders do make mistakes but should learn from those mistakes and improve on their leadership skills.

#### **2.1.2.3.1 Traits of Leadership Skill**

Leadership traits refer to personal qualities that define effective leaders. Leadership refers to the ability of an individual or an organization to guide individuals, teams, or organizations toward the fulfilment of goals and objectives. It plays an important function in management, as it helps maximize efficiency and achieve strategic and organizational goals. Leaders help

motivate others, provide guidance, build morale, improve the work environment, and initiate action.

### **2.1.2.3.2 Effective Leadership Traits**

A common misconception is that individuals are just naturally gifted with leadership skills. The truth is that leadership traits, like other skills, can be acquired with time and practice.

Below are seven traits of an effective leader:

- i. **Effective Communication:** leaders are excellent communicators, able to clearly and concisely explain problems and solutions. Leaders know when to talk and when to listen. In addition, leaders are able to communicate on different levels: one-on-one, via phone, email, etc. A good leader must be an effective communicator. Until a leader clearly communicates his vision to his team and tells them the strategy to achieve the goal, it will be very difficult for him to get the results he wants. Simply put, if you are unable to communicate your message effectively to your team, you can never be a good leader. A good communicator can be a good leader. Words have the power to motivate people and make them do the beyond expectation. If you use them effectively, you can also achieve better results.
- ii. **Accountability and Responsibility:** leaders hold themselves accountable and take responsibility for any mistakes. Leaders support and encourage individuality while abiding by organizational structure, rules, and policies that need to be followed. A good leader, when it comes to accountability, you need to follow the approach highlighted by a scholar who said, a good leader takes little more than his share of the blame and little less than his share of the credit. Make sure that every one of your subordinates is accountable for what they are doing. If they do well, give them appreciation, but if they struggle, make them realize their mistakes and work together to improve. Holding them accountable for their actions will

create a sense of responsibility among subordinates and they will go about the business more serious and committed.

- iii. Confidentiality: virtually all good leaders share the leadership trait of confidence. They are able to make tough decisions and lead with authority. By being confident, leaders are able to reassure and inspire others, establish open communications, and encourage teamwork. Confidence is one of leadership qualities. To be an effective leader, you should be confident enough to ensure that others follow your commands. If you are unsure about your own decisions and qualities, then your subordinates will never follow you. As a leader, you have to be discharged with confidence, show some swagger and assertiveness to gain the respect of your subordinates. This does not mean that you should be arrogant, not listen to others' view or idea, but you should at least reflect the degree of confidence required to ensure that your followers trust you as a leader.
- iv. Self-motivated and Resilience: leaders are self-motivated and are able to keep going and attain goals despite setbacks. In addition, good leaders try their best to exceed, not just meet expectations. Resilience when the going gets tough, the tough gets going. You might have heard this adage many times, but did you know that great leaders also follow this rule. They are resilient and have a positive attitude. Irrespective of how difficult the circumstances might be, you will find them rallying their followers. While most people are busy in complaining about the problems, great leaders always focus on solutions, not the problems.
- v. People-oriented: leaders are typically people-oriented and team players. They're able to foster a team culture, involve others in decision-making, and show concern for each team member. By being people-oriented, leaders are able to energize and motivate others. By making each individual feel important and vital to the team's

success, they secure the best efforts from each member of the team. It can only be possible if you inspire your followers by setting a good example. When the going gets tough, they look up to you and see how you react to the situation. If you handle it well, they will follow you. As a leader, you should think positive and this positive approach should be visible through your actions. Stay calm under pressure and keep the motivation level up. As John Quincy Adams puts it, if your actions inspire others to dream more, learn more, do more and become more, you are a leader. If you are successful in inspiring your subordinates, you can easily overcome any current and future challenge easily.

- vi. Emotional Stability and Intelligence: leaders exercise good control and regulation over their own behaviour and are able to tolerate frustration and stress. Leaders are able to cope with changes in an environment without having an intense emotional reaction. A good leader always has higher influence but how do they increase their influence on the point where people accept what they say. They do this by connecting with people emotionally. That is where emotional intelligence comes into play. With emotional intelligence, leaders can control their emotions, which prevent negative emotions from influencing their decision-making skills. As a result, they are less likely to make hasty decisions. Moreover, emotionally intelligent leaders are great at understanding the emotions and care about the feelings of others. That is not all, leaders who have this leadership quality not only handles conflict in a better way but also play an important role in conflict resolution.
- vii. Transparency: one of the best ways to win the trust of your followers is by being transparent. Instead of hiding information, you should openly share it with them. By giving visibility to your followers, they will buy into your vision and support

you with conviction in achieving the goal. More importantly, it gives your followers clarity, autonomy and make them feel more empowered while keeping them engaged.

- viii. Emotionally Stable: leaders exercise good control and regulation over their own behaviour and are able to tolerate frustration and stress. Leaders are able to cope with changes in an environment without having an intense emotional reaction.

#### **2.1.2.4 Biblical Perspective of Leadership**

Biblical leadership takes place when divinely appointed men and women take action in obedience to God's will. They recognize the necessity of preparation, allowing the Holy Spirit to develop tenderness of heart and skill of hands. They carry out their leadership roles with a deep God's will conviction and an acute awareness of the contemporary issues they (leaders) and their followers face. Mainly they exercise leadership as servant and stewards, sharing authority with their followers and affirming that leadership is primarily ministering to others, modelling for others, and mutual membership with others in Christ's body. Most Christians would subscribe to such statements about the nature of Christian leadership<sup>85</sup>.

##### **2.1.2.4.1 Leadership in the Old Testament**

The early centuries of Israel's life shows how God dealt with individuals called to lead. Finding people whose hearts were right toward him, God developed within those leaders a vertical relationship that affected their horizontal relationships with others. The chief leader of the Old Testament time, especially in the Pentateuch is God himself. He rules the heaven-designed theocracy, but he shares his role with mortals, so that Moses can spell out accountability for all of you (who) are standing today in the presence of the Lord your god, your leaders and chief men, your elders and officials, and all the other men of Israel.

Abraham and Moses: for Abraham, there is no any English or Hebrew words for leader attributed to him, but certainly, he demonstrates the unique choosing by god for a special

leadership task. The lord had said to Abram, leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all people on earth will be blessed through you<sup>86</sup>. Indeed, the dominant leader in the Pentateuch time is clearly Moses. God so often remind him of his leadership task from his response 'you have been telling me, lead these people, but you have not let me know whom you will send with me'<sup>87</sup>. Moses learns to share that leadership with others under the tutelage of his father-in-law, Jethro. The dynamic eighteenth chapter of the book of Exodus describes the appointment of numerous leaders. He chose capable men from all Israel and makes them leaders of the people, official over thousands, hundreds, fifties and tens. They served as judges for the people at all times. The difficult cases they brought to Moses and little ones they settled themselves.

Joshua, David and Nehemiah: as Israel expands into a monarchy, Joshua played the role of a tribal leader, assuming military command; David represents the epitome of theology of kingship; and Nehemiah shows us the typical Old Testament by lay leader, who is thrust into service without the kind of training afforded to either Joshua or David. Much has been made of the appearance of the word success in the early verses of Joshua, a term obviously connected with prosperity and material things, such as the conquest of the land. Yet the modern concept of success is quite different from biblical concept, because the bible rejects mere wealth or power as its only basis. Rather, the biblical success means discovery and doing the will of God. Further, the greatness of a nation's leaders, their ability to conquer and control does not determine that nation's success. The greatness of the people of God themselves must also be evident. But in the historical books of the Bible both dimensions are cleared (i.e. the physical acquisition and protection of land) and the spiritual maintenance of devotion to God.

God clearly tells Joshua, you will lead my people, and he does so by appointing numerous subordinates referred to them as the leader of Israel, the leader of the assembly, and the leader of the community<sup>88</sup>. By the time of David, the people are quite ready for leadership role of a king. Indeed, they had asked Samuel to appoint a king for them, and the old prophet did so for them<sup>89</sup>. Even while David was fleeing from Saul all who are in distress gathered together around him and he became their leader<sup>90</sup>. In 445 BC Nehemiah was serving as a cupbearer to the king, he was a noble representative of the people who had long since left spiritual leadership behind and had forgotten how God had called them to lead other nations of the world. Nehemiah responds to the call and follows through with a strong sense of mission and accomplishment.

#### **2.1.2.4.2 Old Testament Leadership Principles**

From creation to Moses, leadership spread from developing role of Adam supervising Seth to later military leadership needs of a nation preparing to invade the territory of others people. Several lessons seem to stand out:

- i. Divine Appointment: biblical leadership begins with divine appointment. With Noah, Abraham, Moses Aaron, and others, we see god designating clearly and directly, those he wishes to exercise leadership over others.
- ii. Single to Multiple: leadership move from single to multiple. Noah and Abraham appear to stand alone, defying the onslaughts of a pagan world. Once the nation of Israel is formed, however, Moses post out leadership responsibilities to others, shares authority and exercises what we might call today a participatory leadership style.
- iii. Accountability: leadership requires accountability. The law spelled out the greater responsibility of those called by divine appointment.

- iv. Preparation: leadership requires a time of preparation. This principle is more clearly seen in the life of Joshua, who served for years as Moses' servant. It was also seen in David also, who was trained in obedience and duty at home and then lived the life of an active soldier before his anointing as a king. In Nehemiah also there is heart preparation essential to spiritual leadership.
- v. Heart Sensitivity: leadership requires heart sensitivity to spiritual things. David was a skilled fighting man, handy with a sword and bow, but God selected him because of his heart.
- vi. Skill: leadership requires skill. To be sure, the term leadership and administration are not synonymous. But in God's service, there seems to be dynamic overlap, and Nehemiah provides a wonderful example of one who could organize, plan, delegate, supervise, arbitrate, recruit, train and evaluate.

#### **2.1.2.4.3 Leadership in the New Testament**

The key to understand Christian leadership is learning to lead like the lord Jesus describe his leadership as gentle and humble<sup>41</sup>. Jesus quoted in the following chapter from the book of Isaiah 42 to describe the chosen servant as one who will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smouldering wick he will not snuff out<sup>42</sup>. Jesus work with his disciples provides a pattern of group leadership worth of the most diligent study, just as it found in A.B. Bruce's *The Training of the Twelve*. As James Hind says, "If there was one modern management trait that carries Jesus Christ from nobody to somebody, it was a service to and for the benefit of others<sup>85</sup>.

James and Barnabas are another valuable character study in the New Testament. James was a moderator of the church. He was Jesus' half brother and the author of the epistle of James. Though he was not directly trained by his brother, Jesus. James models a participatory leadership style, able to moderate a public assembly with a broad view to the greatest

possible benefit of the body of Christ. He is able to allow all viewpoints to be appropriately aired, summarizing the consensus of the assembly and preserving the unity of the saint.

Barnabas, who rises from an apparent layman's role in Jerusalem to become leader of the second New Testament church at Antioch, he affords a brilliant example of unthreatened, secure leadership in his willingness to trust others to exercise their gift. Barnabas did not defend his own turf or hold on to position for personal prestige. God moved him out of his first and only senior pastorate after a year, Barnabas started joyously to lead the first missionary journey.

Paul, Timothy and the elders. If the apostles demonstrated the practical outworking of Christ's teachings in the book of Acts it was left to Paul and other epistle writers to formulate New Testament doctrines including a biblical theology of leadership. It is impossible then to bypass Apostle Paul when considering the nature of biblical leadership. His constant activity of modelling and monitoring, encouraging and exhorting, teaching and training, exemplifies New Testament leadership at its best. He described his own leadership in 1 Thessalonians, offering a contrast to first century pagan understandings. In 1 Thessalonians 2:1-6, Paul identifies what he did not do among the believers. Then in the next six verses he describes a process of nature and family care. These metaphors, though, uncommon to the modern North America ear, are powerful in the context of leadership.

#### **2.1.2.4.4 New Testament Leadership Principle**

Here, John's suggestion may be paraphrase that if every leadership principle available in the Gospel or in Acts were written down, perhaps the whole world would not have room for the books that would be written<sup>93</sup>. But out of these numerous principles, here are few principles that stand out for today's church<sup>85</sup>.

- i. Servanthood: leadership is servanthood. A servant submit his or her own will in orders to please a master and others without any assurance of reward. Someone

once asked Lonrne Sanny how it is possible to know whether one function of a servant .Sanny replied, “by the way you react when people treat you like one.”

- ii. Stewardship: leadership is stewardship. We need not do a detailed study of *oikonomos* to emphasize the concept of stewardship. In the parable of the faithful and wise manager, we can see that the manager is placed in charge of other servants, not to give them their order but to give them their full entitlement. He is absolutely responsible for knowing his master’s will and carry out his tasks within the light of the master’s return.
- iii. Power: leadership is shared power. Though secular leadership literature talks a good bit about empowering others it also centres on grasping, retaining, and using power. Such concept run totally counter to New Testament. Leader’s goal is to push decision making and authority as far down the ranks as possible, so that the people who live with actual implementation have a major voice in the implementation.
- iv. Ministry: leadership is a ministry. If the emphasize on *diakonia* and the gift of leadership in New Testament leadership will mean anything, it means serving others. With meekness, the church leaders involve themselves in concert with other believers to engage in ministry. The smoke of selfishness and egoism lift to make mutual ministry a biblical reality.
- v. Behaviour: leadership is modelling behaviour. It is shown clearly in Paul-Timothy relationship. It is well sum up as the spiritual leader who does not demand. He serves. In this service, the spiritual leader set an example for the body.
- vi. Membership: Leadership is membership in the body: the leader must identify with all other members of the congregation. Apostle Paul write that “just as each of us has one body with many members, and these members do not all have the same

function, so in Christ we who are many form one body, and each member belong to all the others<sup>91</sup>. This means, belonging to the others, the Christian leaders serve them in meek<sup>85</sup>.

Leadership is an important issue in the Bible. Some Bible versions do not use the word leader when discussing the subject. However, an understanding of the different words and term used instead of the word leader is helpful to recognize this topic in the Bible. The following statements reveal the diverse descriptions and basis of leaders in both Old and New Testaments of the Bible respectively<sup>91</sup>.

The need for leadership is so crucial in the heart of the Lord that each time He seeks to visit a land or people, He first raises a leader among them, who will be the shepherd of his people. ‘‘Then the people asked for a king, and He gave them Saul son of Kish, of the tribe of Benjamin, who ruled for forty years. After removing Saul, He made David to be their king. God testify concerning him; I have found David son of Jesse, a man after man own heart; he will do everything I want him to do<sup>92</sup>. God always seeks for right men and women to lead His church or heritage on earth. When a wrong man assumes leadership or when a leader turns away from following the Lord, the growth of the church remain retarded.

Leadership position is God’s channel of reaching out to men anywhere and anytime. If a wrong man sits on the throne, heaven is blocked towards the people. As people are different in their various obligations and roles so the leader’s close attention needs to be paid to leadership issues in order to ensure churches or bodies of Christ are blessed and prospered in the service of God.

The concept of church growth is related to leadership. The leadership of a pastor who has a vision for church growth and leadership of a sufficient number of lay leaders to staff the growing church. Leadership has frequently been called the master key of church growth. It is not an overstatement of the issue<sup>93</sup>. It is also commonly said that, the capacity of the leader is

the capacity of the church which implies that the church will never outgrow its leadership. If there is going to be any significant church growth, there must be enough leaders that are dependable, capable and responsible.

#### **2.1.2.4.5 Biblical Requirements of Leader**

Based on biblical believe, to the leader of the church of Christ is a great privilege. The church is Christ's body. Church is also referred to as the bride, the temple of his spirit, his flock, his family and many more. Leading the church of Christ is a greater responsibility that is while the standard or requirement is very high and it is not only for the sake of the church's vitality but also for the sake of the leader's vitality. The qualities or requirements expected of a church leader are spelled out as follow;

- i. Commitment: a true leader of the church of Christ must be committed to Jesus Christ and also have or accept him as Saviour and Lord<sup>94</sup>. Passion to know Him should be in him (Leader). Passion to know Jesus in all His fullness must fill the hearth of the leader of church of Christ, and there must also be an evidence of fire to know and obey the crucified one (Jesus Christ).
- ii. Conviction: a biblical leader must be convinced of who God is, who humans are, the meaning of history, the nature of the church he is leading, most importantly, the meaning of Jesus' death and resurrection. This is why Paul admonished not to make a recent convert a church leader<sup>94</sup>.
- iii. Competency: a leader of church of Christ should know his/her way through the scripture and should be able to lead others find their way around the sacred pages. A leader who is entrusted with appropriate gifts of the Holy Spirit like understanding of the gift, discerning of the Spirit, relational skill. Leaders should not forget that, their relationships manifest love and integrity of Jesus Christ

especially their marriage, children and relationship with others. Above all, the kingdom of God is all about righteousness with right relationship.

- iv. Character: a good leader is expected to take after the character of Jesus Christ. On daily basis, a leader of the church of Christ should be moving from greater to the greater christlikeness. The lists of leadership requirement are finally character, self control, hospitality, gentleness, quest for holiness, temperance, evidence of dying to the love of money, dying to manipulation, faithfulness to spouse.

### **2.1.3 Overview of Spiritual Growth of Multicultural Church**

#### **2.1.3.1 Concept of Spiritual Growth**

Ever since its inception, the Christian church has been focused on two primary goals: first is one's relationship with God as well and the other is one's relationship with other people. Certainly, teachings from the Bible have moved believers toward these two pathways. Jesus himself taught that to "love the Lord your God with all your heart and with all your soul and with all your mind" and to "love your neighbour as yourself", were the two greatest commandments in Christian living, stating that "all the Law and the Prophets hang on these two commandments"<sup>95</sup>. The scholar proceeded by saying religion that God the Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world. He elaborated more that God has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" direct the believer towards an understanding that the Christian life is one that embodies love towards God as well as love towards fellow humankind, and that pursuing both relationships ought to be placed at a premium.

From the history of the church one can also view the Christian church and its history from the lens of these two relational perspectives. However, while both relationships are important

within the Christian faith, the balance for the church to maintain both across history has proven to be difficult.

Contention between fidelity and inclusion in church history. Despite the theological and the psychological assertions of the importance of establishing and strengthening both the vertical and horizontal relationships, the history of the church has shown that the church has not been successful in applying this two-pronged approach to living. Scripture includes an account of the first church in Jerusalem struggling to provide for widows. In the account, the disciples state their inability to help the distribution of food to those in need due to a higher priority to teach and preach the “word of God”<sup>96</sup>. Such illustrates the dichotomy the church has struggled to keep balanced, namely fidelity to scriptural doctrine in order to pursue a right relationship with God, and the aid and inclusion of others. As theologian put it: Throughout the whole history of Christian thought, there has been a certain tension between dogmatic theology, which addresses the faithful and speaks to them authoritatively about Christian beliefs, and apologetic theology, which addresses people on the periphery of faith or even outside the Christian community and tries to win them over by giving them reasons for their faith or devising new expressions of the older faith propositions. These two impulses in Theology, the dogmatic and the apologetic, even though they are ideally complementary, always tend to pull away from each other, particularly when cultural changes are as forceful as they are today.

### **2.1.3.2 Traits of Spiritual Growth in Multicultural Church**

An examination of the Scriptures reveals that God desires not simply souls to be saved but for those who are saved to also grow and mature spiritually. As an example, one might examine the book of Proverbs where wisdom and knowledge are presented as important things that one should seek and develop in their life. It is not simply knowledge and wisdom in the abstract but wisdom and knowledge are directly connected to spiritual matters, this can be

seen in the scripture which connects the fear of the Lord with wisdom, which says, “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction”<sup>97</sup>. If one examines the New Testament it becomes clear that Christians are meant to be growing in spiritual maturity as well<sup>98</sup>. One finds a continuous theme running through the New Testament of Christians being encouraged to imitate, grow, and mature into Christlikeness<sup>99</sup>. Spiritual growth or maturity, therefore, is a biblical concept and something for which all Christians are meant to pursue, not simply for the sole benefit of the individual but for the benefit of the church community as well as the wider world. This subject is closely related to the overall mission of the church to “Make disciples of all nations”<sup>100</sup>. A spiritually growing Christian is one who has a close connection with the God of the Bible and is at the same time serving others<sup>101</sup>. God in his wisdom created a community, a family, which is often referred to as the church. Certainly, there are many reasons for God’s choice in creating a community of believers in Jesus, but one is to bring about this spiritual maturity that reaches into one’s personal life and promotes closeness to God through activities such as Bible reading and prayer but also reaches out to others by service to them in various ways<sup>102</sup>. Through this relationship, a person grows up into a Christian lifestyle.

Within this community that is called the church, God has provided leaders in order to promote, nurture, and guide local members in their spiritual growth<sup>103</sup>. The passage in Ephesians 4 shows a clear connection between local church leadership and the spiritual growth of the members of the church. One of the main functions of the local church leadership is to help Christians grow spiritually.

### **2.1.3.3 Spiritual Church Growth Activities**

Church growth is connected to various activities which all in turn foster and nurture both the spiritual as well as the numerical growth of the local church. A survey of these activities reveals that there are at least five areas that contribute to church growth. These are as follows: outreach, the welcoming of visitors to the assembly, integrating new members, unity among the members, preaching and evangelism. One aspect of the Christian faith is that of evangelism<sup>104</sup>. When the church does the work of evangelism and seeks to deliver the good news of Jesus Christ, the church will grow. After all, when a person responds to the gospel and is saved, they are added to the church<sup>105</sup>.

A proper, biblical understanding and definition of church growth and evangelistic methodology is important, otherwise qualitative growth will be unlikely to take place; rather one might find the building up of a local group of people who have little to no resemblance to the biblical church. Any local church that does not care about bringing “outsiders” into a relationship with its faith and Founder is ignoring a clear imperative of the New Testament. This is also true for any congregation regardless of the ethnic, social, political, or cultural makeup because this is simply the New Testament mandate to make disciples of all nations and care for the needs of others. Outreach into the community is a vital aspect of church growth as this demonstrates the truth that the church of Christ is, in reality, a power for good and human flourishing and not simply a religious institution seeking financial gain from its members. A scholar suggests that: If there is no focus on the community then the church will not see growth from the community<sup>106</sup>. Many times, the church expects that the community should become involved in the church when the church is not concerned about being involved in the community. This practice will never yield the results for a church seeking to grow.

A congregation cannot expect to grow numerically if there is no interaction and connection with the wider human population especially those in the surrounding community in which the church has been established and there must also be a readiness to serve those in the

community, meeting the needs of both physical as well as spiritual, after all, Jesus himself took care of people's physical needs as well as spiritual and his church is commanded to do the same<sup>107</sup>.

Effective evangelism and rapid growth of the church are inextricably related to our understanding of the world as the object of our mission. How could we identify with people, unless we know them and understand their needs and interests, hopes and desires? There simply is no communication without identification, as the ministry of Jesus clearly teaches us. For that reason alone, knowledge of the community to which God has sent us is of the utmost importance<sup>108</sup>. A scholar discussing his research into church growth says that ministry that is powerful and effective includes outreach<sup>109</sup>. This is a shared conviction among those surveyed concerning church growth and the vital role that is played by a local congregation having an outward or others focus. He goes on to say: Biblical ministry has been defined as volitional service(s) rendered to God or to people, initiated with the intent of utilizing mentoring, edification, empowerment, and instruction to influence and motivate individuals toward corporate maturity in Christ<sup>110</sup>. Because church ministry is a continuance of the servant ministry demonstrated by Jesus Christ, its purpose far exceeds the boundaries of local church entities. Entrenched in the Great Commission, effective ministry is an outreach-focused expression of the spiritual gifts and natural talents that God has bestowed upon his people<sup>111</sup>.

A welcoming church membership: Once the church is impacting and connecting with the community, it is natural for people from that community to visit the church's services. When visitors experience the church's worship services, it is imperative that they find members, not just leaders, who are welcoming, otherwise, those visiting will be unlikely to return<sup>102</sup>.

Assimilation and unity: Assimilation and unity are two further important aspects of healthy and biblical church growth that researchers and writers who are experts in this field agree

upon. This scholar is convinced that: Engaging and assimilating new members is key to the church-growth process<sup>102</sup>. In the successful church growth model, new members easily find their place in the fellowship. Once new members feel connected, it is easier for them to commit to church and stay connected. The overall goal when adding new members should be to create an atmosphere where the new member feels connected, welcomed, and a part of the larger whole with a feeling of not just belonging but also to have a role to play in the church. This is closely related to the concept of unity.

Preaching: the reality is that a spiritually healthy church must be a church that honours and respects the Word of God, after all the Word of God is the foundation for what one knows about God, sin, Jesus, and redemption as well as how the church should function and be structured. A major part of a healthy church is preaching and teaching. Take as an example what the scripture says concerning the early Christians and what they dedicated themselves to: “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers”<sup>111</sup>. The young evangelist and church planter Timothy is instructed by his mentor Paul: I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season, reprove, rebuke, and exhort, with complete patience and teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths. As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfil your ministry<sup>112</sup>. Today the church has access to the Apostles' teaching and the instructions of God in and through the Bible, specifically the New Testament. When the Word of God comes alive in the life of the believers. It sparks a passion for Jesus and a devotion to Him... Preaching and teaching are vital to the growth of a church. This certainly does not mean that God is hindered in his

ability to reach people or that people can stand in God's way, it does mean that if one is seeking to grow the local church, faithful, biblical preaching, and teaching are key.

#### **2.1.3.4 Spiritual Leadership**

The development of the increasingly rapid digital era today has affected the spiritual life of humans. Especially the spiritual life of nowadays Christians, which is currently very worrying, where the rampant cases of juvenile delinquency such as drug abuse, extramarital pregnancy, youth brawls, drunkenness are a few examples of youth social problems faced by the people today. Christian youth is no exception also contributing to cases of social problems. The young man's spiritual life needs to be changed drastically through a real action from all parties, not just the youth but parents and the church. When young people go into the process of maturity, especially their spiritual growth, they need a leader with a spiritual soul that will become a role model and a guide to his life. So that over time and the times, the existence of leaders is always needed in human life. Gordon Thomas states that in every aspect of human life always requires a leader. The state has a leader, the company has a leader, a group, organization has a leader, so does the church also has a leader. Leadership is simply referred to as influence, where there is influence so leadership is there. A leader will be more perfect if equipped with a spiritual soul in him. Spiritual leadership means leadership that is under the influence of God and God's power.

Spiritual leadership is an attitude, and the behaviours and values that exist in a leader so that they are able to motivate themselves and others. In this study it is suspected that spiritual leadership factors will affect the spiritual life of the youth.

Spiritual leadership can be interpreted as leadership under the influence of God and the power of God. In another word, spiritual leadership as the ability to influence others not with attractive personalities, but with a spirit-filled person. Something of spirit nature is difficult to understand, and of course humans must obey and be responsible for what God gives to

leaders who function to lead others by emulating responsible spiritual leadership. Louis W. Fry defines spiritual leadership as follows: “The values, attitudes, and behaviours required to intrinsically motivate one’s self and others in order to have a sense of spiritual survival through calling and membership i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated”. Spiritual leadership aims to motivate and inspire through the creation of a vision and culture based on altruistic values to produce workers who have organizational commitment and productivity. Spiritual leadership variables can be measured by dimensions and indicators that refer to and adopt from Louis W. Fry’s book. Dimensions of Leader Values, Attitudes, and Behaviours are measures of spiritual leadership that can be seen through the following indicators; Vision, Hope and Altruistic Value. Dimensions of Spiritual Welfare are measures of spiritual leadership that can be seen through the following indicators; Feelings Appreciated and Understood. Dimensions of Organizational Outcomes can be seen through Organizational Outcomes<sup>113</sup>.

#### **2.1.3.5 Impact of Effective Leadership Skills on the Spiritual Growth of a Multicultural Churches**

The effectiveness of the leadership skill has both individual and group dimensions that are mutually interdependent. A key of effective multicultural leadership skill is the desire to develop as authentic Christian leaders in a multicultural setting. This development is a holistic transformation, impacting all dimensions of life. The leadership community provides support in this transformation process by living authentic lives, and providing encouragement and mentoring. The leaders, especially the pastor, have a very high level of influence upon leaders and the leadership community. The leadership community is founded upon the development of personal relationships that share common beliefs and values about Jesus Christ and the church’s identity. Specific effectiveness include:

1. The value of Authenticity. The effectiveness of the leaders is ultimately dependent upon the authenticity of their leadership. First, it is the authenticity of having a deep relationship with Jesus Christ, and consequently, their obedience to the Scriptures. Second, leaders in multi-ethnic churches have chosen to live in a cross-cultural setting. It is more than a church

role requirement; it is a desire to fully emerge in living life with people from other cultures. It is playing together, learning together, worshipping together. Their lifestyle choice is motivated by a true love for all people; valuing others regardless of ethnic or other backgrounds.

2. The Leaders Pursue Personal Transformation. Effective leaders in multi-ethnic churches aspire to maximise their leadership capacity through personal transformation. They develop many of the same leadership attributes as leaders in other church settings, as well as context-specific capacities linked to the unique identity of their church. They seek transformation as they engage in their leadership roles. They also seek to develop collaboratively, supporting each other's progress. The leadership community becomes a learning community pursuing shared knowledge.

3. Adaptive Leadership. The nature of cross-cultural leadership in multi-ethnic churches is always a state of flux. Changing global migration patterns impact the cultural diversity of churches and their neighbourhoods. Church leaders seek to adapt as they are aware of these cultural trends and empower the church to respond to these developments.

4. The Strategic Role of the Senior Pastor and other Senior Leaders. Senior leaders, especially the senior pastor, play a critical role in the development of multi-ethnic churches. They contribute through their cross-cultural experiences, advanced leadership skills, and their personal support for leaders. Most importantly, their personal example of being an authentic Christian and cross-cultural leader motivates and guides the leadership of others. The senior leaders also set a culture of innovation, adaptation to change, and lifetime learning within the leadership community and in the church. The example of personal transformation of the senior pastor is a powerful influence upon leaders in multi-ethnic churches to engage in personal transformation.

#### **2.1.3.6 Suggested Measures for Improving Leadership Skills for Spiritual**

## **Growth in Multicultural Churches**

Any movement of major proportions like the CGM also has its weaknesses and its excesses. For many leaders these shortcomings have unfortunately overshadowed the contributions. We need to evaluate the movement and ourselves on the following issues.

- i. Leadership Accommodation. Church Growth leaders are often challenged on the basis of being too controlled or influenced by social and cultural factors. The CGM has sought on principle to harness the social sciences, especially sociology and cultural anthropology to develop appropriate strategies for the missionary task of the church. This has been perceived by some as minimizing the Scriptures as the basic foundation for effective leadership guidance. There is a danger that social science theory rather than good theology becomes the guide for the program patterns of the church. In this regard, a multicultural church should maximize scriptures as the basic foundation for effective guidance.
- ii. Leadership Successes. Pastor or leader of a multicultural church should not wait till when people begin to criticize the church for being too much at home with a particular or major tribe or culture in the congregation with its mass production, consumer choices, and success mentality. A multicultural congregation should not be dominated by a culture. John Howard Yoder suggests that this criticism detracts from the real issues, but nevertheless warns against the danger of communicating a para-message. Moreover there is a danger when the leadership of a multicultural church allows the decision of the church to be taken or dominated by the only influential and prominent people in the church. Middle class and the poor ones should not be left out.
- iii. Leadership Numbers. There is this general perception that Church Growth must be like business accountants, who are driven by the "bottom line" (numbers). The

bottom line of attendance figures, some think, needs to show increases just as the business ledger shows profits. If the bottom line in attendance increases then the ratings of both the church and the pastor go up. The principle of “bigger is better” underlies such an understanding of church life. But the health of a church cannot be measured by head count only. Church Growth, according to some, has placed too much emphasis on numerical growth at the expense of discipleship quality.

- iv. Leadership Pragmatism. The Church Growth Movement is strong on practical leadership skill and experience. It is not uncommon in larger churches to have some of its pastoral staff recruited on the basis of business experience rather than theological qualifications. This practice, some fear, can on the long run threaten the spiritual stability and depth of the church. Some feel the movement has a major weakness in not qualifying church leadership on the basis of spiritually proven maturity. A more pragmatic business style of leadership may well provide organizational efficiency but could short change the church in its biblical connect. Leadership technique is no substitute for leadership spirituality. Both the being and the doing of leadership need to reflect the gifts and fruit of the Holy Spirit.
- v. Leadership Dominance. To a large degree the leadership style of the multicultural spiritual growth slants in the direction of the para-church leadership character. This leadership style is usually more action and goal-oriented than it is relational and congregational. It does not sufficiently concern itself with the needs of people but seeks more to answer the question of institutional purpose and focus. This style of leadership reflects western individualism and may well be out of step with the current more collaborative leadership style with which baby boomers are comfortable. Authoritative leadership can also be critiqued on the grounds of too little congregational process. The congregation is too easily viewed as sheep to be

led and fed by their leaders. Church Growth has been found wanting by some as having produced a leadership style that underestimates the role and place of the congregation.

- vi. Leadership Boundaries. Church Growth leaders have also been criticized at times for setting leadership boundaries too tightly. Church Growth leaders are not likely to be involved in many inter-church or ecumenical activities. The leaders of multicultural churches are in danger of not having enough time and ecommitment for their congregation. Multicultural church leaders are careful to team up with activity that will contribute toward their church objectives. Part of the criticism is directed toward their self-sufficiency which is often interpreted as lack of interest beyond their own church. Clearly such expressions of leadership do not fit well in a brotherhood of interdependence and mutual submission.

#### **2.1.3.7 Church Growth Lessons**

Church Growth had had a major impact on Mennonite Brethren leaders. It has had for many pastors and church leaders a revitalizing and renewing effect. It has identified areas where growth is needed.

- i. Leadership Vision. The emphasis of vision among Church Growth leaders is noteworthy. Hardly will you see a book on leadership and Church Growth that does not emphasize vision as one of the most important aspects of an effective church leadership. A scholar describes personal vision as a mental picture of what we believe God is going to do in the future<sup>114</sup>. Another scholar says, “Our dreams are the first step in defining effective ministry. Our vision rivets our attention our vision becomes our passion, our magnetic pull, our spiritual and emotional glue, and our ownership of and stake in a cause. A corporate vision gives a congregation a steady, enduring, sustaining and invigorating purpose”<sup>115</sup>. The

heartbeat and passion of a Church Growth pastor is to see new people come to Christ and into the church.

- ii. Leadership Spirituality. The Church Growth Movement has helped to stir up and revitalize the pastor's office. The emphasis on discipline, hard work and good stewardship of time has reoriented many church leaders. Church Growth has introduced new organizing principles and new ways of sharing the ministry through groups and spiritual gifts. Principles of delegation have freed the pastor for more prayer, planning and prayer time. The growing emphasis on worship as an evangelism opportunity has revitalized the spiritual life of many worship leaders.
- iii. Leadership Philosophy. It is a very helpful concept for each church to describe its ministry style and program boundaries. A written philosophy of ministry describing the ground rules of operation helps the church move in a consistent direction. At a time when ministry options are so diverse and needs abound, the church needs to define what it can and cannot do with the resources available. Church Growth philosophy sees the central purpose of the church to bring people to faith in Christ and into meaningful growth and ministry in the church and society.
- iv. Leadership Planning. Another contribution that Church Growth has brought is the idea of careful planning, evaluation and goal setting. Growth in a multicultural church can be stimulated by strategic programming to meet the needs of the target group or culture. Community research and establishing goals that are definable, measurable and controllable are necessary in moving a multicultural church into growth. Duo author explain that "God-honoring, faith-stretching, need-meeting goals are bold affirmations of faith in a living, loving God"<sup>116</sup>. Some scholars

describe the three stages of effective planning: Setting goals, obtaining goal ownership, and equipping people for the work to do their part in accomplishing the goals<sup>117</sup>.

- v. Leadership Context. One of the most effective spokesmen for missional leadership in a non-church society, calls on leadership to adjust to the non-church culture of the day<sup>118</sup>. The problem, as he sees it, is that most churches still work from the model that the traffic in society is still moving toward the church. The leadership style for a society with a church culture is generally characterized as reactive, organizational, passive, institutional and professional. But in a nation where most people are no longer regular churchgoers and society has become a non-church society, church leadership must be characterized as pro-active, relational, intentional and missional.
- vi. Leadership Training. The Church Growth Movement has produced its own idea of pastoral training and continuing education. It has introduced the short-term upgrading and retooling concept for pastors. Church Growth advocates have realized that pastors need and want to see practical working models for their ministry. Pastors today are flocking to three-day seminars in the interest of seeing Church Growth work. Today church leaders are fatigued from church orthodoxy and mere doctrinal insights. They want practical models, vitality and evidence of effectiveness.
- vii. Leadership Transitions. Church Growth leaders are agreed that the size of the congregation determines the style and character of church leadership. Schaller suggests that a critical switch in leadership takes place when the leadership style shifts from a “shepherd mode to a rancher mode.” Experts suggest that churches will not likely break the 200 barrier unless leadership shifts to a ministry pattern

of delegation and training. Most churches with a membership under 200 expect the pastor to have one-to-one shepherd type relationship with the membership. The rancher mode shifts the personal caring ministry to multiple under shepherds who provide the hands-on ministry usually through small group fellowships.

With the above views, following are few suggestions for spiritual growth of a multicultural church:

- i. The value system in the church needs to shift from everyone present in decision-making to everyone meaningfully involved in a person-to-person ministry.
- ii. The congregations need to accept ministry from lay leaders who have been trained by the pastor rather than expecting the pastor to do all the shepherding<sup>118</sup>.
- iii. The congregation needs to be visitor-friendly and full accepting of people from various backgrounds. The family of God transcends the biological families.
- iv. The larger the church the more trusting the congregation needs to be of its leaders. Transitions from a single cell church to multiple cell churches require leadership trust and more eldership decision-making.
- v. Conflicts Resolution: when a church breaks through to substantial growth the church develops two conflicting bodies of people. These Lyle Schaller has called the “pioneers” (original members) and the “homesteaders” (the new attendees). This means conflict is inevitable in a multicultural church. For a multicultural church to grow spiritually, conflict have to be handle with care not in favour of a culture.
- vi. Leadership Theology: the role of leaders in the church must be guided by Scripture.
- vii. Leadership Spirituality: a more careful leadership selection process within the congregation is needed to assure that the leaders are recruited more for their

spiritual giftedness and demonstrated maturity than for their popular vote from the church floor.

viii. Leadership Evangelism: evangelism and church growth needs to have a more intentional place and a higher profile within the leadership of the church and in the training institutions.

ix. Leadership Change: churches will need more leadership guidance in the congregations' transition from small church leadership styles and governance patterns to larger church leadership models and governance patterns.

Leadership Impact: church leaders will need to become more informed about the theological implications of social science, business and secular education models employed by the Church Growth Movement. Even so, the contributions of Church Growth Movement will no doubt continue to be one of the more major influences that shape leadership effectiveness.

## **2.2. Theoretical Framework**

### **2.2.1. Leadership Theory**

Many theories of leadership have been identified by scholars. These include: Trait Theory, Situational Theory, Contingency Theory, Behavioural Theory and Path Goal Theory<sup>119</sup>. As expounded by a scholar, the Trait Theory tends to emphasise the personality of the leader such as appearance, height, self confidence, aggressiveness, intelligence, initiative, enthusiasm, drive, persistence, interpersonal skill or relationship, communication habit and administrative skill or ability, Situational Theory on its own side states that leaders are the products of given situation, implying that leadership is strongly influenced by the situation from which the leader emerges, and in which he operates<sup>120</sup>.

The contingency Theory, which is a combination of the trait Theory and Situational Theory, indicates that leadership is a process by which the ability of a leader to exercise influence on

subordinates or followers depends upon the group task situation, and the degree to which the leader's personality fit the group; while the Behavioural Theory could be either be job-centred or employee-centred, leaders practice general supervision<sup>121</sup>. The Path goal Theory is based on the theory of motivation where the behaviour of the leader is acceptable to subordinates, only if the subordinates continue to see the leader as a source of satisfaction<sup>115</sup>.

### **2.2.1.1 The Trait Theory of Leadership**

The trait theory or attribute Theory was propounded by Bernard in 1926. The theory suggested that leaders are born not made. In other words, leadership ability is inborn. The distinguished philosopher, Aristotle, enunciated that "from the hour of birth, some are marked out for subjection, others for rule." The Trait Theory focuses, essentially, on the characteristics of the individual. Some traits are particularly suitable for leadership.

The defining element of a leader's trait has been characterized by a range of qualities that can consistently and conveniently differentiate leaders from non-leaders, and consequently, can serve as the basis for leaders' assessment, selection, training and development. Leaders' traits are defined in reference to leader's effectiveness. This follows from functional approaches to leadership that defines leadership in terms of organizational problem-solving activities. Several scholars assert that a specified numbers of individual differences promoted effective leader problem-solving trait. Early in the leadership scientific research tradition, traits were understood to be inherent or heritable quality of the individual.

This school of thought was influenced by Galton work, because most early researchers considered leaders' trait to be immutable properties present at the birth of a future leader<sup>122</sup>.

There was a paradigm shift in perspective, however, in the first half of the 20<sup>th</sup> century, to include all relatively enduring qualities that distinguished leaders from non-leaders. A scholar's review mention decisiveness in judgment, speech fluency, interpersonal skills, and administrative abilities as stable leaders' qualities. Contrasting his review with another

scholar's summary of leaders' traits, leader's trait then, is defined as relatively coherent and integrated patterns of personal characteristics, reflecting a range of individual differences that promote consistency leadership effectiveness across a variety of groups and organizational situations<sup>119</sup>.

The study of special trait leaders stemmed from the belief that leadership and abilities, such as intelligence, were inherited. In addition to intelligence, other factors such as birth order, status and liberal parents, highly correlate with leadership abilities. This approach dominated the study of leadership up to the 1950s. It attempted to define any distinguishing physical or psychological characteristics of the individual that explains the behavioural of leaders.

As we know there is no theory with prospect(s) that do not have limitation, however some of limitations of this theory were identifies as follow;

- i. There was no clear distinction between leadership trait that were most important, and those which were not important.
- ii. Some trait overlapped. For an instance, tact, judgment, and common sense are listed as separate traits, but the last one covers the preceding ones.
- iii. Trait theory does not differentiate between trait helping one to become a leader, and those enabling leadership to be maintained.
- iv. Most trait studies are descriptive. Assumption is made up of leadership traits to have existed prior to leadership, and most of them have failed to approach the study of personality as an organized whole.

A scholar's latter reviews suggested seven hundred and fifty findings about the personality trait of the leaders. However, a representative number of the traits found in one study undermined or were found to be unimportant in others. Another scholar argues that the difficulty to outline leadership traits cannot be accounted for in their absence and for the lack of measurement and compatibility of data from varying researches. Recent trait studies

utilized measurement procedures focusing on managers and administrators. Emphasis is made on leaders' effectiveness rather than leaders' traits based on the assumption that become a leader and become an effective leader are two different tasks entirely.

Existing research on leadership began with a search for veritable attribute that distinguished leaders from non-leaders and explained individuals' effectiveness as leaders. Consequently, these early researches were the beginning of the trait of paradigm of leadership research. In the course of time, studies have established that individual characteristics, such as demographics, skills and abilities, and personality traits, predict leadership effectiveness. Among the possible demographics of leadership, gender has received the attention. Other demographics such as physical characteristics, for an instance height, education and experience have been examined in prior research, but the extent of research on these other demographics is insignificant in comparison with the research on gender and leadership. Most notably, two scholars analyzed the relationship between gender and leadership, and found that, although men and women exhibit some differences in leadership style, men and women appear to be equally effective and efficient.

Task competence is a general categorization of leaders' traits that have to do with how individuals approach the execution and performance of tasks. Leadership scholars most often describe task competence in terms of four traits: intelligence, conscientiousness, openness to experience, and emotional stability. Intelligence reflects a general factor of cognitive abilities related to individuals' verbal, spatial, numerical and reasoning abilities and has been established as a continuing predictor of task performance.

The focus of trait theory is fundamentally on the characteristics of individual. The trait theory identifies and disunites the physical or psychological characteristics of an individual that relates to or, explains the behavioural pattern of leaders such as intelligence, self-confidence, capacity and persuasiveness, etc. Overtime, behaviourist has opined that certain traits are

essential in categorizing a leader to function within the trait theory framework. They include: physical traits (weight, height), appearance, personal traits (dominance, self-assurance, aggressiveness etc), and diligence traits (judgment and analytical competence). Consequently, in researching into the trait theory of leadership, focus is made mostly on identifying and comparing the physical, mental and psychological characteristics of the individuals who function as followers. Research reveals that an assumption was made of individuals possessing appropriate traits such as enthusiasm and so on: such person necessarily becomes leaders in whatever group or situation they find themselves. In other words, trait theorists believe that leaders are born and not made i.e. the great man theory.

Early in 20<sup>th</sup> century, the great man theory evolved into trait theory. (Trait is used broadly here to refer to people's general characteristics, including capacities, motives, or patterns of behaviour). Trait Theory did not made an assumption about whether leadership traits were inherited or acquired. They simply asserted that leaders' characteristics are different from non-leaders. Trait such as height, weight, and physique are heavily dependent on heredity, whereas other such as knowledge of the industry is dependent on experience and learning. Trait alone, however, is not sufficient enough for successful ministerial leadership but only a precondition. Leader who possesses the requisite traits must take certain actions to be successful in formulating decision, role modelling, goal setting etc. Possessing an appropriate trait only makes it more likely that such actions, if taken, would be successful.

### **2.2.1.2 Trait Theory Critique**

Critique is often made of the trait theory, as it points out that the theory completely ignores the needs of followers and contributions they can made to the shaping and effectiveness of leaders, in other word, the theory do not take into cognizance some situational variable such as group task and the environment. Other critiques prompted scholar to look beyond traits of leaders, and consider how leaders' behaviours predicted effectiveness. This informed

research on initiation on structure and consideration, and it thus established the behaviour paradigm of leadership research. The influence of the leaders' behaviour paradigm can be observed across leadership theories, including Fiedler's (1967) contingency model, managerial grid, and the work on transformational and transactional leadership: the full range model of leadership. The leader's behaviour paradigm did not provide the basis for only new theory, but meta-analytic evidence also poised that the behaviour of a leader is a important of predictor of his or her leadership effectiveness. Both leader's trait and behaviours have been investigated in scores of research studies.

Notwithstanding, in the theoretical and applies value of varied studies, leadership research is continually troubled by a lack of integration. In the past, scholars, particularly and currently, raised an outcry over the proliferation and disintegration of leadership theory and constructs. The weakness of these critiques is that they have not been able to identify universally applicable cluster of traits to be found in every leader. The foundational criticism is that leadership scholars create new theories of leadership without attempting to compare and contrast the validity of existing theories.

### **2.2.1.3 Characteristics of Trait Theory of Leadership**

The trait theory focuses essentially on the characteristics of the individual leader. Some traits are particularly suitable for leadership. Individual that makes good leaders have rightly or sufficiently combined the characteristics traits which are important in leadership. Some of these characteristic traits have direct bearing on the ministry while others have repercussion on good mores or disruptive behaviour. Below are characteristics traits:

- i. **Appearance:** this refers to the way a leader presents himself publicly or formally. The way the pastor or leader of a multicultural church appears in terms of physical appearance (dressing properly and neatly; smartness in walking etc) in public or an event before his congregation, leave an impression which may connote a

positive or negative impression before them (his follower or members). Followers will want to model their leaders or pastors in their appearances. Indiscipline manifests, even in dressing, speech and actions (breaking of laws or rules and regulations). Multicultural congregation leader or pastor's appearances before the followers have great implications for follower's discipline.

- ii. Self-Confidence: kirkpatrick and Locke stated that "self confidence as a characteristic trait of trait theory is that which is associated with emotional stability." One of what a leader need most (especially a multicultural leader) is self confidence to withstand setbacks, persevere through hard times, and lead others (followers) in new direction. It plays an important role in decision making, and in the ability to stand by the decisions. Self confidence will enable a leader gain his followers' trust. This is not necessarily been copied or modelled by the followers, but rather, but have a bearing on the church system. The extent to which leaders have self confidence will have a bearing on leadership.
- iii. Enthusiasm: as a characteristic trait, it emphasized the ability of a leader to have an intense interest or approval. Being enthusiastic about one's responsibilities as a leader has a bearing on either the success or failure of such tasks. People who are enthusiastic show interest and eagerness in obeying rules and regulations. Members may likely model or copy this trait in their pastor or leader who are highly enthusiastic about their responsibilities. The eagerness to open rules and regulations may be a likely consequence of this trait with regards to moral discipline or indiscipline.
- iv. Intelligence: this trait refers to the ability to acquire and apply knowledge and skill. Followers want their leaders or pastors to be more capable than them in some respects. Therefore, the followers' understanding of cognitive ability in a leader is

a source of authority in the leadership relationship. What multicultural (congregation) leaders needed most is intelligence in conflict resolution.

- v. Initiative: this is part of intelligence or cognition. An effective pastors or leaders are proactive. They make choices and take action that leads to change, instead of just reacting to event or waiting for things to happen. Leaders who have initiative are able to think creatively or effectively. They have the ability to begin or start something without being prompted by other leaders or pastors, not even followers.
- vi. Drive: drive is an innate biological determined urge. It is the desire to lead. Kirkpatrick and Locke stated that drive is a broad term which includes achievement, motivation, ambition, energy, tenacity and initiative. Drive has to do with strategic steps taken to achieve certain things. The direct implication of this is that drive may enhance success. Followers or members that copy drive from their pastors or leaders may achieve some measure of success they are goal oriented. Such followers or members know why they are in a gathering or congregation; they shun some practices that could derail them from achieving their goals.
- vii. Persistence: leaders have the characteristics trait of courage of action in spite of difficulty or opposition. They are not discouraged by setbacks, but persist towards the achievement of the set goals against all odds. This has more impact on the church system, not necessarily in the realm of discipline or otherwise.
- viii. Interpersonal Skills: in leadership communication is very vital, and the fact or importance of communication cannot be ruled out. As a multicultural leader or pastor, interpersonal skill for effective social interaction with members or followers is much needed. This trait also manifest in the way a leader addresses or relate with his followers. This is the realm of modelling. A follower or member

may want to imitate this trait; but if it is on the negative side, it will engender indiscipline.

- ix. **Aggressiveness:** leaders who cannot comport themselves, those who cannot control their aggression could easily flare up. This cannot vicariously teach violence. Through observation, followers may likely model this trait and directly lead to indiscipline.
- x. **Administrative Ability:** this refers to the possession of the skill to direct the affairs of an organization, such as church in such a way to achieve stated goals and objectives. Multicultural church leaders or pastors possessing administrative abilities get things done on time effectively and efficiently. This trait is not necessary directly related to followers or members discipline. However, in a congregation, where the leader has low administrative ability to manage the church affairs, there is likelihood that traces of indiscipline will creep in.

The extent to which followers or members observe the above listed characteristics traits in their leaders or pastors and apply them in their disciplinary actions is important. Through observation, followers or members are likely going to see such trait as model(s) for them to copy. This is explained in Bandura's social learning theory. Social learning theory is based on the idea that people learn from their interactions with others in a social context. Separately, observing, modelling or exemplifying the behaviour of others, people develop similar behaviours.

### **2.2.2. Multicultural Theories**

A number of theorists and authors have attempted bringing out theories that explain multicultural communication. Some of them are far removed from the nucleus of this study

and some are reasonably relevant to this study. Amongst the list of theories that are chosen with the assumption, that they are relevant to the study and can help to bring more explanations or discussion to the study are viz;

**i. Communication Accommodation Theory (CAT)**

An author discusses the notion of communication accommodation theory (CAT), which posits that individuals are motivated to use language in different form to achieve a desired level of social distance between themselves and their listener<sup>116</sup>. This is evident in the fact that each individual often interacts verbally and nonverbally with others. This can also be brought to the members of a church or any Christian organization. As much as they have differences in terms of their cultures, each member is forced to use a universal and common language so as to accommodate others in the church. As noted by the same author the critical concepts of communication accommodation theory include convergence, divergence, and maintenance, which are also called “approximation strategies”<sup>122</sup>.

It is important to note that, as described by a scholar, communication convergence is a strategy or tactic where individuals adapt their communicative behaviour to become more alike compared to their interlocutor’s behaviour<sup>121</sup>. Therefore, the convergence can be done through a changing accent, modifying word choice, using similar expressions, or adjusting non-verbal behaviours to create a sense of similarity between two people. Hence, “the convergence behaviour includes modifying language and dialects, speech rate, pauses, utterance length, phonological variations, smiling, gazing, and any other kinds of nonverbal gestures”<sup>114</sup>. All these play a vital role in the communication process. This paper, therefore, is in congruence with Giles’ views, which also emphasizes that in communication divergence, the speakers accentuate the speech and nonverbal differences between them and others.

Moreover, they described the tendency to enlarge linguistic differences as a speech divergence. They both assert that declaimers move and shift through their linguistic collection to converge and gain social approval and identity or diverge to show distinctiveness. Thus, convergence or divergence motives are adopted to maintain a clear and smoother communication. It is evident that most members in churches are maintaining a huge gap of cultural difference from others. Exaggeration of the communication divergence results to poor intercultural communication. It is worth knowing that people are different, unique and grow up in families with different cultural values and norms and with desires to seek fellowship or go around the globe looking for better worship experiences. It must, therefore, be noted that once people relocate to a different country or province, it means that they have left the environment where their cultural values and norms are rooted and will have to learn to adjust to those values and norms of the area they are currently in. Some scholars also agrees that people use tactics and strategies to adapt to communicative behaviours of the people from different cultures in order to fit to their environment<sup>123</sup>.

Therefore, communication convergence might be a good practice in multicultural and intercultural areas like churches or religious organizations. It would not only bring unity, but also uplift and encourage positive personal relations and friendships amongst members in the congregations. This does not mean that worshipers will forget and forfeit their cultural values and norms, but learn the cultural values and norms of other church members. This might help to improve intercultural communication and reduce stereotypes, ethnocentrism and prejudice.

## **ii. Cultural-level: The Individualism-Collectivism Theory**

The theory of cultural-level is very relevant and applicable in understanding multicultural communication challenges and their impact on church members' interpersonal relationships. This theory covers individualistic or personal and collectivistic or group aspects of culture. In individualistic cultures, people pay more attention to personal goals unlike in the

collectivistic cultures where people pay more attention to the group's goals. A scholar argued that "in individualistic cultures, people are supposed to look after themselves and their immediate family only, whilst in collectivistic cultures, people belong to groups or collectivistic environments, which are supposed to look after them in exchange for loyalty"<sup>118</sup>. This is very applicable to the case of members of these selected churches, as it consists of worshippers who are from one culture and sharing all the values, norms and attitudes, and one can say they belong to one collectivistic culture.

On the other hand, there are members of the congregation who are from their respective cultures, but they have their individual values, norms and attitudes. The cultural level theory does explain and give a hint on why there are some intercultural communication challenges, which impact members' interpersonal relationships eventually. Most members are influenced by the collectivistic cultural level theory through siding with the members that share the same cultures with even if the situation calls for mingling as a group in church. As argued that in collectivistic cultures, people belong to groups or collectivistic environments, which are supposed to look after them in exchange for loyalty<sup>124</sup>.

People of the same cultural dispositions stay loyal to their cultural group by being part of them anytime they have to form an interacting group. This means that, to some extent, collectivism cultures can bring intercultural communication challenges among students, which in return, negatively impact their interpersonal relationships. Also, people of the same cultural dispositions tend to stick with the people of their culture when they have to work in groups or teams.

This theory makes it clearer that the main reason for members in the church to be with people of their cultural group is that most of them believe that they will stay loyal to their cultural groups. Some believe that if they mingle with other cultural groups, they will never be accepted again in their respective cultural groups. A scholar notes that people tend to not

mingle with different cultures mainly because they do not want to lose face or identity to the people of their culture<sup>125</sup>. This intensifies the above discussion and explains the reason for the present challenges to intercultural communication by the members of these churches. This finding supports this paper's assumption that students do not want to work with other cultural groups because they are afraid of losing identity in their cultures. It is as if once they mingle with different cultures, they have lost their identity and self-belonging. One's personal beliefs and perceptions about other cultures play a big role in intercultural conflict. For instance, a scholar makes an analogy of how people let their personal beliefs and perceptions interfere or impact intercultural conflict<sup>126</sup>.

### **iii. The Identity or Face Negotiation Theory**

Identity negotiation theory or face-negotiation theory are two theories that are relative and have almost the same explanation. They focus on the reactions of individuals' identity when they are interacting multiculturally. A scholar argues, "Face-negotiation is a well-designed theory that provides a system of explanations why certain cognitions, emotions, and/or behaviour occur in some intercultural encounters and under what conditions"<sup>127</sup>. On other hand, in the identity negotiation theory argues that any kind of a person in any culture, longs for identity respect in the process of exchanging and sharing ideas or communication. Anything that has to do with paying respect for one's identity differs from one culture to the next. He also emphasizes that the identity negotiation perspective highlight's certain identity domains in influencing one's day-to-day interactions. Identities that people tend to bring into interactions include; social class, age, sexual orientation and disability. These theories aim to prove whether stereotypes, prejudice and ethnocentrism exist amongst church members in a multiethnic congregation or religious organization.

Those theories clearly reflect that in multicultural geographical areas, there are always factors like stereotype, ethnocentrism and judgments. For example, one author points out that

cultural identity negotiation theory refers to communication amongst people of distinctive cultural identities<sup>128</sup>. It is also a process of intercultural communication where people make contact with others. People tend to shape, make comparison, adjudicate, attribute, settle or agree on, verify, and challenge their cultural identity. They agreed according to this theory, when communicating and interacting with people of different cultures, people negotiate stereotypes towards other cultural groups and pose opinions, norms and significances, for example, concepts of feelings, time or activities which vary from one culture to the next.

### **2.2.3. The Church Growth Theory**

Church Growth is essentially a new way to describe evangelism and mission. Donald McGavran is credited with founding the Church Growth Movement (CGM). In many ways it is a leadership movement in that it calls the church leaders to concerted action and to new ways of thinking about evangelism and missions. For McGavran, Church Growth means “all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible church membership.” Peter Wagner holds that Church Growth is “simultaneously a theological conviction and an applied science, striving to combine the eternal principles of God’s Word with the best insights of contemporary social and behavioural sciences, employing as its initial frame of reference, the foundation work done by Donald McGavran.” McGavran was relentless in his efforts to refocus leaders, schools and churches to the priorities of making disciples of all nations.

It is clear that the causative factor in church growth is in dispute. Researchers should consider these theories as they design studies and interpret data. Although a consensus has not been achieved and thus caution should be exercised when one researcher claims to have found the cause of church growth. Following are some of theories that researchers claim correlate with church growth

- i. Witnessing: A scholar suggested that fervent witnessing and strict beliefs are the key factors. He writes, “Why do conservative churches outperform the liberals? Because they work much harder at attracting and holding members. How do they do that? By inspiring their members to witness to others”<sup>129</sup>.
- ii. Strictness: The scholar goes on to say, For many observers of the American religious scene, especially Europeans, the real mystery is why the strict churches those who demand the most of their members are the ones that are flourishing, while the more permissive and accommodating churches are falling by the wayside . . . The findings in this chapter can be summed up in a sentence: strict churches are strong because groups that ask more from their members get more from them, which provides them with the resources to provide a more satisfying religious ‘product’<sup>130</sup>.
- iii. High Fertility Rates: Some recent research by Michael Hout, Andrew Greeley, and Melissa Wilde suggests that high fertility rates are really the main factor contributing to growth. U.S. Protestants are less likely to belong to “mainline” denominations and more likely to belong to “conservative” ones than used to be the case. Evidence from the General Social Survey indicates that higher fertility and earlier childbearing among women from conservative denominations explains 76% of the observed trend for cohorts born between 1903 and 1973: conservative denominations have grown their own. Mainline decline would have slowed in recent cohorts, but a drop-off in conversions from conservative to mainline denominations prolonged the decline. A recent rise in apostasy added a few percentage points to mainline decline. Conversions from mainline to conservative denominations have not changed, so they played no role in the restructuring<sup>131</sup>.

- iv. Caring for Children and Youth: for church to growth both in the spirit and physical, children should be well cater for and accommodate well, for right from their childhood doctrine and belief can be pass to them. Likewise the youth should be well accommodate and nurtured in the biblical way
- v. High Involvement: in church growth, every individual have a role to play. As a leader, everybody have to be involved in one way or the other to contribute to the growth of the church which is the body of Christ according to individuals' capacity.
- vi. Welcoming New People: some author suggest that "Three congregational strength are positive predictors of numerical growth: caring for children and youth, participating in the congregation (including giving rates), and welcoming new people"<sup>132</sup>. However, they also note: "Other factors don't predict growth denomination or faith group, congregational size, income levels of worshipers, average age of worshipers, and population growth around the church"<sup>126</sup>. Conflicting with some other theories. They also note: Many new people (47%) visit for the first time because someone invited them; only 6% came for the first time due to advertising . . . People return because of the quality of the sermon (36%), the friendliness of the people (32%), and the overall worship experience (30%) . . . Growing congregations are more likely to hold events to meet new people or to add members, advertise in the newspaper or telephone book, use email, have a church Web site, and send materials to or telephone first-time visitors . . . Services in growing congregations are more likely to include contemporary music and laughter.
- vii. Leadership: two scholars reported that "we let the data set the agenda, and godly leadership was at the top"<sup>133</sup>.

- viii. Prayer: they both go on to suggest that “Prayer, Children’s Ministry, Evangelism, Youth Ministry, and Leadership” were the top five areas that were changed in the growing churches they studied<sup>133</sup>.
- ix. Location: being located in rural counties: a Scholar points out from his research that “Growing churches were more likely to be rural and less likely to be small town, suburban, or urban. While the common assumption is that rural churches are under the most stress, the research supports the opposite”<sup>134</sup>. Likewise another duo scholar similarly notes that “We are now seeing a rapid rise in the number of churches reaching mega-church proportions that are located in more exurban, formerly rural counties”<sup>135</sup>.
- x. Being in Rapidly Growing Zip Codes: the scholar also points out those growing population areas tend to have growing churches. Only one or other external factor was significant in the growth or decline of the church, the change in the population of its zip code. Fast-growing churches, those that increased by more than 20 percent in attendance were more likely to be located in zip codes where the population growth was higher than the national average. If a church declined or was stable, it was more likely located in a low growth zip code where population growth was lower than the national average.
- xi. Being in a Traditional in Worship Practices Slightly but not too Much: a scholar hypothesizes the development of denominational traditions through “an ecological interpretation of denominational variation”<sup>136</sup>. He argues that denominations have developed from one another in terms of worship practices. New religious traditions (like the Pentecostal tradition) “position themselves relative to already existing groups such that their worship is different, but not too different, from prevailing worship practice”<sup>136</sup>. The scholar is just doing descriptive work but it is

hard not to make the connections between this movement and the charts about denominational winners and losers in other publications. He also tacitly acknowledges this, “It is remarkable that newer religious traditions tend to appear less ceremonial and more enthusiastic than older religious traditions. No major religious movement has successfully moved the other direction<sup>136</sup>. It seems that this type of gradual variation “change that occurs through relatively small alterations in existing practice” toward more enthusiasm and less ceremony is a factor in growth<sup>136</sup>.

- xii. Attractive Worship Style: the worship style, senior pastor and reputation of the church were most strongly influential in initially bringing people into the mega-churches. Clearly, most people coming to a mega-church need a direct personal contact with someone they know but it is the public image and their first impression of the church (shaped by the worship style, the personality and quality of the senior pastor and the church’s reputation) that potential, permanent participants find most appealing. These are characteristics that are most influential for keeping the largest percentage of attendees are (the senior pastor, worship style and church reputation)<sup>137</sup>.

#### **2.2.4 Reflections on Reviewed Theories**

Establishing and management of a healthy multicultural church much desired because of globalization cannot be achieved in emptiness. Efforts have to be made to manage the interaction and inter-relationship of people of different cultural background and dispositions in communication, which must be done effectively and appropriately. One of the most effective and appropriate ways is multicultural communication competency. There have been many theories of multicultural communication competency, but for this research, the combination of Communication Accommodation Theory (CAT), that focused on each

member using a universal and common language to accommodate others; Cultural-level or the individualism- collectivism theory (concept the explains paying attention to personal goal in individualistic cultures, and to group goal in the collectivistic cultures) and Identity or face negotiation theory, which focus on the reactions of individuals' identity when they are interacting multicultural are considered as theoretical framework.

### **2.3 Review of Empirical Studies**

This study focus on exploring leadership skill for spiritual growth of a multicultural church. The peculiarity of each church is determined by the cultural group that present in the church. The researcher found differences and similarities between multicultural churches and monoculture churches, this include; intercultural communication, culture's influence on perception, obstacles in intercultural communication and intercultural communication competencies through information gathered from both published and electronic sources.

An in-depth study of this work was employed by qualitative research and data was collected through questionnaire the researcher discovered differences between cultural value present in a multicultural church; their research indicated the challenges people from both cultures faced while working or worship with each others, including different worship styles, different level of language, usage of non-verbal communication. These challenges could create miscommunication and misinterpretation among people in a multicultural congregation or setting. Therefore the writer has suggested ways to overcome these challenges, such as the need for patience and good observation when communicating between cultures, the acceptance of differences and the search for seminaries that help create foundation of understanding for effective leadership. At the same time, difference between culture could still exist, but gaining experience, accepting those differences and looking for similarities instead of differences would create a reasonable basis for effective leadership across cultures.

There was also a contribution to knowledge on multicultural leadership by exploring the sector of international Non-profit Organizations (NPOs) recognized by their cross-cultural project management on intercultural project abroad<sup>138</sup>. The study examined multicultural leadership skill required in cross-cultural project management in the non-profit sector. To identified the barriers or challenges in multicultural congregation regarding communication and subsequently to find the intercultural competencies needed to overcome those barriers.

The research identified some of the NPOs sector's challenge in the multicultural and intercultural context, such as; language, either verbal or non-verbal, in different contexts and cultural diversity. Another scholar explored the challenges and management of multicultural workforce organizations in Nigeria to contribute to optimistic social change by providing additional knowledge on managing cultural conflicts in society<sup>139</sup>. The researcher explored misunderstandings and workplace inefficiency related to cultural differences. The researcher discovered that cultural conflicts arising from cultural differences could affect spiritual growth due to factors such as communication of different cultures, demoralization of members, members not being willing to help other members from other cultures, lack of effective relationships, and lack of encouragement within the church. The researcher identified various ways to manage multicultural and performance-related challenges, including leadership, communication and relationships, cultural learning and integration.

The Researcher then recommends appointment or job rotation made across the cultural group in the church, also to allow cultural talents which are align with the church settings to be display with respect, and channels should be created for effective communication, getting help or counselling, and mentor/mentee relationship building. Additionally, members should avoid those traits that can cause cultural conflict and affect physical or spiritual growth. Instead, they should incorporate desired cultural attitude and adopt a unified performance

measurement standard. This should not be culturally biased but based on spiritual experience and physical ability.

## **2.4 Conceptual Framework**

### **2.4.1 Multicultural Leadership Framework**

Multicultural leadership has been defined by competencies embedded in leadership frameworks. Competencies according to some scholars is described as a specific knowledge, skills, and characteristics required to be effective on the job<sup>140</sup>. The components of competencies have been linked to various terms, including characteristics, traits, aptitudes, skills, values, beliefs, abilities, attitudes, and behaviours<sup>141</sup>. The most common approach has been to identify competencies required for multicultural leadership. Information has been drawn from effective multicultural leaders and task analysis, coupled with identifying the cognitive skills required. Multicultural leadership frameworks are structured to include some or all the following categories: personal experiences, leadership behaviours, attitudes, cognitive skills, competencies and leadership qualities.

### **2.4.2 Leadership Development Framework of Multicultural Church**

This chapter has addressed the question “What knowledge is available to guide multicultural churches in developing effective leaders in their unique settings?” Several sources of study have contributed answers and several theoretical explanations were considered. In the following section, the findings of the various literatures are synthesised to suggest how effective leadership development in multi- ethnic churches may be viewed.

The available evidence points to three clusters of elements that dynamically interact to impact the development of leaders ministering in multicultural churches as:

- i. The characteristics of the multicultural church
- ii. The characteristics of the leadership community in the multicultural church
- iii. The characteristics of the multicultural leadership development process.

## **2.5 Summary of Gap in Literature Reviewed**

All the studies reviewed above show that pastors or leaders of a multicultural congregation has influence over the development of a multicultural church both physically and spiritually if they can explore the leadership skills and potentials well. Critically speaking if a pastor or a leader of a multicultural congregation can stain away of ethnocentrism and be fully part of all culture present in the church both physical and spiritual development of the church is inevitable.

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### Chapter Three

#### Methodology

This chapter deals with procedures used in carrying out the study in terms of methodology. These include: the research design, population of the study, sampling techniques and sample research instrument, methods of data collection and methods of data analysis.

### **3.1. Research Design**

The descriptive survey research design was used in this study. This is considered appropriate because it can generally be used to effectively investigate problems in their realistic settings. The survey techniques allowed the researcher to examine several variables and use descriptive statistics to analyze data.

### **3.2. Population of the Study**

The targeted population of this research consist of members of selected churches located in targeted areas of Akinyele Local Government which include three churches from eight parts of Akinyele Local Government Area, namely; Elekuru, Ojedeji, iroko, Onidundu, Olanla, Irekeku, Arulogun/Igbooloyin/Ororo, Ijaye. The total population of the leaders and members of these churches is 144 (i.e. 24 pastors and 120 members)<sup>1</sup>.

### **3.3. Sample and Sampling Techniques**

Against the backdrop that population of the entire church is large for the researcher to work with; the researcher adopted a purposive sampling technique to enhance the objectivity of the work. The total sample was 144 (120 respondents consisting of leaders and members in each selected churches and 24 leaders of the 24 selected churches). The researcher applied a purposive sampling technique to pick the respective sample size.

### **3.4. Description of the Research Instrument**

The researcher made use of two set of questionnaires to collect the needed primary data for the study. The first questionnaire has five sections: Section A covers the socio demographic data namely: number of years in the church, gender, tribe. Section B contain, features of a multicultural churches, section C covered dimension of leadership skills in use among church

leaders in a multicultural churches, section D feature leadership skills impact on spiritual growth of multicultural churches, section E revealed the suggested possible ways to improve leadership skills in a multicultural churches, while second set consist of two sections, section A consist of title, number of year in the church, tribe, while section B is solely for church leaders, which is all about challenges of multicultural church leaders in exploring effective leadership skills in the selected churches in Akinyele Local Government Area. Sections B, C, D, E items were on a Likert format scale of Strongly Agree (SA), Agree (A), Disagree (SD) and Strongly Disagree (D) to elicit response from members and leaders of the selected churches.

### **3.5. Validity of the Research Instrument**

The scales were validated and their psychometric properties established. The face, content and construct validity were ascertained. These were established through the judgment of experts in psychometrics, tests and measurement, with inputs from the researcher's supervisor. It was ensured that items on the instrument are suitable, appropriate and adequate to elicit needed information from respondents. The research instrument was subjected to proper validation with the assistance of the supervisor in order to ensure that the instrument sub-scales actually measure what they are expected to measure.

### **3.6. Reliability of the Research Instrument**

To establish the reliability of research instrument, researcher conducted a pilot study or test of the instrument in some churches in a part of Egbeda Local Government Area. Fifteen (15) respondents, five (5) church leaders and ten (10) field church members were considered for pilot study.

### **3.7 Distribution of the Research Instrument**

The researcher utilizes the help of research assistance to administer the questionnaire. In contrast, the researchers also interact and explain detail to the respondents to ensure that the questionnaire is properly answered. However a letter of introduction seeking permission to conduct research was taking to the churches to administer the instrument. The researcher also attended some of the events in the churches to observe leaders' and members' attitudes, characters, behaviour, and reactions and personally examine scenes to gather information unannounced.

### **3.8 Method of Data Collected**

This research work will be quantitative. Quantitative research relates to numerical data<sup>2</sup>. This research will rely on primary sources of data that will be gathered through questionnaire. There will also be reliance on secondary data analysis of some related documents. This is a dynamic process weaving together recognition of emerging themes, identification of key ideas or unity of meaning and material acquired from the literature.

#### **3.8.1. Primary Data**

The primary data for this research work is questionnaire. The questionnaire was a closed ended consisting of questions relating to the aims of the research, which the respondent is required to answer by giving answers, which will elicit responses that are of interest to the researcher<sup>3</sup>. Detailed examination of specific scenes and events to conclude people's attitudes, characters, behaviour, and reactions before analysis, diagnosis, or interpretation<sup>3</sup>.

#### **3.8.2. Secondary Data**

The secondary data that was analyzed in this research are as many documents that the researcher was able to access in library, such documents as literatures, Online documents, documents from local multicultural churches, documents from CAN (Christian Association Of Nigeria) Akinyele branch, provided a significant advantage for research purposes as using existing data sources, with substantial amounts of information, at a relatively cheaper cost

and readily available make the research easier<sup>4</sup>. The document analysis also serves as a means of triangulation that will give more credence to the study

### **3.9. Method of Data Analysis**

Data collected from the questionnaire was carefully scored and analyzed using statistical packages for social science for descriptive statistics.

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## Chapter Four

### Presentation of Results and Analysis of Data

The results of investigations carried out in this study are presented in this chapter. The results are divided into two parts. The first part deals with the demographic information of the respondents while the second part deals with the research questions generated in this study. The results were presented in tables and discussions follow.

#### 4.1 Demographic Information of the Respondents

Table 4.1: Distribution of the Respondents by Demographic Information

Item	Frequency	Percentage
<b>Respondents Status:</b> Members	85	59.03
Workers	35	24.30
Ministers	24	16.67
Total	144	100.0
<b>Sex:</b> Male	85	59.03
Female	59	40.97
Total	144	100.0
<b>No of Years in Church:</b> 1-5years	19	13.20
6-10years	23	15.97
11-15years	29	20.14
16-20years	34	23.61
21year sand above	39	27.08
Total	144	100.0
<b>Tribe:</b> Hausa	9	6.25
Igbo	5	3.47
Igede	48	33.33
Igala	9	6.25
Yoruba	56	38.89
Others	17	11.81
Total:	144	100
<b>Educational Qualification:</b> Non	37	25.70
WASC/SSCE	42	29.17
OND/NCE	23	15.97
1 <sup>st</sup> degree	32	22.22
2 <sup>nd</sup> degree	9	6.25
PhD	1	0.25
Total	144	100.0

Source: Researcher's Construct, 2023.

As shown on table 4.1, 59.03% of respondents sampled were members, 24.30% were workers, while 16.67% were ministers. This implies that more of the respondents sampled were members. The result showed that 59.03% of the respondents were males while 40.97% were females. This is an indication that more of the respondents were selected for the study was males. Also, 13.20% of the populations sampled had been in the church between 1-5years, 15.97% of them indicated that they have been in the church between 6-10years. Those who had been in the church between 11-15 years were 20.14%. In addition, 23.61% of the populations sampled have been in the church between 16-20 years while 27.08% of the respondents sampled had been in the church more than 21years. This implies that more of the respondents sampled have been in their local church for the past 21 years or more. All these respondents are from different cultural background. 6.25% of the respondents were Hausa, 3.97% were Igbo while Igede were 33.33% of the respondents, Igala happens to be 6.25% respondents, 38.89% of the respondents are Yoruba and lastly other unmentioned tribes are 11,81% respondents. More of respondents were Yoruba. Responses on the educational qualification of the respondents sampled showed that 27.70 possess no any form of formal education, 29.170% of the populations sampled were SSCE/SSCE certificate holders, 15.97% of them were OND/NCE certificate holders, 22.22% had 1<sup>st</sup> degree, and 6.25% had 2<sup>nd</sup> degree while .025% of the respondents were PhD holders. More of the respondents were 1<sup>st</sup> degree holders.

#### 4.2 Research Questions

**Research Question One:** What are the Features of Multicultural Churches in Akinyele LGA?

Table 4.2.1: Features of Multicultural Churches

s/n	Item	SA	A	D	SD	Mean	Rank
1.	Cultural differences and barriers among the members not effective through organized services	71 (59.17)	46 (38.33)	2 (1.67)	1 (0.83)	3.48	1 <sup>st</sup>
2.	My leaders Share the gospel to meet the spiritual needs of non-believers even of a different culture	60 (50.0)	56 (47.67)	3 (2.50)	1 (0.83)	3.47	2 <sup>nd</sup>
3.	Warm, loving multicultural interactions and generosity is encouraged among members of different cultures	50 (41.67)	64 (53.33)	4 (3.33)	2 (1.67)	3.36	3 <sup>rd</sup>
4.	Members live out their faith with commitment, passion and	55 (45.83)	48 (40.0)	15 (12.5)	2 (1.67)	3.33	4 <sup>rd</sup>

	enthusiasm among themselves despite the cultural disposition						
5.	Members identify their unique God-given passions, gifts, skills, talents and personality to serve within and outside the church community irrespective of their cultural differences	40 (33.33)	75 (62.5)	3 (2.5)	2 (1.67)	3.31	5 <sup>th</sup>
6.	Structures established are flexibly adaptable for necessary change to facilitate further spiritual growth among the members	43 (35.83)	71 (59.17.0)	3 (2.5)	3 (2.5))	3.24	6 <sup>th</sup>
7.	The church leads and empowers members irrespective of cultural dispositions during on-the-church job training for mentoring	30 (25.0)	53 (44.17)	25 (20.83)	12 (10.0)	2.92	7 <sup>th</sup>

Source: Researcher's Construct, 2023.

Table 4.2.1 above showed that 'Cultural differences and barriers among the members not effective through organized services' is ranked 1<sup>st</sup> with a mean value of 3.48. Next is the statement that 'My leaders Share the gospel to meet the spiritual needs of non-believers even of a different culture' which ranked 2<sup>nd</sup> with a mean value of 3.47. The statement that 'Warm, loving multicultural interactions and generosity is encouraged among members of different cultures' is ranked 3<sup>rd</sup> with a mean value of 3.36. 'Members live out their faith with commitment, passion and enthusiasm among themselves despite the cultural disposition' is yet another statement validating the responses of the respondents regarding features of a multicultural church. The statement is ranked 4<sup>th</sup> with a mean value of 3.33. Also, the statement that 'Members identify their unique God-given passions, gifts, skills, talents and personality to serve within and outside the church community' which is ranked 5<sup>th</sup> with a mean value of 3.31. Also, the statement that 'Structures established are flexibly adaptable for necessary change to facilitate further spiritual growth among the members' is ranked 6<sup>th</sup> with a mean value of 3.24. Lastly, the statement that 'The church leads and empowers members

irrespective of cultural dispositions during on-the-church job training for mentoring' is ranked 7<sup>th</sup> with a mean value of 2.92.

**Research Question Two:** What magnitude of leadership skills do church leaders in multicultural churches in Akinyele use?

Table 4.2.2: Dimensions of Leadership Skills in use Among Church Leaders in a Multicultural Churches in Akinyele Local Government Area.

s/n	Item	SA	A	D	SD	Mean	Rank
1.	My leader do encourage everybody to make a friend with other member from another culture	81 (67.5)	32 (26.67)	4 (3.33)	3 (2.5)	3.66	1 <sup>st</sup>
2.	It is easy for my leader to work with other people both of his cultural background and others and also develop people, groom a successor and motivates the followers	62 (62.0)	35 (35.0)	2 (2.0)	1 (1.0)	3.58	2 <sup>nd</sup>
3.	My leader give responsibility to all not minding of cultural background	55 (45.83)	64 (53.33)	1 (0.83)		3.44	3 <sup>rd</sup>
4.	My leader easily adapt and move from one set of circumstance to the next especially when the plan does not work as expected	54 (45.0)	66 (55.0)			3.44	3 <sup>rd</sup>
5.	Ability and action to increase the performance and response of his worker to work and vision is possessed by my leader	51 (42.5)	64 (53.33)	5 (4.17)		3.40	5 <sup>th</sup>
6.	Making a good and quick decision on time is not a problem to my leader with an ability to influence and curse others to move in a particular direction	46 (38.33)	69 (57.5)	2 (1.67)	3 (2.5)	3.28	6 <sup>th</sup>
7.	My leader possessed strong relationship ability to annex people of different cultural background together	42 (35.0)	74 (61.67)	1 (0.83)	3 (2.5)	3.24	7 <sup>th</sup>

Source: Researcher's Construct, 2023.

As shown in table 4.2.2, the statement that 'My leader do encourage everybody to make a friend with other member from another culture' is ranked 1<sup>st</sup> with a mean value of 3.66. Next is the statement that 'It is easy for my leader to work with other people both of his cultural

background and others and also develop people, groom a successor and motivates the followers' is ranked 2<sup>nd</sup> with a mean value of 3.58. Also, the statement that 'My leader give responsibility to all not minding of cultural background' and; 'My leader easily adapt and move from one set of circumstance to the next especially when the plan does not work as expected' equally ranked 3<sup>rd</sup>. with a mean value of 3.44. Next is the statement that 'Ability and action to increase the performance and response of his worker to work and vision is possessed by my leader' is ranked 5<sup>th</sup> with a mean value of 3.40. Furthermore, the statement that 'Making a good and quick decision on time is not a problem to my leader with an ability to influence and curse others to move in a particular direction' is ranked 6<sup>th</sup> with a mean 3.28. Lastly, the statement that 'My leader possessed strong relationship ability to annex people of different cultural background together' is least on the distribution table. It is ranked 7<sup>th</sup> with a mean value of 3.24.

**Research Question Three:** To what extent do leadership have impact on spiritual growth of multicultural churches in Akinyele LGA?

Table 4.2.3: Impacts of Leadership Skills on Spiritual Growth of Multicultural Churches in Akinyele LGA.

s/n	Item	SA	A	D	SD	Mean	Rank
1.	My pastor's level of tolerance among the multicultural members of our church is highly credible and he also shows love to all member of the church equally, regardless of individual cultural differences	71 (59.17)	45 (37.5)	3 (2.5)	1 (0.83)	3.58	1 <sup>st</sup>
2.	The church is enjoy more faithful worship due to the kind of leadership employed	66 (55.0)	50 (41.67)	3 (2.5)	1 (0.83)	3.53	2 <sup>nd</sup>
3.	This kind of leadership style helped individual member to exercise their spiritual potential irrespective of cultural differences	64 (53.33)	54 (45.0)	2 (1.67)	-	3.52	3 <sup>rd</sup>

4.	The worship is not influenced or dominated by any cultural believe but by the leading of the Holy Spirit and this has helped my leader to expose fault of the culture but not in a rude manner	66 (55.0)	49 (40.83)	1 (0.83)	4 (3.33)	3.47	4 <sup>rd</sup>
5.	Leaders way of leading brought harmony to worship irrespective of the cultural background and this has led to improvement in the order of service	59 (49.17)	58 (48.33)	1 (0.83)	2 (1.67)	3.44	5 <sup>th</sup>
6.	My church has a deep understanding of the scripture. When my pastor explores the scripture, he explains to the level of increasing my biblical knowledge and understanding	50 (41.67)	67 (55.83)	3 (2.5)	-	3.39	6 <sup>th</sup>
7.	Level of my pastor's perseverance among multicultural members is not encouraging. His relationship only work in favour of his own cultural background	23 (18.17)	57 (47.5)	27 (22.5)	13 (10.83)	2.80	7 <sup>th</sup>

Source: Researcher's Construct, 2023.

Table 4.2.3 above revealed that the statement 'My pastor's level of tolerance among the multicultural members of our church is highly credible and he also shows love to all member of the church equally, regardless of individual cultural differences' ranked 1<sup>st</sup> with a mean value of 3.58. Next is the statement that 'The church is enjoy more faithful worship due to the kind of leadership employed' is another statement validating the extent leadership skills impact the spiritual growth of multicultural church' which ranked 2<sup>nd</sup> with a mean value of 3.53. Also, the statement 'This kind of leadership style helped individual m ember to exercise their spiritual potential irrespective of cultural differences' is ranked 3<sup>rd</sup> with a mean value of 3.52. Moreover, the statement that 'the worship is not influenced or dominated by any cultural believe but by the leading of the Holy Spirit and this has helped my leader to expose fault of the culture but not in a rude manner' is ranked 4<sup>th</sup> with a mean value of 3.47. Next is the statement that 'Leaders way of leading brought harmony to worship irrespective of the cultural background and this has led to improvement in the order of service' which ranked 5<sup>th</sup>

with a mean value of 3.44. Moreover, the statement that ‘My church has a deep understanding of the scripture. When my pastor explores the scripture, he explains to the level of increasing my biblical knowledge and understanding’ is ranked 6<sup>th</sup> with a mean value of 3.39. Lastly, the statement that ‘Level of my pastor’s perseverance among multicultural members is not encouraging. His relationship only work in favour of his own cultural background’ is the least on the frequency table. It is ranked 7<sup>th</sup> with a mean value of 2.80.

**Research Question Four:** In what possible ways can leadership skills of leaders in multicultural churches in Akinyele LGA be improved?

Table 4.2.4: Percentage Distribution of Suggested Possible ways to Improve Leadership Skills in Multicultural Churches

s/n	Item	SA	A	D	SD	Mean	Rank
1.	A leader should preach and teach true scripture without bias for the spiritual growth of the members and also maintain biblical discipline	50 (41.67)	69 (57.5)	1 (0.83)	-	3.39	1 <sup>st</sup>
2.	A leader should see oneself as member of all cultural groups present in the church	49 (40.83)	69 (57.5)	2 (1.67)	-	3.39	1 <sup>st</sup>
3.	Understand and respect core value of other cultures	47 (39.17)	69 (57.5)	2 (1.67)	2 (1.67)	3.31	3 <sup>rd</sup>
4.	Avoiding ethnocentrism in decision making within the church	48 (40.0)	66 (55.0)	3 (2.5)	3 (2.5)	3.29	4 <sup>th</sup>
5.	Developing all at equal for God’s use not personal usage	43 (35.83)	70 (58.33)	3 (2.5)	4 (3.33)	3.23	5 <sup>th</sup>
6.	Ready to learn some phrases of the other languages and us them while communicating with them	43 (35.83)	70 (58.33)	2 (1.67)	5 (4.17)	3.23	5 <sup>th</sup>
7.	Not value or lord a cultural value or believe over others, especially leader’s own	41 (34.17)	72 (60.0)	5 (4.17)	2 (1.67)	3.22	7 <sup>th</sup>

Source: Researcher’s Construct, 2023.

Table 4.2.4 above revealed that the statement that ‘A leader should preach and teach true scripture without bias for the spiritual growth of the members and also maintain biblical discipline’ and; ‘A leader should see oneself as member of all cultural groups present in the

church ranked 1<sup>st</sup> with a mean value of 3.39. It was followed by the statement that ‘Understand and respect core value of other cultures’ ranked 3<sup>rd</sup> with a mean value of 3.31. Also, the statement that ‘Avoiding ethnocentrism in decision making within the church’ ranked 4<sup>th</sup> with a mean value of 3.29. Moreover, the statement that ‘Developing all at equal for God’s use not personal usage’ and; ‘Ready to learn some phrases of the other languages and use them, while communicating with them’ which ranked 5<sup>th</sup> with a mean value of 3.23. Lastly, is the statement that the statement that ‘Not value or lord a cultural value or believe over others, especially leader’s own’ ranked 7<sup>th</sup> with a mean value of 3.22.

**Research Question 5:** In what way do Leaders of Selected Multicultural Churches facing Challenges which debar them to Explore Effective Leadership Skills in Akinyele L.G.A.

Table 4.2.5: Challenges of Exploring Effective Leadership Skill in the Selected Churches in Akinyele Local Area

s/n	Item	SA	A	D	SD	Mean	Rank
1.	Sometimes, members quickly become hostile and behave unjust towards other cultures based on their knowledge about spiritual things	10 (41.67)	8 (33.33)	5 (20.83)	1 (4.17)	3.17	1 <sup>st</sup>
2.	It took some member long time to be serious about the thing of the spirit	7 (29.17)	9 (37.5)	2 (8.33)	6 (25.0)	3.06	2 <sup>nd</sup>
3.	Members sometimes misinterpret leaders’ use of word, especially non-verbal misinterpretation, often creates confusion and misunderstanding in interactions among various cultures	9 (37.5)	8 (33.33)	2 (8.33)	5 (20.83)	3.06	2 <sup>nd</sup>
4.	Sometimes when members are more united, they place leaders on play mode	6 (25.0)	12 (50.0)	2 (8.33)	4 (16.67)	2.97	4 <sup>th</sup>
5.	Members sometimes forget that each culture is distinguish but often believe their culture is better than others by their cultural standard	7 (29.17)	13 (54.17)	1 (4.17)	3 (12.5)	2.96	5 <sup>th</sup>

6.	Members often display irrational dislike towards other cultures based solely on personal belief	6 (25.0)	12 (50.0)	2 (8.33)	4 (16.67)	2.83	6 <sup>th</sup>
7.	After nurture, some members do leave for their cultural congregation	9 (37.5)	8 (33.33)	7 (29.17)	5 (20.83)	2.77	7 <sup>th</sup>

Source: Researcher's Construct, 2023.

Table 4.2.5 revealed that the statement 'Sometimes, members quickly become hostile and behave unjust towards other cultures based on their knowledge about spiritual things' ranked 1<sup>st</sup> with a mean value of 3.17. Immediately followed by the statements that 'It took some member long time to be serious about the things of the spirit and; 'Members sometimes misinterpret leaders' use of word, especially non-verbal misinterpretation, often creates confusion and misunderstanding in interactions among various cultures' which ranked 2<sup>nd</sup> with a mean value of 3.06. Also, the statement that 'Sometimes when members are more united, they place leaders on play mode' which is ranked 4<sup>th</sup> with a mean value of 2.97. Next is the statement that 'Members sometimes forget that each culture is distinguish but often believe their culture is better than others by their cultural standard' is ranked 5<sup>th</sup> with a mean value of 2.96. Moreover, the statement that 'Members often display irrational dislike towards other cultures based solely on personal belief' ranked 6<sup>th</sup> with a mean value of 2.83. Lastly, the statement that 'After nurture, some members do leave for their cultural congregation' ranked 7<sup>th</sup> with a mean value of 2.77.

### 4.3 Discussion of Findings

From the result, it was clear that members live out their faith with commitment, passion and enthusiasm among themselves despite the cultural disposition, members identify their unique God-given passions, gifts, skills, talents and personality to serve within and outside the church community. Features of a multicultural church is visible in the churches through the structures established which are flexibly adaptable for necessary change to facilitate further spiritual growth among the members.

It was observed that members grossly believed that the church leads and empowers members irrespective of cultural dispositions during on-the-church job training for mentoring, thereby portraying an evident feature of a multicultural church. It was gathered that the organized worship services are inspiring, breaking cultural differences and barriers among the members. It was clear from the result that there are prominent leadership skills in use among church leaders in a multicultural church. Leaders learn from their mistakes; work with people irrespective of their cultural background; speak and listen well with a better way to relate; and that they easily adapt and move from one set of circumstance to the next especially when the plan does not work as expected. Sharing the gospel is encouraged to meet the mission of non-believers even of different culture' of a multicultural church. Most of the respondents consented to the fact that warm, loving multicultural interactions and generosity is encouraged among members of different cultures. This is in line with which says that "leaders who work towards building relationships and creating communities will become an effective leader"<sup>1</sup>.

The results showed that various churches enjoyed more faithful worship due to the kind of leadership employed, the impact of the leadership skills positioned by church leaders in a multicultural setting on the spiritual growth of the churches and the kind of leadership style engaged by church leaders helped individual member to exercise their spiritual potential irrespective of cultural differences. Pastors/leaders are not to be modern chief executive officers who sit at the apex of a hierarchical organizational chart and bark orders or instruction to underlings. Rather, they are to love and serve others from among them, both within and outside of the congregation<sup>2</sup>.

It was observed that their worship is not influenced or dominated by any cultural believe but by the leading of the Holy Spirit and this has helped their leader to expose fault of their culture politely. Their leaders' way of leading brought harmony to worship irrespective of the

cultural background and this has led to improvement in the order of service. The ministry gifts are to equip the saints for the work of service<sup>3</sup>. God's being is a being for the other. As such, our being should also be a being for the other<sup>4</sup>. The emphasis in transformational leadership is not the self, but the others.

It was clear from the findings that the churches have a deep understanding of the scripture. Pastors explore the scripture, they explain to the level of increasing members' biblical knowledge and understanding. It was observed that pastors need to be more of persevering with people; their perseverance level is not encouraging enough. Also, to build and maintain leakages of friends and acquaintances that may be able to provide needed assistance at some future time, a church leader should be vast in his scope of knowledge, which he may interact well with his members at every given situation<sup>5</sup>.

It was observed that every church leader is expected to preach and teach true scripture without bias for the spiritual growth of the members and also maintain biblical discipline, being a predominant way of improving leadership skill in a multicultural church. Every church leader is expected to see him or herself as member of all cultural groups present in the church, being as well a predominant way of improving leadership skill in a multicultural church. Leaders should avoid ethnocentrism in decision making within the church as a means of improving leadership skill in a multicultural church.

Leaders should learn other languages and using them while communicating with them as a way of improving leadership skill in a multicultural church, focus attention on preaching and teaching true scripture without bias for the spiritual growth of the members and also maintain biblical discipline; seeing oneself as member of all cultural groups present in the church; and understanding and respecting core value of other cultures.

The result from leaders table shows that it takes some member long time to be serious about the thing of the spirit, and thus pose serious challenges to exploring effective leadership skills

in the selected Churches in Akinyele Local Area. Members sometimes misinterpret leaders' use of word, especially non-verbal misinterpretation, often creates confusion and misunderstanding in interactions among various cultures. Leadership is always a moral act<sup>6</sup>. Genuine leadership is always value-driven leadership. If churches are going to maximize their growth potential they need pastors or leaders who are strong and skilful. The strength of any church is a direct result of the strength of her leaders. No church can grow or rise higher than the leadership being provided<sup>7</sup>.

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## Chapter Five

### Conclusion

#### 5.1 Summary of Findings

This study has attempted to investigate the extent to which leadership skill is effective in enhancing the spiritual growth of members in multicultural churches in Akinyele Local Government Area, of Oyo State.

It was clear from the result that there are prominent leadership skills in use among church leaders in multicultural churches. It was established that leaders learn from their mistakes; work with people irrespective of their cultural background; speak and listen well with a better way to relate; and that they easily adapt and move from one set of circumstance to the next especially when the plan does not work as expected.

Sharing the gospel is encouraged to meet the mission of non-believers even of a different culture' is a dominant feature of a multicultural church, warm, loving multicultural interactions and generosity is encouraged among members of different cultures are features of a multicultural church, Members live out their faith with commitment, passion and enthusiasm among themselves despite the cultural disposition and members identify their unique God-given passions, gifts, skills, talents and personality to serve within and outside the church community and that features of a multicultural church is visible in their churches through the structures established which are flexibly adaptable for necessary change to facilitate further spiritual growth among the members.

It was discovered that pastors need to be more of persevering with people, since their perseverance level is not encouraging enough, after nurture, some members do leave for their cultural congregation.

It was clear that pastors and ministers should avoid ethnocentrism in decision making within the church; developing all at equal for God's use not personal usage; and developing

readiness ability to learn some phrases of the other languages and use them while communicating with them.

## **5.2 Conclusion**

This study established that leadership skills are effective to a great extent in enhancing the spiritual growth of members in multicultural churches in Akinyele Local Government Area, of Oyo State. Church leaders demonstrate leadership skills, they share gospel to meet the mission of non-believers even of a different culture with warm, loving multicultural interactions and generosity among members of different cultures. Leaders in multicultural churches establish structures which are flexibly adaptable for necessary change to facilitate further spiritual growth among the members. Finally, it was noted that pastors and ministers should avoid ethnocentrism in decision making within the church; building members equally for God's use; and be ready to learn some other languages and use them to communicate with members.

## **5.3 Recommendations**

Based on the findings of this study, the following recommendations were made:

1. Training of workers and ministers from time to time on effective leadership and church administration from time to time becomes necessary.
2. Opportunities should be made available for workers and ministers in multicultural churches to learn languages of other cultures for effective leadership, administration and interaction with others with cultural differences.
3. Multicultural church leaders and workers should be trained and retrained on doctrinal teaching for sound doctrine to members of the church.
4. Multicultural church leaders and workers should be motivated and furnished with necessary facilities for effective teaching, preaching and worship that are all embracing in multicultural church setting.

#### **5.4 Contribution to Knowledge**

One of the contributions to knowledge made by this study is that, it exposes effective leadership style in multicultural churches. It also establishes relationship between effective leadership and church growth. It also adds to the existing literature in leadership skill and church growth in multicultural setting.

#### **5.5 Suggestion for Further Studies**

The study was carried out in Akinyele Local Government Area, of Oyo State. Similar studies could be carried out in other parts of the state or country to gather adequate information on the subject to be able to generalize.

Comparative study could be carried out using the same topic but two different local government areas in the state.

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## Appendix I

**LEAD CITY UNIVERSITY, IBADAN  
FACULTY OF SOCIAL MANAGEMENT  
DEPARTMENT OF INTERCULTURAL STUDIES  
EXPLORING EFFECTIVE LEADERSHIP SKILLS FOR SPIRITUAL GROWTH IN  
MULTICULTURAL CHURCHES IN AKINYELE LOCAL GOVERNMENT AREA,  
OYO STATE**

**Dear Respondent,**

This questionnaire is designed to gather information on Exploring Effective leadership skill for Spiritual Growth in Multicultural Churches in Akinyele Local Government Area, Oyo State. This research is purely for academic purpose.

Participation in this research will be highly appreciated. Please note that all your responses will be treated confidentially, therefore the researcher will like you to respond to each item with all sincerity. Please, do not write your name.

Thanks.

### QUESTIONNAIRE FOR CHURCH MEMBERS

#### SECTION A: PERSONAL DATA

Instruction: Please fill the spaces and put a tick in the appropriate column

No of years in the church: 0-5....., 6-10....., 11-15....., 16-20....., 21 above.....

Gender: Male....., Female.....

Tribe: Hausa..., Igbo....., Igede....., Igala....., Yoruba....., Gbari....., Others.....

**SECTION B:** Please express your opinion on the features of multicultural churches in selected churches in Akinyele Local Government Area.

SA (Strong Agree), A (Agree), D (Disagree), SD (Strong Disagree)

		SA	A	D	SD
1	The church leads and empowers members irrespective of cultural dispositions during on-the-church job training for mentoring.				
2	Members identify their unique God-given passions, gift skills, talents and personality to serve within and outside the church community				
3	Members live out their faith with commitment, passion and enthusiasm among themselves despite the cultural disposition				
4	Structures established are flexibly adaptable for necessary change to facilitate further spiritual growth among the members				
5	Organized worship services are inspiring, breaking cultural differences and barriers among the members				

6	Sharing the gospel is encouraged to meet the mission of non-believers even of a different culture				
7	Warm, loving multicultural interactions and generosity is encouraged among members of different cultures				

**SECTION C:** Please express your opinion on Effective Leadership Skill for Spiritual Growth in a Multicultural Church in Akinyele Local Government Area.

SA (Strong Agree), A (Agree), D (Disagree), SD (Strong Disagree)

	Leadership skill	SA	A	D	SD
1	My leader possessed strong internal guiding principles that one does not compromise with ability to have pre-knowledge of an event with future oriented, optimistic and positive				
2	My leader is a good speaker and listeners with a better way to relate with individual cultural peculiarity				
3	Making a good and quick decision on time is not a problem to my leader with an ability to influence and curse others to move in a particular direction irrespective of cultural differences				
4	My leader easily adapt and move from one set of circumstance to the next especially when the plan does not work as expected				
5	Ability and action to increase the performance and response of his workers from other culture to work and vision is possessed by my leader				
6	It is easy for my leader to work with other people both of his cultural background and others and also develop people, groom a successor and motivates the followers				
7	My leader do make mistakes but always learn from those mistakes and improve on his leadership skill irrespective of the culture where the correction is coming from				

**SECTION D:** Please express your opinion on the extent to which spiritual growth has impacted the spiritual life of a multicultural church in the selected churches of Akinyele Local Government Area.

SA (Strong Agree), A (Agree), D (Disagree) SD (Strong Disagree)

		SA	A	D	SD
1	Leaders way of leading brought harmony to worship irrespective of the cultural background and this has led to improvement in the order of service				
2	This kind of leadership style helped individual member to exercise their spiritual potential irrespective of cultural differences				
3	The church is enjoy more faithful worship due to the kind of leadership employed which does not give room to cultural bias				
4	The worship is not influenced or dominated by any cultural believe, but by the leading of the Holy Spirit and this has helped my leader to expose fault of the culture but not in a rude manner				

5	My church has a deep understanding of the scripture. When my pastor explores the scripture, he explains to the level of increasing my biblical knowledge and understanding				
6	My pastor's level of perseverance among the multicultural members of our church is highly credible and he also shows love to all member of the church equally regardless of individual cultural differences				
7	Level of my pastor's perseverance among multicultural members is not encouraging. His relationship only work in favour of his own cultural background				

**SECTION E:** Please express your opinion on suggested measure to improve leadership skill in a multicultural church in the selected churches of Akinyele Local Government Area.

SA (Strong Agree), A (Agree), D (Disagree), SD (Strong Disagree)

		SA	A	D	SD
1	A leader should preach and teach true scripture without bias for the spiritual growth of the members and also maintain biblical discipline.				
2	Avoiding ethnocentrism in decision making within the church				
3	Not value or lord a cultural value or believe over others, especially leader's own				
4	Ready to learn some phrases of the other languages and use them while communicating with them.				
5	Understand and respect core value of other cultures				
6	Developing all at equal level for God's use not personal usage				
7	A leader should see oneself as member of all cultural groups present in the church.				

**SECTION E:** Please express your opinion on the challenges of exploring effective leadership skill in the selected churches of Akinyele Local Government Area.

SA (Strong Agree), A (Agree), D (Disagree), SD (Strong Disagree)

		SA	A	D	SD
1	Members sometimes forget that each culture is distinguish but often believe their culture is better than others by their cultural standard				
2	Sometimes, members quickly become hostile and behave unjust towards other cultures based on their knowledge about spiritual things				
3	Members often display irrational dislike towards other cultures based solely on personal belief				
4	Members sometimes misinterpret leaders' use of word, especially non-verbal misinterpretation, often creates confusion and misunderstanding in interactions among various cultures				

5	Sometimes when members are more united, they place leaders on play mode				
6	After nurture, some members do leave for their cultural congregation				
7	It took some member long time to be serious about the thing of the spirit				

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**APPENDIX II**  
**LEAD CITY UNIVERSITY, IBADAN**  
**FACULTY OF SOCIAL MANAGEMENT**  
**DEPARTMENT OF INTERCULTURAL STUDIES**  
**EXPLORING EFFECTIVE LEADERSHIP SKILL FOR SPIRITUAL GROWTH IN A**  
**MULTICULTURAL CHURCH IN AKINYELE LOCAL GOVERNMENT AREA,**  
**OYO STATE**

**Dear Respondent,**

This questionnaire is designed to gather information on Exploring Effective Leadership Skills for Spiritual Growth in Multicultural Churches in Akinyele Local Government Area, Oyo State. This research is purely for academic purpose.

Participation in this research will be highly appreciated. Please note that all your responses will be treated confidentially, therefore the researcher will like you to respond to each item with all sincerity. Please, do not write your name.

Thanks.

**QUESTIONNAIRE FOR CHURCH LEADERS**

**SECTION A: PERSONAL DATA**

Instruction: Please fill the spaces and put a tick in the appropriate column

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Title: Rev....., Apostle....., Evang. ...., Pastor..., Prophet....., Elder.....

No of years in the church: 0-5....., 6-10....., 11-15....., 16-20....., 21 above.....

Gender: Male....., Female.....

Tribe: Hausa..., Igbo....., Igede....., Igala....., Yoruba....., Gbari....., Others.....

**SECTION F: For Church Leaders**

Please express your opinion on the challenges of exploring effective leadership skill in the selected churches of Akinyele Local Government Area.

SA (Strong Agree), A (Agree), D (Disagree), SD (Strong Disagree)

Challenges of Exploring Effective Leadership Skill in the selected churches in Akinyele Local Government Area.

		SA	A	D	SD
1	Members sometimes forget that each culture is distinguish but often believe their culture is better than others by their cultural standard				
2	Sometimes, members quickly become hostile and behave unjust towards other cultures based on their knowledge about spiritual things				
3	Members often display irrational dislike towards other cultures based solely on personal belief				

4	Members sometimes misinterpret leaders' use of word, especially non-verbal misinterpretation, often creates confusion and misunderstanding in interactions among various cultures				
5	Sometimes when members are more united, they place leaders on play mode				
6	After nurture, some members do leave for their cultural congregation				
7	It took some member long time to be serious about the thing of the spirit				

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**Appendix III**

**Department of Politics and International Relation Lead City University, Ibadan,**

**Nigeria**

**Date.....**

The Minister in Charge,

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Dear Sir/Ma

**LETTER OF PERMISSION TO ADMINISTER QUESTIONNAEIR**

I am Olawale Samuel Adebayo, a Master of Science candidate in the Department of Politics and International Relations, Lead City University, Ibadan. I need your assistance in my thesis to conduct and administer questionnaire with selected church leaders and members. I am researching on Exploring Effective Leadership Skill for Spiritual Growth in a Multicultural Church in Akinyele Local Government Area.

I will request the selected respondents to provide the needed information while conducting the on the questionnaire kindly. The purpose is to test the instrument's reliability and ensure that the situation and procedure are true and actual.

The information provided will be for research and academic purposes that deserve full custody and confidentiality.

Thank you

Yours faithfully,

Dr. Emmanuel Adetunji  
Supervisor

Olawale Samuel Adebayo  
Researcher

## Bio-Data

### A. Personal Data

- i. **Full Name** Samuel Adebayo OLAWALE  
Glory Baptist Church, Wakajaye,  
Iyana-Church, Iwo Road, Ibadan  
Oyo State
- ii. **Email:** [samadol6060@gmail.com](mailto:samadol6060@gmail.com)
- iii. **Phone Number** +2348060601979
- iv. **Date of Birth** 2<sup>nd</sup> July, 1983
- v. **Place of Birth** Ogbomoso, Oyo State
- vi. **Nationality** Nigerian
- vii. **Name of next of Kin** Israel Akinde ADEBAYO
- viii. **Address** Glory Baptist Church, Wakajaye,  
Iyana-Church, Iwo Road, Ibadan  
Oyo State.

### B. Education Background

#### Educational institution Attended with Date and Qualification:

School Attended	Date	Qualification
Owode Community Primary School, Ogbomoso, Oyo State, Nigeria	1987-1995	Primary School Leaving
A.U.D. Grammar School, Ejigbo, Osun State, Nigeria	1995-2001	W.A.E.C/NECO
Universal College of Technology Ile Ife, Osun State, Nigeria	2002-2004	N.D in Business Administration

Obafemi Awolowo University Osun Stated, Nigeria	2011-2013	Advance Diploma in Business Management
Baptist College of Theology, Oyo	2013-2017	Bachelor of Theology
Lead City University, Ibadan	2020-till date	MSc. in view

### C. Working Experience

	Date	Position
Stone communication, Ogbomoso	2004-2005	I.T. Student
Stone Communication, Ogbomoso	2004-2008	Marketing Officer
Amazing Venture, Ogbomoso	2008-2009	Cashier
Amazing Venture, Ogbomoso	2009-2013	Cash Manager
Glory Independent Baptist Church, Oyo, Oyo State	2013-2014	Student Pastor
Ogo Oluwa Baptist Church, Oyo, Oyo State	2014-2015	Children Pastor
First Baptist Church, Atan, Ibadan, Oyo State	2015-2021	Church Pastor
Glory Baptist Church, Ibadan	2021-till date	Assistant Pastor

### D. Membership

Nigerian Baptist Convention Pastors' Fellowship

Nigerian Association of Pastoral Counsellors

### E. Publications

- i. Samuel Adebayo OLAWALE. *Sustainable Development Goal 10-Reduced Inequality: Prospects and Challenges in Nigeria*. **Journal of Nigerian Association of Pastoral Counsellors**. Vol. 2. 2021, 169-175.

### F. Major Conferences Attended with Date

Nigerian Association of Pastoral Counsellors Second Conference	2021
Faculty of Arts, Lead City University, Ibadan, First International Conference.	2023

## E. References

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Alawaye of Awayeland, Ibadan.  
08106310197
- ii. Rev'd. Timothy A. Odunayo  
Pastor, Glory Baptist Church, Wakajaye, Ibadan.  
09035505510
- iii. Dr. Sanjo Okunlola  
Former Acting Provost, Oyo State College of Agriculture.  
0706583343
- iv. Dr. Oladele O. Olabode  
Senior Lecturer, Nigerian Baptist Theological Seminary, Ogbomosho.  
08030559740

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Signature

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Date

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### The University Compliance Certification

This is to certify that the Thesis by **Samuel Adebayo OLAWALE** with the Matriculation number LCU/PG/001570 as a Master's student in the Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University format and style.

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Signature

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Date

*Do Not Copy, Lead City University, Nigeria*