

## **Chapter One**

### **Introduction**

#### **1.1 Background to the Study**

The Methodist Church Nigeria (MCN) has been at the forefront of spiritual and social transformation, by spreading spiritual holiness and investing in medical-health services and social-economic welfare of the people. It has immensely contributed to the growth and development of Nigeria. It has also transformed lives and impacted positively on the Community and region where it is located through the preaching of the gospel, human capacity building and construction of many infrastructures<sup>7</sup>.

The church has established various institutions like the leprosy centre, three mentally ill-destitute centres, and an orphanage centre, for children orphaned by HIV/AIDS. These centers reach out to the rejected and less privileged members of society<sup>8</sup>. They also ensure reintegration of those previously treated as outcast and subjected to various societal abuses. In the area of health Methodist Church Nigeria (MCN) has established the Wesley Guild Hospital and several Methodist hospitals spread over the country which provide good health care services in their environments<sup>9</sup>.

Methodist Church Nigeria is currently a connexionally episcopal Church headed by a Prelate. The Conference Area is divided into 16 Archdioceses, 1 Council and 74 Dioceses mostly located in the rural areas. The membership size is about 2 million full members<sup>10</sup>. The Methodist Church Nigeria is headed by the prelate, who presides over the conference, the overall governing body of the church. This conference meets every two years to deliberate and take decisions on all issues affecting the life of the church. The conference area is divided into eight archdioceses. Each archdiocese is composed of not less than four dioceses over which an archbishop presides at the archdiocesan council meetings<sup>11</sup>.

There are 44 dioceses in Nigeria, and each made up of a number of circuits and headed by a bishop who presides over the annual synod. Diocese in this context are group of churches that a bishop supervise<sup>12</sup>. Typically, a diocese is divided into parishes that are each overseen by a priest. The constitution of the church provides for lay participation in the leadership of the church from the local church through to conference level. As organisms and organizations are dynamic so are their experiences and realities of life. The Methodist Church Nigeria has gone through different life experiences – some bitter and others sweet<sup>13</sup>. However, the current existential realities of the Church are worrisome and so, are worth writing about and discussing.

In recent times, with the aggressive effort of the classical and neo-Pentecostal churches in the area of evangelism and general mission work, the effect of their presence has taken a negative toll on Methodist Church Nigeria as reflected in the general dwindling number of members and most especially, in the dissatisfaction of a sizeable number of those left, hence a continual exodus of members from the church<sup>14</sup>. This is a prime reality that the church grapples with at the moment, besides others such as lean finance and non-committal disposition of some clergy and lay members in the actualization of the vision and mission of the church<sup>15</sup>.

In contemporary time, one of the challenges confronting the development of Methodist churches in Nigeria particularly in Abuja is the distance between the recognised dioceses. Even though they were created to bring gospel to the people in the rural areas, their administrative efficiency and development by the priest or bishop is indeed a challenging one. For example, and in practical explanation, distance play a huge role in the efficiency of the churches under one diocese. In Abuja, the distance between Kubwa and Abuja metropolis is difficult to get regular meetings with members in Wuse where the Archdiocese is domiciled.

However, when the need arose to create a new diocese, it was created in Nasarawa State bringing in areas like Karu, New Nyanya, Giri, Lapai, Kokona, Gauraka as well as Gwagwalada, all of which were made a circuit. The circuit is normally a group of churches served by a team of ministers. Occasionally there are circuits with only one minister. A minister will have pastoral charge of one or more churches but will preach and lead worship in different local churches in the circuit, along with local preachers. The arrangements for leading worship in a circuit are drawn up in a quarterly plan<sup>16</sup>.

Meanwhile, on a monthly basis, the bishop in the diocese are expected to make a mandatory trip to local churches under this diocese but the distance between these local churches make it more difficult for the bishop to visit all these churches<sup>17</sup>. To ease administrative bottle necks and the development of methodist churches in Nigeria, it is important to create more diocese that will be closer to local churches under a particular diocese. This research therefore intends to investigate the creation of diocese for administrative efficiency and development in methodist churches in Nigeria. Specifically, the focus of the study is Abuja which is where the author lives.

## **1.2 Statement of the Problem**

One of the problems hindering the growth of the Methodist Church in Nigeria and Abuja in particular today is the great distance that exists between the officially recognized dioceses and their administrative efficiencies. Their administrative effectiveness and growth by the priest or bishop is a difficult task, despite the fact that they were established to spread the gospel to those living in remote regions. One practical rationale is that the distance between churches in the same diocese has a significant impact on their ability to work together effectively. Getting to frequent meetings with members, where the Archdiocese is based, is challenging due to distance.

However, as part of the administrative duties, the bishop in the diocese is obligated to visit local churches within this diocese once a month, but due to their dispersed locations, this is considered to be a challenging task. Creating additional diocese that are closer to local churches within a given diocese is vital for the growth of Methodist churches in Nigeria and to minimize the associated inefficiencies. Previous studies on this topic identified that Christianity has made significant contributions to the development of Nigeria, including education, agriculture, healthcare, and rural development. While the studies of some authors raised the implication of the need for clergymen to acquire counseling skills in addition to their biblical training, others indicates that the church can improve its internal control system with regard to receipt of income and disbursement of funds. However, none of these studies have examined the administrative efficiency and development in Methodist Church Nigeria. This is the gap this study intends to fill.

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

The aim of the study is to assess the administrative efficiency and development of Methodist Church in Nigeria from 2010-2022. Specifically, the objectives of the study are to:

- i. identify the number of local churches, diocese and arcdiocese at the beginning and end of the period.
- ii. Examine if the creation of diocese reduce administrative impediments in Methodist Church in Nigeria.
- iii. examine if the creation of diocese will bring more interactions and development in local churches.

### **1.4 Research Questions**

1. Why is the creation of diocese important in Methodist church?

2. Does the creation of diocese reduce administrative impediments in Methodist Church in Nigeria?
3. Will the creation of diocese bring more interactions and development to local churches?

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

The focus of this study is to the administrative efficiency and development of Methodist Church in Nigeria. The study is significant because it will contribute to the existing pool of knowledge on church administration for efficiency and development in Nigeria. Also, the findings of this research will be useful for Bishops and other leadership members of methodist churches in Abuja. Specifically, the findings and recommendations of this study will also be beneficial to members of Methodist Church of Nigeria (MCN) not only on the creation of diocese but also for the efficiency and development of Methodist church as a whole. In addition to that, the study is also significant because it will lay down the foundation for further research in this area.

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

The aim of the study is to examine the administrative efficiency and development of Methodist Church in Nigeria from 2012-2022. The scope of this research shall be confined to ten (10) years which will be from 2012-2022.

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

The study on the administrative efficiency and development of Methodist Church in Nigeria is not without its limitations. Firstly, the scope of the study is constrained by the available resources, time, and access to relevant data hence, it might not comprehensively capture the diverse perspectives of all stakeholders, potentially leading to a skewed understanding of the issue. Furthermore, the study's findings may be influenced by the

biases of the sources of data from previous researchers. Thus, it might not adequately consider the cultural, social, and historical nuances that impact decision-making within the Methodist Church in Nigeria. Additionally, the study's recommendations may not be universally applicable, given the unique challenges faced by different regions and congregations within the Church. In conclusion, while the assessment provides valuable insights, these limitations were considered when interpreting its results and implementing any proposed changes.

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

**Administration:** Administration means overall determination of policies, setting of major objectives, the identification of general purposes and laying down of broad programmes and projects". It refers to the activities of higher level. It lays down basic principles of the enterprise. Administration means guidance, leadership and control of the efforts of the groups towards some common goals.

**Church:** In the context of this study, a church is conceived as a building of structure for public and especially Christian worship. It is also the clergy or officialdom of a religious body.

**Church Administration:** Church administration is spiritual service to the Body of Christ which involves the wise stewardship of God's resources for the accomplishment of the work of ministry. Church administration or management has to do with the organization of church ministry, and with the operations that govern that organization.

**Methodist Church Nigeria:** The Methodist Church of Nigeria is a denomination of Christianity in Nigeria. It was developed from Wesleyan Methodist mission Outreach of Methodist Church in Britain in 1845 and Primitive Methodist Mission via Fernando Po. The merger of the two Methodist Churches formed Methodist Church Nigeria.

**Efficiency in Church:** Efficiency in a religious context pertains to the effective utilization of resources, time, and efforts to fulfill the mission and goals of the church. It involves streamlining processes, maximizing the impact of religious activities, and prudent stewardship of resources to serve the congregation and community effectively.

**Development:** Development within the church refers to the growth, improvement, and maturation of the faith community. It encompasses spiritual, social, and organizational progress, fostering a deeper connection with the divine, nurturing congregational members, and expanding the church's reach and influence in society. Development may involve various aspects, including spiritual growth, community engagement, and infrastructure improvements.

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## Chapter Two

### Literature Review

#### 2.1 Conceptual Review

##### 2.1.1 The Concept of Religion

Religion is a cultural phenomenon, as such, it has played dominant role in the socio-political organization of man through out the course of history. As an institution, it has served to meet certain needs within the society<sup>1</sup>. However, the concept of religion is a popular term that has been given different definitions by scholars in different fields of human endeavour. Yet, it is an important feature of human history that cannot ordinarily be underplayed. Religion is defined as the human interaction with the supernatural in order to cope with life's crises<sup>2</sup>. Some authors submitted that that religion is a link between man and God. Thus, from this view, it is the sum of man's relationship with God and the transcendent<sup>3</sup>.

Some contends that religion is essentially a relationship, a link established between two people, namely a human person and a divine person believed to exist<sup>4</sup>. In other words, religion is man's relationship with the supernatural<sup>5</sup>. Historically, many people falsely assume that 'religion' is a simple term whose 'essence' can be easily apprehended. The concept 'religion' is modern, and its use dates back to the 16th century, and is a creation of Western scholars<sup>6</sup>. It is sometimes used interchangeably with 'faith' to indicate a belief system that has a communitarian aspect. In dictionaries, 'religion' is often defined as a specific system of belief, worship or conduct that prescribes certain responses to the existence and nature of God or some supernatural power or transcendent reality<sup>7</sup>.

The origin of the term 'religion' is uncertain. Some say that it is derived from the Latin religion ('attach' or 'conserve' or 'moral bond'). Some say it comes from "relegere"

(‘to re-read’ to mean ‘carefully consider things related to the cult of the gods’). Lactancius, a Christian author of the fourth century, sees its origin in the “religare (‘connect’ or ‘join’) to refer to the bond of piety which binds one to God<sup>8</sup>. The meaning of the word ‘religion’ has changed over the last five centuries. In the 16th century it indicated the institutional life of the Christian Church. The faith practices of the non-Christians were considered either idolatry or ‘fashion’. A Spanish Jesuit used the word ‘religion’ to mean ‘a belief system that results in a ceremonial behaviour’<sup>9</sup>. In the 18th century a dictionary in English Language defined the concept of religion as ‘virtue’.

The first edition of Encyclopaedia Britannica employed the term ‘religion’ as a substitute for ‘theology’. Some authors at that time also used ‘religion’ to mean ‘piety’. In the Romantic era ‘religion’ came to refer to personal attitudes and became synonymous with ‘faith’<sup>10</sup>. As knowledge of other religions increased from the late 18th century, the word ‘religion’ came to indicate a category of which other religions were equal members<sup>11</sup>. Today many scholars are inclined to use the term ‘tradition’ for what we commonly understand by ‘religion’. Thus, they speak of Christian tradition, Buddhist tradition, Islamic tradition, Judaic tradition, and so on<sup>12</sup>.

The word ‘religion’ can have different shades of meaning across diverse cultural contexts. Hence the use of cross-cultural concepts can become advantageous because of their remarkable power to make the nuances clearer, richer, and more accurate in languages other than European. For example, some alternative concepts for religion in non-European cultures are dharma (teaching, law), darsana, marga (way) in Sanskrit, and chiao (teaching) and Tao (way) in Chinese<sup>13</sup>. Some scholars consider religion as a species of the genus ‘worldviews’ which includes also secular ideologies (like Atheism, Communism, Existentialism, Humanism, Marxism, Maoism, and so on).

It has been argued by some that there is no such thing as 'religion' per se, only culture, and the various cultural manifestations, and that some aspects of culture have been arbitrarily singled out and grouped together and given the label 'religion'. To them 'religion' exists merely in the minds of scholars studying culture and has no independent existence of its own<sup>14</sup>. There are scholars who argue that the concept of 'religion' should be used in the plural because all religions are particular and there exists no religion in the abstract. Perhaps there is no such thing as religion in general – all that we meet are religions<sup>15</sup>. However, there are others who admit a plurality of religions but also see certain common elements among them which make it possible to use the term 'religion' in the singular.

For instance, a scholar holds that there is some common and universal phenomenon which unites the different religions, and therefore the term can be used in the singular<sup>16</sup>. To them, those systems which are conventionally and traditionally called religions are only one species of the worldviews, and the rest could be called non-religious worldviews<sup>17</sup>. An author added that religion is infinite in nature and in the different manifestations of religion, one should discover the universal element, namely, 'religion'<sup>18</sup>. He further said that, in the religions, you are to discover religion". Then there are others who maintains that 'religion' is a univocal term and can be predicated to any experience of the transcendent or something analogous to it in any culture.

These conflicting views about 'religion' only reveals that it is a very complex concept and there are no easy answers as to what does and does not qualify as 'religion'. There are people who think that religion is all very simple and obvious, but they merely betray a superficial and simplistic familiarity with the concept and fail to capture its multifaceted aspects and the difficulty in articulating what it really is<sup>19</sup>. This has even led some scholars to drop the word 'religion' altogether. An author uses the term 'faith'

instead of 'religion'<sup>20</sup>. Thus, he speaks of 'the Christian faith', 'the Jewish faith', 'the Buddhist faith', 'the Hindu faith'.

Another definition of religion which we frequently encounter, is definition by the supposed essential elements' or 'common content' or 'substance'. Some theorists strongly prefer this way of defining religion and consider it as closely resembling the common-sense approach<sup>21</sup>. A definition by essential elements is concerned with what religion is. To discover the common content or essential elements of religion, one has to employ the method of cross-cultural comparison, analysis, analogy, induction, deduction and intuition. The purpose of it is to identify and separate the 'essence' of religion from the 'accidents'<sup>22</sup>.

Furthermore, a scholar posits that a simple comprehensive definition of religion cannot be attained because of the complex nature of religion"<sup>23</sup>. He reiterates that the objects that religion deals with are not subjected to empirical observation. These Religious objects are believed to be conceived in different ways by different people. This difficulty apart, sustains that "the study of religion attracts people with various interests as theologians, anthropologists, sociologists, psychologists, economists, historians etc, each of them sees it from different perspective"<sup>24</sup>. Added to this is the fact that, the expression of religion always varies from religion to religion as a result of different beliefs and practices<sup>25</sup>. All these put together compounds the problem to achieving a single universally acceptable definition of religion.

However, different opinions hold that religion is an organized system of beliefs, ceremonies, practices and worship that centre on one Supreme Being called God, or the Deity<sup>26</sup>. Interestingly, it is equally discovered that almost all people who follow some form of religion believe that a divine power created the world and influences their lives.

In summary, religion seems to be understood briefly as an expression of faith and belief. It is said to be the conscious and sub-conscious response to the ultimate source of existence referred to as God in whichever name or language<sup>27</sup>. To cap it up, an author asserts that religion is an institutionalised system of symbols, beliefs, values, and practices focused on the relationship between God and man, and between men living in society<sup>28</sup>.

Taken in that sense, it is remarked that the notion of 'Religion' is different from that of 'A Religion'. An author expresses that 'Religion' deals with questions of human existence that is deep and serious such as: why do men suffer? Why does anything exist at all? What lies beyond death? 'A Religion' has to do with what a particular religious group does or believes<sup>29</sup>. For example, why do Muslims go on pilgrimage to Mecca? Why do Christians celebrate the Holy Communion? What we call religion today refers to religions such as Islam, Christianity, African Traditional Religion, Judaism, Hinduism, Confucianism, Shintoism, and the like. These religions are a people's belief system through which they interpret and relate to the visible and invisible world around them<sup>30</sup>.

However, it is to be remembered that the use of analogy is important in identifying the essential elements of religions. If we take certain key concepts of religion as univocal, certainly we may not find anything common among them. Perhaps the scholars who refuse to see any common element in religions are studying the religious data using a methodology where there is no place for analogy. In the same vein, there is an interaction between religion and the society within which it functions. Religion performs a variety of functions. The first is on the individual as its affect's social behaviour. The second is that religion interacts and influences the other facets or social institutions in the society, namely, Polity and economy. These institutions also influence

the religious institutions, the effect of which affect in a fundamental way, a people's way of life<sup>31</sup>.

### **2.1.2 Pre-Christian and Islamic Religious Practises in Nigeria**

Modern Scholarship now recognises that a concept of God as a Supreme Being, and creator is virtually universal in traditional Africa<sup>32</sup>. Africans, particularly Nigerians knew about God long before the advent of Christianity and Islam to Nigeria. In fact, there was in existence an indigenous religion of the native. The facts remain undisputable that these foreign religions did not come to meet a vacuum in Nigeria. There were evidence of already existing culture and philosophies of the aborigines, whose roots are traceable to their religion. How did this happen?

Prehistoric religions arose as a result of mysteries and in comprehension that pervaded certain events and aspect of human life. It is believed that pre-historic people probably interpreted supernatural occurrences and credited supernatural powers greater than themselves<sup>33</sup>. This made them to have either consciously or unconsciously developed or directed their indigenous religious activities on the most important elements of their existence such as combating their fears and ensuring their corporate existence and prosperity. This equally probably explains the reasons ancient people observed libation by pouring wine and placing foods, ornaments and tools in graves in order to maintain close proximity with the deceased and the unseen world<sup>34</sup>.

It is said that "The traditional religion of Nigeria is the richest heritage which the forebears of Nigeria have handed down to their children"<sup>35</sup>. History has it that in the past, in Nigeria, the dominant religion was the traditional religion popularly known as African Traditional Religion. The term African Traditional Religion refers to the religious beliefs and practices of the Africans. It is traditional and indigenous to Africa.

It could also be called the native religion of Africa because it originated from Africa and is primarily practiced mostly by Africans<sup>36</sup>. It is a popular opinion that the indigenous religion of the African is not localized. It is also believed not to only restrict itself to Africa and Africans alone but is said to be opened to all races of the world. The word Africa, it is stressed, merely describes the geographical location where ATR is dominant. This indigenous religion is what Nigerians have been practising long before the advent of Christianity and Islam. It is a religion that has permeated all aspects of their life as Africans.

Speaking about the religiosity of Nigerians especially that of the Igbo a scholar confirms that the Igbo person is very religious and does not know how to live without religion - he or she eats religiously, drinks religiously, sneezes religiously<sup>37</sup>. Religion is part of the whole life". This is likely to be what another author meant when he says that "Where the African is, there is his religion"<sup>38</sup>. Africans including Nigerians are "a people who in all things are religious"<sup>39</sup>. It is this traditional religion that has helped to shape probably the social, political and economic activities of the people of Nigeria<sup>40</sup>.

### **2.1.3 Spread of Christianity in Nigeria**

Christianity is one of the major religions in Nigeria. It is said to have entered Nigeria in three phases. In the first phase, Christianity is reported to have made its appearance in Nigeria in the 15th Century. Historical facts abound that Benin and Warri in the Niger Delta region were the first cities to witness missionary presence in Nigeria. The earliest known Christian Mission that first showed up in Nigeria was the Portuguese Roman Catholic Mission which came to Benin in 1485 at the invitation of Oba Uzolua and later in 1514 by Oba Esigie, Kings of Benin<sup>41</sup>.

History shows that the initial attempt in planting Christianity in Benin failed because “The Kings of Benin City remained strongly attached to their indigenous religion”<sup>42</sup>. It is said that there was enough evidence for such failures in Benin in the 15th Century of which the above was but one of them. The second attempt in the 16th Century under succeeded to a certain extent as the Oba himself and most of his chiefs did submit themselves for baptisms and professed and practised Christian religion somewhat in their own terms. Eventually Christian churches were built but unfortunately the Benin Mission appears to have remained confined to the royal court<sup>43</sup>.

Much later, it is reported that Some Spanish Capuchins, some Augustinian monks and some missionaries from the Sacred Congregation de propaganda Fidei had their turn in the Benin and Warri Mission field with both positive and negative responses each time<sup>44</sup>. How far this Benin mission expanded is not known. But it is most likely that the crucifixes, mutilated statues of saints and several Catholic emblems that were discovered within the Benin royal court several years later go to prove that some measure of success was recorded in the Benin missionary work<sup>45</sup>.

In the second phase, Christianity is reported to have penetrated Nigeria through Western Nigeria. Lagos as at 1841 had developed into a notorious slave market with its King Kosoko as the Principal promoter of the trade<sup>46</sup>. Evidence indicates that it was after his deportation by British administration that real missionary enterprise began in Yoruba land. Among the earliest missions that evangelized Yoruba land are the Wesleyan Methodist Mission and the Church Missionary Society (C.M.S) ably represented by the Reverend Thomas Birch Freeman and Catechist Henry Townsend respectively in 1842<sup>47</sup>. The late sage, Samuel Ajayi Crowther became the first Yoruba man to get converted at Sierra Leone as a freed slave. He became instrumental in reaching his own people with the gospel<sup>48</sup>.

This was followed by the Calabar Mission in 1846 with the Scottish Presbyterian Mission taking the lead in evangelizing the Efik people. A native of Greek town emerged the first convert and was baptized by the Reverend, the first pioneer missionary to Calabar after being to Ethiopia. Other missionaries like Mary Slessor joined later in the missionary work in Calabar. King of Greek town, King Eyo<sup>49</sup>.

Honesty was one of the main actors that helped missionaries to plant Christianity in Calabar. From Calabar, the Presbyterian Church spread to the other parts of the former Eastern region<sup>50</sup>. Christian Missions came to Eastern Nigerian mainly through two angles. The first angle was through Lagos area or from Western Nigeria... The second angle was directly to the eastern end of the country through a seaport<sup>51</sup>. He failed to mention for clarity purposes the Sea Port in question. He confirms that the Presbyterian and Qua Iboe Churches penetrated the east through Calabar. With the passage of time, Christian Missions over spread the whole of Eastern Nigeria<sup>52</sup>.

Furthermore, Nigeria witnessed the third phase of missionaries' entrance into Northern Nigeria as from 1870. This was said to be in three phases too. The first phase 1870-1888 was met with relative success even though there was no single convert won, but the missionaries succeeded in contacting the north and opening it up for further missionary work<sup>53</sup>. The major players during this enterprise were Samuel Ajayi Crowther, a Nigerian freed slave, Dr. Baike, Archdeacon Henry John and Charles Paul.

The second phase was between 1888 and 1900. During this era, the missionary enterprise was associated with British imperialism which made the people to discredit the missionaries. In 1890, the CMS sponsored what is called the Sudan party and later the Hausa Association with the mandate to evangelize Northern Nigeria and to study and translate the Gospel into Hausa Language as well as establishing a college<sup>55</sup>.

Membership of this group comprised of graduates from Cambridge and Oxford Universities, Presidents of the CMS and the Wesleyan Missionary Society among others<sup>56</sup>. At this time, all efforts to convert the Muslim proved abortive, but the missionaries were able to convert some adherents of traditional religion in the north.

Gradually, Mission stations were established here and there in the region which became bases for the spread and penetration of the Gospel in Northern Nigeria. Later on, other missionary bodies equally started showing interest in reaching northern Nigeria. In the third phase 1900-1918, the British administration under Sir Lugard appeared to be anti-missionary by restricting missionary activities in the territory. But generally, the initial eagerness shown by so memoirs to establish trading links with the Europeans helped to some extent in paving way for the establish mentand solidifying of Christianity in the Northern region<sup>57</sup>.

#### **2.1.4 What Role Does Religion Play in Nigerian Society?**

Nigeria as a nation is religiously pluralistic. Apart from the three major religions, Christianity, Islam and Traditional Religion, there are several others competing for relevance and recognition. Despite this reality, in theory, Nigeria is a secular state. This has been indicated in the constitution since independence. For the purpose of emphasis, the word, secular, is derived from the Latin word 'Secularis', which means temporal. It is taken to mean 'of or relating to worldly, as opposed to sacred things or having no particular religious affinities'<sup>58</sup>.

Secularism, as a doctrine, rejects religion. It maintains that religion should have no place in civil affairs and civil rules should have no interest in religion. Thus, a secular state is a state where religious communities have no recognized role in politics and no formal relation to the state<sup>59</sup>. This is different from a theocratic or a religious state

where religion determines what is happening the state. As stated in section 10 of the 1999 Constitution of Federal Republic of Nigeria, “the government of the federation shall not adopt any religion as State Religion<sup>60</sup>. Therefore, in policy formulation, governance, and other governmental activities, religion should not be an issue. By implication, every citizen has a right to freedom of thought, conscience, and religion. Section 38 is categorical, that:

1. Every person shall be entitled to freedom of thought, conscience, and religion, including freedom to change his religion or belief and freedom (either alone or in community with others and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice, and observance.
2. No person attending any place of education shall be required to receive religious instruction or take part in or attend any religious ceremony or observance if such instruction, ceremony, or observance relates to a religion, other than his own or a religion not approved by his parents or guardian, and
3. No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination<sup>60</sup>.

The constitution further emphasizes that national integration shall actively be encouraged. Accordingly, discrimination on the grounds of place of origin, sex, religion, status, ethnic, or linguistic association or ties shall be prohibited, while national ethics shall be Discipline, Integrity, Dignity of Labour, Social Justice, Religious Tolerance, Self-reliance, and Patriotism. Also, membership of political parties is opened to every citizen irrespective of his place of origin, circumstances of birth, sex, religion, or ethnic group<sup>61</sup>.

From the foregoing, the religious policy in Nigerian constitution can be understood, theoretically. The legal provisions are made in order to ensure that citizens enjoy religious freedom and that the state or government does not affiliate itself or show preference for one religion. The principle 'live and let live' is held and the contribution that religion can make to the life of citizens are recognized, hence the belief in religious tolerance. However, it is a fact that religions are potent brotherhoods; displaying rather efficacious acquired family relationships on earth. Politicization of religion is a natural outcome of a multi-religious society like Nigeria. This can only be avoided by preventing the conditions that gave rise to it<sup>62</sup>.

#### **2.1.5 Evidence of Religious Influence on Nigerian Politics**

Religion has been a potent factor in Nigerian politics, thereby threatening her secularity. Religion manifests in various aspects of life in Nigeria, however, what is interesting is that caution has always been taken not to use religion to cause problem. This is done by making sure that no religion is overly preferred or neglected. For example, at public gatherings such as political rallies and national gatherings, it is either prayers are not offered at all or they are offered by leaders or functionaries of the recognized religions<sup>63</sup>. In this case, if the opening prayer was said by a Muslim, a Christian will say the closing prayer, and vice versa. This is a way of preventing conflict, which may snowball into violence. On the issue of public holidays, Christianity and Islam are adequately taken care of as work free days are observed during their festivals.

But, in the history of Nigeria, no public holiday has been declared for traditional festivals by the Federal Government. Though no official reason has been given, one is noticeable. The traditional religion is segmented and invariably, there is no common interest. Festivals are celebrated locally and many of them could last for a week or

more and the times they are observed vary from one community to another<sup>64</sup>. For this reason, there are no specific days or times as obtained in Christianity and Islam. More importantly, it has never been seriously impressed on the government, especially at the federal level, to declare public holidays for the celebration of these festivals. It follows that not so many people could proudly associate religion.

Religious organizations have never pretended not to be interested in the affairs of the country as they are, for prayers are offered for leaders and the country as an entity. These prayers are both solicited and unsolicited. Sometime ago, the President of Nigeria, Muhammadu Buhari, enjoined all Nigerians to be praying for the nation<sup>65</sup>. While we are not condemning this, one is concerned about its constitutionality. This request did not appeal to the sensibility of those who believe that most of the problems confronting Nigeria are man-made.

The states of health of the former president, Yar'dua, and the current president, Buhari, engaged the services of many religious personnel, who consistently prayed for their quick recovery. It was reported in the news media, shortly before the death of President Yar'dua, that some renowned clergy men visited him even when the then acting President, Dr Goodluck Jonathan, did not have free access to him. Another way of understanding the erosion of secularity in Nigeria is the establishment of the Pilgrim Welfare Boards by Nigerian governments<sup>66</sup>. The implication of this is that government now has serious influence on pilgrimage and a great deal of public fund is expended yearly to run the Board.

Moreover, the government, at different levels, has sponsored pilgrims to Jerusalem and Mecca, which has made the exercise to be an appendage political activity. To an author the two dominant religious organizations viz: Christian religion and Moslem religion

have held both the federal and state governments on the jugular veins to be committing unimaginable amount of scarce public funds to sponsoring their adherents to the yearly pilgrimages abroad<sup>67</sup>. Since the blackmail to sabotage government if it fails to sponsor pilgrimages gained ascendancy, federal and state governments have been contending with the needs of these religious organizations and their leaders.

This development questions the spiritual relevance of pilgrimage. Concerned Nigerians will be gaping in wonder if the amount of public funds committed to the yearly religious pilgrimages of the two religious organizations is made public. Also, the building of the central Mosque and Christian Center in Abuja was supported by the government, while in various Government Houses, there are either a Chapel or a Mosque or both, depending on the prevailing religious situations in the states concerned. These structures are maintained by public funds<sup>68</sup>. This shows that there is indeed a budding politico-religious culture in Nigerian politics. The country, though officially and problematically secular, now features religious rituals in public offices, institutions and functionaries. Churches, mosques, Chapels, priests, Emirs, prayers, etc compete with one another in government houses, institutions, and functions.

One religious issue that has, for a long time, been a subject of debate and discord in Nigeria is the question of Sharia, the Islamic legal system. An author explains that the issue of Sharia took a political dimension with the setting up of the Constitution Drafting Committee (C.D.C) in 1976 as part of the efforts to return the country to civil rule<sup>70</sup>. In the draft constitution, the Moslem members of the committee wanted to make the Sharia law as part. Furthermore, there are some fundamental principles underlying religious factors in the electoral process in Nigeria<sup>71</sup>. One of such is how religion often determines the choice of flag and parcel of the Nigerian constitution. When the

Constituent Assembly began to deliberate on the proposed constitution, Sharia was prominent, as there were divergent views in respect of its adoption, or non-adoption.

Expectedly, many Muslims were in support while Christians were antagonistic. Some were indifferent, but the debate continued, and a walk out was staged by many Muslim members of the Assembly, but this did not halt it. On the recommendation of a sub-committee, the controversial provision was deleted. This was not the end of Sharia in the politics of Nigeria, as it was featured during subsequent constitutional conferences<sup>72</sup>. A known author reports that there was a move by the Buhari government to forcefully and secretly amend section 10 of the 1979 constitution to insert Sharia law as Federal law in 1984<sup>73</sup>.

The Buhari government with the support of some Northern governors got some government officials to draft an amendment to the section of the constitution. The draft was awaiting its recommendation to the Supreme Military Council when the Buhari government was overthrown on Aug. 27, 1985 bearer/running mate for the posts of the president and governor in some states. This is done to ensure that the interests of adherents are protected. Where this principle is adopted, there is usually a Muslim/Christian or Christian/Muslim ticket. Thus in 1979, the National Party of Nigeria (N.P.N) adopted a Muslim/Christian ticket while the Unity Party of Nigeria (U.P.N) did not take religion into consideration, hence its adoption of a Christian/Christian ticket<sup>74</sup>.

Perhaps, the late sage Awolowo saw this as one of the reasons why he lost, he chose a Muslim from the North as his running mate in 1983. Even some military regimes recognized religion as a factor in governance. For instance, the Murtala/Obasanjo era was a Muslim/Christian ticket and Obasanjo, upon becoming the Head of State, chose a

Muslim as his deputy. Both Abacha and Abubakar maintained the status quo as they picked Diya and Akhigbe (Christians) as their second in command, respectively<sup>75</sup>.

During civilian regime, the Obasanjo/Atiku regime was Christian/Muslim. Yar'dua/Jonathan was Muslim/Christian, Jonathan/Sambo was Christian/Muslim and the current regime of Buhari/Osibanjo is Muslim/Christian. In subsequent political dispensations, religion has been a sensitive factor in choosing principal officers at the two levels of National Assembly<sup>76</sup>. These instances show that political parties and administrations recognized religion as a factor in governance.

After conducting elections in Nigeria, during swearing in ceremonies, the oath of office is administered on whoever is elected or declared as such. The main thrust of the oath is the promise to act faithfully and in accordance with the constitution of the Federal Republic of Nigeria. In doing this, the help of God is solicited. Though religious leaders are not given specific roles to play when the oath is being administered, the mention of God's name, coupled with the holding of scripture or any religious object, is enough to establish the invocation of the divine. It must be understood as a chance of occurrence that states like Sokoto, Zamfara, Kebbi and Kano, among others, have never produced Christian governors<sup>77</sup>. In 2010, the issue of swearing in the then Deputy governor of Kaduna State, who is a Christian, as the governor of the state generated crisis in the state when the then governor of the state Namadi Sambo was adopted by president Goodluck Jonathan as the vice President of Nigeria.

### **2.1.5 The Concept of Church**

The concept of "church" conveys various meanings and is subject to many usages. To some people a church is a building and to some it is a people. It is a voluntary fellowship of believer in Christ. The origin of the word "church" is uncertain. The word

translated 'church' in the English Bible is Ekklesia. The prefix *ek* (out) connects this term to the Greek verb *kaleo* (to call)<sup>78</sup>. The term refers to those who have been singled out for special treatment. Church, on the other hand, is not derived from ekklesia but rather from *kuriakon*, which means "devoted to the Lord" in English. The term "temple" comes from its usage to describe religious buildings. 'Church' is the most common term associated with the end of the world in modern English.

The term eventually came to describe any place where Christians gathered to worship. Some people associate the term "church" with a specific Christian sect or with a physical structure where services are held. In its broadest sense, the church is the community of the redeemed over space and time. It is in this sense that the Second Coming of Christ is necessary for the Church to come into being. In the New Testament, the term may refer to a specific Christian sect or to all of historically structured Christianity<sup>79</sup>. The church is the people that have been called out. It is the body of Christ: The assembly of believers in Christ which are-called out, baptized by the Holy Spirit into His body and joined to the Lord and to one another by the Holy Spirit<sup>80</sup>.

The New Testament offers many metaphors for the church. First, it described it as the body of Christ; Christ is the head and Christians form the members. Second, the church is related to Christ as branches of a vine. A more intricate and pervasive relationship is implied by this image than by the image of the body. More importantly, it described the church as the people of God; a description that stresses, on one hand, the continuity of the church with Israel and on the other, the church's potential universality<sup>81</sup>.

A deepened description of the church is found on theological interpretations. Based on theological explanations, the church is said to have four marks or notes: one holy, catholic, and apostolic. The church is affirmed as one because it confesses one Lord and

is animated by one spirit, as holy because God claims it, not because of its moral perfection; as Catholic because it transcends all the division of humanity, and as apostolic because it maintains continuity with the apostolic teaching and mission<sup>82</sup>. These marks are attributed to the church in faith and hope in recognition that the visible condition of the church often does not correspond to them<sup>83</sup>.

The church's core mission or mandate anchors on soul winning as enunciated in the Great Commission found in Mathew 28:19. In addition to this great mandate, churches are service enterprises established primarily to satisfy people's spiritual needs. The need for love includes desire for affection and for association with others. People's spiritual needs cannot be met without love and compassion for them<sup>84</sup>. Church/Christianity provides paths that deliver individuals from bondage of sin, immortality, ignorance, and other types of impurity or disharmony and lead them towards a state of purity of soul, spiritual knowledge, wisdom, godliness, enlightenment, or even eternal life.

Arising from the submissions above is the need to recognize that Christian religion, which is represented by the church does not only deal with the relationship between God and man. It equally deals with the relationship between man and man. Every religion has rules of conduct that guide the interaction of man with his fellow beings<sup>85</sup>. For example, the Holy Bible as recorded in Exodus 20:1-20 deals with the Decalogue, the apodictic Ten Commandments which every man must obey as he relates with God, while Exodus 21:1-23 deals with the covenant code, the casuistic laws which guide the relationship of man as he relates to his fellow being. A deviation from this code of conduct is present in the contemporary church.

Simply said, the "church" is the local body of believers who gather publicly for the purposes of God's worship, prayer, fellowship, study, and service. As such, the church

is not just another social institution, but a way of life defined by a common theological worldview. Churches have survived throughout their long and complicated histories by adopting a wide range of community forms and systems of governance. Many different theological representations, descriptions, terminology, and conceptualizations of the church have developed over the course of its history. Ecclesiology is the scientific study of the church in all its many, interrelated aspects.

The primary purpose of the Church is to evangelize the world and thereby produce mature, stable and holy Christians. The mission of the great commission to which the church is committed is to preach the total gospel of Christ and the unparalleled love of God<sup>86</sup>. The church was also established so that God might be given the praise and worship he deserves by his people. Also, the Church is intended to bring out the best in God's plan for mankind. She is expected to set the pace for the world. By their good works, Christians reveal how people ought to live in their marriages, families, work, communities and in all relationships of life.

History has revealed that the church has always been at the forefront of those movements in society which championed the mercy, goodness, and justice of God. A good example of this was the abolition of slave trade by William Wilberforce who was encouraged by the church in Britain to spearhead it. The church also promoted orphanages, schools for the blind and deaf, ministries to the handicapped and needy. It is the intention of God to use the church to restrain the world from becoming evil<sup>87</sup>.

#### **2.1.6 African Cultural Contributions to the Expansion of the Church in Nigeria**

Nigeria is a multi-ethnic nation. It has over 250 ethnic groups. She is called the giant of Africa. Nigerians practice Christianity, Islam and African Traditional Religion. Nigeria's first contact with Christianity could be dated as far back as the sixteenth

century during the pre-colonial days through the Portuguese missionaries. The first missionaries from Portugal came to Benin, Nigeria in 1514<sup>88</sup>. Their missionary activities yielded fruits as converts were made and churches built. However, this could not be sustained because by 1733 Christianity has gone into extinction. Christianity was re-planted in Nigeria in 1842 by the Methodist missionary mission and it has now spread like wildfire<sup>89</sup>.

This nation has a rich cultural heritage. There is a strong tie between the citizens and their culture. In most communities in Nigeria, culture and religion are inseparable. Historically speaking, God is the author of culture. The human race developed into different languages and culture groups through the descendants of the sons of Noah. The Bible informed us that at the tower of Babel, God confused the language of the whole world. It was from here that they scattered over the face of the earth. It was this event that led to different languages<sup>90</sup>. People who spoke the same language started to live together and thus communities were formed based on common language. It is believed that it was these language groups that developed their own pattern of culture.

Jesus commanded his disciples to take the gospel of salvation to all nations. That is to say, all the people's group or culture. The author of the book of Revelation reveals to us that when God's purpose on earth is accomplished, there will be people from every ethnic group or culture gathered around his throne to worship him. It is clear from this scripture that God sees every person on earth as belonging to a particular language, culture group (nation). However, it has been observed that no church or Christian association can successfully communicate the gospel message by ignoring the culture of the people they intend to reach. The gospel will be seen as a threat to their culture which to them is the fabric of their society, their national or tribal solidarity<sup>91</sup>. The

gospel message is rejected in some quarters today because it is perceived as an attempt to impose their own culture and way of life.

### **2.1.7 The Early Primitive Church**

The Church was born in Judea during the Roman Empire in the first century AD, based on the life, ministry, passion, death and resurrection of Jesus. The Church gradually spread through the Roman Empire and outside it, gaining major establishments in cities such as Jerusalem, Antioch, and Edessa<sup>92</sup>. Also, the Christian Church can be rightly described as an offshoot of Judaism. This is because neither Jesus nor His peripatetic bunches of evangelical disciples were really Christians in the general usage of the word during their three and half year's evangelical campaign in Palestine<sup>93</sup>. He adds that Jesus had, at a point in time, given this note: "I will build my Church" Matt 16:18.

Following the Greek text, Jesus did not speak of building a kuriakon, that is, "a house of worship", but an Ekklesia, that is, "a called-out people of God" from the thralldom of sin unto holy living, or, in a nutshell, "a redeemed community". Hence, it had been in the master plan of Jesus that His was a unique party which would eventually metamorphose into a Church at the end of the day. A scholar argues that the nature of the church has been a matter of significant debate, particularly since the time of the Reformation. The earliest form of the debate had to do with the possibility of identifying the institution with the company of elect souls. In the later period, there was considerable sentiment for the view that a proper understanding of the church excludes any institution superior to the local congregation<sup>94</sup>.

After the crucifixion of Jesus, His followers went forth to preach the gospel and developed facilities for those who were converted. With time, Christians established

their own communities, modelled on the Jewish synagogue. Gradually, the church worked out a governmental system based on the office of the bishop (episcopacy)<sup>95</sup>. Various controversies threatened the unity of the church from its earliest history, but, except for small sects that did not ultimately survive, it maintained unity for several centuries. Since the schism of the Eastern and Western churches in 1054 and the disruption of the Western church during the 16th century Protestant Reformation, the church has been split into various bodies, most of which consider themselves either the true church or at least a part of the true church<sup>96</sup>.

The attributes of the Church which are unity (oneness), holiness, catholicity and apostolicity are ascribed to her in the New Testament and it was distinguished in the Nicene Creed. The oneness or unity appears to be contradictory by the divisions in the church. It has been held, however, that since baptism is the rite of entry into the church, the church must consist of all baptised people, who form a single body irrespective of the individual's denomination. The holiness of the church derives from its creation by the Holy Spirit. The term 'catholic' originally meant universal church as distinct from local congregations, but it came to imply the Church of Rome. Finally, 'apostolic' implies that, in both its church and ministry, the church is historically continuous with the Apostles and, thus, with the earthly life of Jesus<sup>97</sup>.

An author further asserts that the organisation of the early Church was, at the outset, somewhat informal. The various church functions were exercised by those, endowed through the Holy Spirit, with suitable qualification such as prophets (preachers), apostles (travelling evangelists), healers, teachers, administrators and so on<sup>98</sup>. In practice, this amounted to self-government by each local church, that is, congregationalism, since the congregation endorsed the sagacity of its weightier members. Although local churches as self-governing units were congregational, still a

conference of leaders meeting at Jerusalem issuing decrees regarding the procedure suggests a Presbyterian polity in which a colligate body has a measure of jurisdiction over several local congregations. Paul's supervision of all the Churches he founded, in turn, corresponded functionally with the role of a modern bishop and, thus, suggests an episcopal polity<sup>99</sup>.

### **2.1.8 The Concept of Administration**

It is very useful to begin by defining the term administration. Administration must exist in any organization set up for a defined purpose or objective. Whether one think of the Church, the army, a university, an industrial or business concern or a purely social organization, there has to be administration because each one consists of human beings brought together in a hierarchical set-up, making use of tools, equipment, human and material resources, all in the quest to attain the objective for which the organization established.

Thus, the Bishop in the Church, the field marshal in the army, the vice-chancellor in the university, the managing director or chairman of an industry or business enterprise, each with functions and responsibilities assigned for the accomplishment of the objective or purpose of the organization. This process requires planning, organization, command, co-ordination, and control. All these constitute administration<sup>100</sup>.

Simply defined, administration is the organization and direction of persons in order to accomplish a specified end. Perhaps the simplest and shortest definition of administration is the one that says that 'when two men co-operate to roll a stone that neither could move alone, the rudiments of administration have appeared'<sup>101</sup>.

Administration is also said to be a determined action taken in pursuit of a conscious purpose. It is the systematic ordering of affairs and the calculated use of resources

aimed at making those things happen which one wants to happen and foretelling everything to the contrary.

A scholar also sees administration as a variety of component elements which, together in action produce the result of a defined task done. Administration primarily is the direction of people in association to achieve some goal temporarily shared. It is the inclusive process of integrating human efforts so that a desired result is obtained. Administration is the central power house of the motivational impulsion and spirit which makes the institution drive to fulfil its purpose”<sup>102</sup>.

However, in another definition, administration from the aspect of organizations and materials. He further asserts that administration means the organization and use of men and materials to accomplish a purpose. In other words, it is the specialized vocation of managers who have skills of organizing and directing men and materials just as definitely as an engineer has the skill of building structures or a doctor has the skill of understanding the human ailments<sup>103</sup>.

A reputable scholar on this concept asserts that, administration has to do with getting things done; with the accomplishment of defined objectives. Administration can be defined as the activities of groups cooperating to accomplish common goals<sup>104</sup>. As can be seen, administration is defined as cooperative human action or cooperative group behaviour. The word “cooperative”, is the first key element in this definition. Human activity is cooperative if it has the effects that would be absent if the common goal is to educate a group or individuals who are specialist in the field of public administration have been brought together.

The second key element of the above definition is the goal and purpose. The idea of goal is central to the concept of administration in the sense that if there was not a goal,

the member of the group would not come together and cooperate with each other. When someone determines the objective, the group is informed about that, then the group members will start to think about what they can do for the accomplishment of that objective and they will start to cooperate with each other<sup>105</sup>.

Seen from another perspective, administration is defined as “an activity or process mainly concerned with the means for carrying our prescribed ends”<sup>106</sup>. In this definition, the concept of goal accomplishment again plays an important role. As the definition clearly indicates, administration is mainly concerned with the means that are necessary for the accomplishment of pre-determined goals. In this, it seems that a new element is introduced, that is the concept of ‘means’. The means is the way by which something is done or obtained<sup>107</sup>.

Better explained, when a group of individuals are working for the accomplishment of a common goal, a division of labor is necessary, so that each individual will know what to do. Or there is the need for an authority structure to control and coordinate the activities of the many others – for carrying out prescribed ends. In this sense, administration is an activity mainly concerned with the means. For that matter, cooperation and any other method which will ensure cooperative is a means as well. From the above definition studied, it is obvious that the concept of administration is closely related to cooperative human activity in the accomplishment of pre-determined goals<sup>108</sup>.

### **2.1.9 The Functions of the Administrator**

An eminent scholar in the field of administration has suggested a list of functions falling to an administrator<sup>109</sup>. The list is commonly referred to by the acronym *POSDCORB*. He himself adapted it from the functionalist of the work of a chief

executive as elaborated by another celebrated expert on administration and scientific management<sup>110</sup>. Thus, the acronym encapsulates the basic functions and activities of an administrator.

### **1. Planning.**

Planning is an activity that concerns itself with proposals for the future, with the evaluation of alternative proposals, and with the methods by which these proposals may be achieved. From an organizational viewpoint, planning is concerned with setting organizational goals or objectives and determining the approach by which the goals are to be established. In this sense, planning determines where the organization is going and the general approaches it will use to get there. Planning coordinates the activities of the organization toward defined and agreed objectives. With this understanding, planning is concerned with the future and helps the manager shape the future of the organization<sup>111</sup>.

An administrator or chief executive must be concerned with working out in broad outline with things that have to be done by his organization or department and must decide the methods to be employed for doing them in order to accomplish the purpose set for the organization or department, with the greatest efficiency<sup>112</sup>. Preparation of the plan or planning the future activities of organization necessitates a thorough evaluation of the present conditions, the state of affairs and the capabilities of the organization at the moment.

The implementation of a plan commits an organization to a specific course of action, therefore, plans should cover a time period long enough to foresee the fulfillment of commitments made in the plan. In addition to above mentioned, the dynamic nature of planning requires that it should be flexible, because one never knows exactly what the

future holds. Planning to a certain extent is based on the forecasts or predictions of the state of future conditions, and the planners may not be so precise in their forecasting or predictions. Thus, there may arise the need to adapt the planned activities to the conditions which are different from those predicted. In this sense plans should be flexible enough to facilitate such adaptations.

## **2. Organizing**

Every administrator works within an organizational framework. The successful administrator must have a solid understanding of the principles of organization and must realize that the structure of an organization plays a vital role that cannot be overlooked. As a function, organizing is the establishment of the formal structure of authority through which departments, divisions and sub-divisions are arranged, defined and coordinated for the accomplishment of the defined objectives<sup>113</sup>. Organizing is a continuous activity of every administration; once the formal structure of the organization is established, this does not necessarily mean that the very same structure will be in effect in the future indefinitely. Organizations have to adapt themselves to the changing conditions of the environment to perpetuate their existence and in this process of adaptation their formal structure may be subject to change as well.

As indicated earlier, the interaction between the organization and its environment is a vital one, and thus the organization has to take into consideration the changing conditions of the environment, if it wants to accomplish its objectives and increase its efficiency. The changing conditions of the environment may necessitate or may force the organization to modify its formal structure. In this sense, organizing is one of the functions to which the administrator has to pay continuous attention<sup>114</sup>.

### **3. Staffing**

Staffing is personnel function of bringing in and training the staff and maintaining favorable conditions of work<sup>115</sup>. One of the essential needs of every organization is to have qualified manpower for undertaking activities related to its goal accomplishment. Staffing principally deals with the recruitment of employees for organization positions, with the separation of employees from the organization through retirement, dismissal, or resignation, with the training of employees, with their salaries and wages, and with their health, safety and welfare<sup>116</sup>. In addition to the above mentioned, promotions and transfers from one position to another is another technique used in the selection of the employees and these are activities which can be listed under staffing.

Staffing is directly related to the manpower needs of an organization which changes in line with the changing environmental conditions. Thus, forecasting the future and trying to predict the possible changes which will affect the manpower needs of the organization is a vital aspect of staffing. As can be seen, staffing is simply the personnel administration, which plays a vital role in the overall picture of organization<sup>117</sup>.

### **4. Directing**

Directing is the continuous task of making decisions and embodying them in specific and general orders and instructions, and serving as the leader of the enterprise. Directing involves ensuring cooperation among the employees, making sure that each employee contributes his/her mental or physical efforts for accomplishing the objectives of the organization<sup>118</sup>. In this sense, some of the individuals otherwise

known as administrator have to direct the others to contribute their quota to the goal accomplishment, and such an activity requires lots of decisions. One of the most critical activities of administrators is to engage in the decision-making process. As a matter of fact, almost every position in an organization involves some decision making.

Decision-making is the act of reaching a judgment or conclusion regarding an issue. It is usually regarded as an intellectual process, the product of an individual mind. However, it must be emphasized that organizational decision-making is an institutionalized process. Any ultimate decision in the organization is the end product of the combined efforts of many individuals at several different levels in the organizational hierarchy<sup>119</sup>. Thus, an organizational decision is a collective product rather than the result of any individual's choice. What really happens is that, in the first place, every decision is based on information, and secondly, the decision maker (administrator) is given information regarding the possible alternatives involved. The alternatives are developed, and the possible consequences of each one studied thoroughly by several individuals, and then the related information is given to the decision maker for consideration<sup>120</sup>.

The ultimate decision made is simply the selection made from amongst the alternatives submitted to the decision maker. As can be seen clearly, there are several individuals and several of their contributions in organizational decision making, thus as indicated earlier, organizational decision making is an institutionalized process. As a function, directing is closely related to leading and leadership style. In general, leadership is the process of influencing the activities of an individual or a group in its efforts toward goal achievement in a given situation<sup>121</sup>. This definition of leadership clearly indicates that leadership process is a function of the leader, the follower, and

other situational variables. In essence, leadership involves accomplishing goals with and through people. Therefore, a leader must be concerned about the tasks which are necessary for goal accomplishment and the relationship among the people who are going to perform the tasks.

## **5. Coordinating**

Coordinating is also one of the functions of an administrator. It is the task of interrelating the various parts of the work. Coordinating is an important activity of the administrator, because in the functioning of an organization, there exists a detailed division of labor, and goal accomplishment is possible through the contributions of several individuals. As a result of division of labor, the overall work is divided into its components, and each component is placed under the responsibility of an individual or group, and goal accomplishment necessitates the establishment of specific relations among various parts of the work<sup>122</sup>.

The need for coordination is taken into consideration in the process of designing organizational structure; the units which do related work are brought together and placed under the authority of a common superior. The normal method of coordination is hierarchical in its operation, that is, if trouble or a problem develops between two individuals or units, the matter is handled by the common higher authority. In addition to structural arrangements, when needed, special committees are established for purposes of coordination. To this extent, the coordinator must continually ensure that the various branches of the organization working smoothly.

## **6. Reporting**

Reporting is the all-important function of keeping those whom the administrator is responsible informed of what is going on in the organization. While at the same time

the administrator or chief executive keeps himself and his subordinates informed through reporting, records and inspection<sup>123</sup>.

## **7. Budgeting**

Budgeting, or budgetary process, is central to the administration of any organization, because through budgeting an effective control is exercised over the financial resources at the disposal of the organization. Budgeting is at the heart of the administrative processes, because “without money work would come to a stop or never would be undertaken in the first place”<sup>124</sup>. A similar evaluation is made by an author when they state, “the budgetary process is central to administration because the control of the purse is perhaps the most effective tool of coordination”<sup>125</sup>. Thus, budgeting is an important element of financial administration, which includes those operations designed to make funds available to officials and to ensure their efficient use within the framework of laws.

Financial administration includes the following; the determination of financial policies; preparation of the budget; collecting revenues and allocating them for the various activities in view of the goals to be accomplished; supervision of expenditures; the control of the accounting and reporting system; and treasury management and audit. The analysis of fiscal organization and procedures throws light on other aspects of administration. In this sense, finance and administration are inseparable. Almost every administrative action has its financial implications, either getting something out of the treasury or making a contribution to it<sup>126</sup>.

### **2.1.10 Nigeria and the Arrival of Methodism**

In 1842, the Wesleyan Methodist led by Thomas Birch Freeman made its advent to Nigeria through Badagry in the Western part of Nigeria<sup>127</sup>. In August 1869, an English

ship, “The Elgiva” anchored in the Harbour of Santa Isabel, the chief port of Fernando Po. During this brief stay, the ship’s Captain, William Robinson and the Ship’s Carpenter, James Hands (a local preacher), both Methodist, preached to “a small group of Christians who had been converted by Baptist missionaries. Some of these people were settlers from the Mainland; some were freed slaves<sup>128</sup>. From there the gospel spread courtesy of a fiery missionary Rev. Christie to other communities in Akwa Ibom State such as Etoi in Uyo Local Government Area and Ikot Ekpene from where it extended to Bende in the present-day Abia State in 1911. Later churches were opened in Umuahia, Ovim, Uzuakoli and Ihube areas<sup>129</sup>.

By 1929, the authorities of the three straps of Methodism, namely: Wesleyan Methodism, Primitive Methodism and United Methodism had come to the realisation that it was only by coming together to form a single Methodist body, that they could live and work in the spirit of John Wesley on whose deep spiritual insight Methodism was founded. The Act authorising the Union was passed in May 1929, while all the shades of Methodism consummated the act by merging in 1932. Consequent upon this union, the missionary societies of the former three Methodist bodies fused together to form just one missionary society called “Methodist Missionary Society” (MMS). The unification of the Eastern and Western strands of Methodism in Nigeria took place in 1962<sup>130</sup>.

#### **2.1.11 The Educational Impact of the Methodist Church on Eastern Nigeria**

The assertion that the spread of Western education in Nigeria is associated with the Christian missionaries is not subject to debate. Though there were distinguished indigenous elites around the coastal regions of Nigeria, the contact with the Europeans, especially the British, exacerbated the need for the indigenous people to come to grips

with the fact that somehow, they had to master the use of the English language. But the population of those who spoke the language remained relatively low throughout the 19<sup>th</sup> century<sup>131</sup>. In the Old Calabar coastland, the trade that developed between the European traders and the Africans generated a solution to this problem. European with very few exceptions, often found it difficult to manage an African language, especially at a time when any such training was difficult to acquire. Thus, through intercourse with the English traders sort of debased language developed among the Efik people in their attempt to make themselves understood by the English traders. This in effect, was the origin of the Pidgin English<sup>132</sup>.

When the ship was returning to England, Captain Robinson took with him, a letter from that pioneer converts requesting that a missionary be sent to them. Sequel to this call, the General Missionary Committee of the Primitive Methodist sent out Rev. R.W. Burnett and Henry Roe to Fernando Po. In February 1870, the first Methodist Society class on the Island was formed with eleven members. So, the Methodist Church in Fernando Po, became the “mother” of Eastern Nigerian Methodism. The work was faithfully nurtured by succeeding missionaries from England<sup>133</sup>.

In 1893, Rev. Fairley, Minister-in-charge of the work at Santa Isabel, capital of Fernando Po, visited the land around the Rio Del Rey River, near Oron in the present-day Akwa Ibom State. Rev. Fairley passed on to Archibong Town where they were warmly received by the local chief, Prince Archibong. The year 1893 therefore marked the advent of Methodism in Eastern Nigeria. In March 1896, Rev. Stone bore the torch of evangelism to James Town a fishing community in Mbo Local Government Area of Akwa Ibom State<sup>134</sup>. It was in such circumstances that missionaries made their impact in the spread of Western education.

One James Holman, who visited Old Calabar in 1828, made an entry in his diary for March 12 of that year thus: If the Christian missionaries were to establish schools in the towns on the banks of these rivers, they would be very likely to prove eminently beneficial to the people, who are very desirous of receiving every kind of instruction, more particularly knowledge of writing<sup>135</sup>.

The Methodist Mission blazed the trail in post-primary education in Akwa Ibom State. On the 18th of September 1905, with the establishment of the Methodist Boys' High School, Oron (formerly Oron Institute). The founder of the school, Rev. Nathaniel Boocock had proposed that the school was to produce young men capable of learning, working with their hands and preaching the gospel of Jesus Christ at the same time, their moral tone was to be at the heart of everything the school would offer not only the size of the building, the materials needed, the school fees, and so on, but they also focused on the type of leadership the school needed<sup>136</sup>.

## **2.2 Theoretical Framework**

A theory is an idea or belief about something arrived at through assumption and in some cases a set of facts, propositions, or principles analyzed in their relation to one another and used, especially in science, to explain a phenomenon. Philosophers and scientists have also sought in their own ways to give the impression that theories about specific aspects of their subject of interest are “unshakeable truths”<sup>137</sup>. However, even where scholars agree that whatever is described as a theory needs to be more than a collection of facts, it is still the case that not all statements that go beyond facts are theory. Thus, to have any value, a theory must explain or suggest ways of explaining why a subject matter has certain characteristics. The goal of any theory is to explain

something which as occurred with a view to dealing with problems which arose or may arise as a result<sup>138</sup>.

### 2.2.1 System Theory

A system is a cohesive conglomeration of interrelated and interdependent parts which can be natural or human-made. In other words, a system is also an entity which is a coherent whole such that a boundary is perceived around it in order to distinguish internal and external elements and to identify input and output relating to and emerging from the entity. Every system is bounded by space and time, influenced by its environment, defined by its structure and purpose, and expressed through its functioning<sup>139</sup>. A systems theory is hence a theoretical perspective that analyzes a phenomenon seen as a whole and not simply as the sum of elementary parts. The focus is on the interactions and relationships between parts in order to understand an entity's organization, functioning and outcomes.

Simply put, it is based on the belief that individuals do not operate in isolation, but rather grow and develop in interaction with their physical and social environment. There are many proponents of the theory because of the multidisciplinary approach but Herbert Spencer, Emile Durkheim and Von Bertalaffy are notable scholars of the theory. System theory is derived from general systems theory, which explores the parts of a system that interconnect and interact to make a complete whole.

System theory provides a socio-structural explanation for the emergence of violent social conflicts. This position of this theory is that reasons for any social conflict lie in the social context within which it occurs. In any political violence, any analytical penetration of the behaviour characterized as purposive political violence must utilize as its tool a conception of the social context in which it occurs<sup>140</sup>. This paradigm turns

our focus to social factors and the effects of large-scale changes in social, political, and economic processes that would guide against instability.

Systemic factors that lead to changes in peoples material comfort include environmental degradation that reduces access to sources of livelihood, uncontrolled population growth especially in urban centres, resource scarcity and its allocation through lopsided political processes and competition, the negative effects of colonial and Cold War legacies, breakdown of cherished values and traditions that play crucial social control functions, widespread poverty in the midst of plenty, the domination and marginalization of minority groups by those in the majority and ethnicity. These are all examples of systemic causes of conflict<sup>141</sup>.

Systemic sources of conflict are found in every aspect of life and affect large numbers of people even though their influence on the emergence and intensity of conflict are not always so visible to people. Because systematic factors bear directly on the less privilege, preventive people-friendly economic and political reforms, and state policies that genuinely seek to prevent or reduce conflicts between individuals and groups by seriously addressing the underlying issues often yield positive results in the long run because the people will see and feel the impacts of such actions as soon as they begin to yield fruits<sup>142</sup>.

System theory also seek to explain the relationship between modernization and political disorder and see movements between different periods of economic and political history as containing large amount of “pull factors” tension and crises that create conditions of internal conflict and instability. A scholar for instance identified identity crisis, legitimacy crisis, penetration crisis, participation crisis, integration crisis, and distribution crisis as six key issues within modernization projects that generate conflicts.

The inability to manage the challenges that result from these produce immediate factors that led to the negative developments within the system<sup>143</sup>.

In trying to cope with the different challenges and crises of modernization, most governments that find it difficult to gain the legitimacy needed to attract support from the people usually resort to unconstitutional means and force rather than processes that are in line with the rule of law, in an effort to suppress the legitimate demands of the people, prevent opposition and civil society groups from criticizing policies that they do not agree with, and generally attempt to dictate the terms on which peace can be attained.

### **2.2.2 Structural Conflict Theory**

The structural conflict theory attempts to explain how conflict originates because of tensions that arise when societies struggle for scarce resources. In other words, the idea holds that, conflict has snuck into or is being constructed into society as a result of the way society is structured or organized. This theory has two main sub-orientations. First is the radical theory represented by the Marxist school of thought with exponents like Fredrick Engel, Karl Marx and Lenin. The second school of thought is the liberal structuralism which is represented by Scarborough, Ross and Johan Galtung's famous work on structural violence<sup>144</sup>. It is sometimes similar to transformative theory, which addresses the reactions of individuals, groups, cultures, institutions and society to change. It further sees incompatible interests based on competition for resources, which in most cases are assumed to be scarce, as being responsible for social conflicts<sup>144</sup>.

The main argument of the structural conflict theory is that, conflict is built into the particular ways societies are structured and organized. The theory looks at social problems like political and economic exclusion, injustice, poverty, diseases, exploitation, and inequality and so on as a source of conflict. The structuralists

maintains that conflicts occur because of the exploitative and unjust nature of human societies, domination of one class by another and so on. This case is made by radical scholars like Marx, Engels, Mao Tse Tung and others who blame capitalism for being an exploitative system based on its relations of production and the division into the proletariat and the bourgeoisie. Thus, the exploitation of the proletariat and the lower class under capitalism creates conflict<sup>145</sup>.

Structural theory is remarkably strongly on the immediately and underlying factors that lead to conflict. It presents a large number of factors that make the emergence and escalation of internal conflict possible. While economic and social factors are more common, political and institutional factors (the structures of the state, discriminatory political institutions, intergroup politics and elite cohesion or fragmentation); security factors (national security dilemma, regional, military environment, refugee regimes, cross-border criminality, as well as ethnic factors) are equally critical.

The structuralist present factors such as those listed above as the major motivating factors that explain the emergence of destructive conflicts between individuals and groups. In most cases, problems of overpopulation, economic underdevelopment, unintegrated social and political institutions, as well as demographic factors that put pressure on human settlements and available resources are the main factors responsible for the emergence of internal conflict<sup>146</sup>.

The capitalist society are accused of being exploitative, and such exploitation is a cause of conflict. Marxists are of the opinion that the capitalist conflict will be resolved through a “revolution” where the bourgeoisie will be overthrown in a socialist revolution led by workers, bringing about the establishment of a socialist order by the working people. The Marxists tradition was also extended by the “neo-Marxist” who

dominated the dependency and underdevelopment school of thought. Some of these theorists are Walter Rodney, Samir Amin, Frank Fanon and so on. This groups of scholars seeks to explain the reasons for developments and underdevelopment, and why third world countries are not developing. These scholars situate their analysis within the world capitalist system, and accuse the system of being structurally exploitative, retarding development of the third world countries.

Liberal structuralist like propounded the theory of positive and negative peace to buttress how structural conflict can occur in the society. It is for this reason that the structuralist call for the elimination of structural defects with policy reforms. It must also be noted that the emphasis of the structuralist theory is on how the competing interests of groups tie conflict directly into the social, economic, and political organization of society as well as the nature and strength of social networks within and between community groups<sup>147</sup>. For instance, in a situation where economic and political discrimination and weak kinship ties are the defining characteristics of a society, the chances that negative conflict are higher than in situations where the conditions are the exact opposite. In other words, when social, political, economic and cultural processes are monopolized by a group, it creates conditions that make people to adopt adversarial approaches to conflict.

The structural conflict theory has been criticized by a variety of groups and academics throughout the years. Although the theory investigates the power dynamics that cause social and economic inequality in many situations, it has been criticized for its emphasis on change and disregard for societal stability. In reality, some critics recognize that societies are always changing, but point out that most of it is modest or gradual rather than revolutionary. Some scholars also argued that the theory focuses too

much on the economic causes of conflict, ignoring other types of “non-economic” conflict<sup>148</sup>.

Another criticism of this theory is how it disregards many social institutions such as family, education, religion, politics, and so on play important roles in society or might collaborate to establish a balance. It is for this reason that the concept of functionalism is seen as alternative view<sup>149,150</sup>.

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

The leadership style in Roman Catholic churches has been explored. The study found that women displayed significantly more transformational leadership than men. Moreover, followers’ satisfaction was more closely related to transformational than to transactional leadership. However, the augmentation effect was not tested. In addition, the sample limits the generalizability to the context of religious orders<sup>151</sup>.

In another empirical study, some authors also focused on the effects of visionary leadership, a concept closely related to transformational leadership. Drawing on a sample of Protestant pastors, the authors claimed that effective leaders utilized visionary leadership more often than their non-effective colleagues. However, this study was limited because no details about the psychometric properties of the instruments or statistical analyses were presented<sup>152</sup>.

Another author researched on the role of church leaders in the growth of the church. Data was collected from a large sample size of 638 participants using the questionnaire method in a survey design and was analyzed by using frequency and percentage, and

mean response. The researcher found out that the efficiency of transformational leadership is the key to the church and peaceful atmosphere is sacrosanct to the development of the church and the gospel. He also found out that the reason of leadership is based on the act of influence on the subordinates. That authority does not make one a leader, rather much of what is call leadership is not true leadership but a flaunting of authoritarian power<sup>153</sup>.

His survey of leadership draws on biblical teaching on leadership to examine a healthy comparison. Jesus declared to his disciples that whoever that wants to become great among you must be a servant and that whoever wants to be first must be slave of all. However, the relationship between his findings and this research work is that both laid emphasis on the leading servant than authoritarian leadership. His work recommended that church leaders should follow an example of Jesus Christ who served his followers and was exalted. This work differs from this study because it laid emphasis on being a serving leader which will help in the church development.

Furthermore, another author researched on transformational leadership as a tool for church development. The researcher used survey method and collected data using questionnaire which was reported as reliable;  $\alpha = 0.89$ . Six hundred and seventy-eight (678) respondents comprising both members and leaders were involved in the study. The collated data was analyzed using PPMC at 95% confidence interval. The researcher reported a significant positive correlation between transformational leadership style and church growth. They were found to be influential to the growth of the church and the gospel<sup>154</sup>.

He also observed that the foundation of any leadership determines the height such leadership can attain. He further elaborates that many problems that are confronting

leadership especially the church leaders today is on wrong foundation. To him, leadership position can be attainable through craftiness, professionalism, and administration capacity but once a leader lacks spiritual charisma, character and vision, he will only end up messing things up. In his work, the study recommended that since transformational leadership is one of the tools to church development, laissez faire should be put in practice also. The work differs from the topic of this study in the area of encouraging laissez – faire together with transformational. When compared with this research work, there are areas of similarities. Their relationship is based on the motivational leadership styles highly practiced in churches. He laid emphasis on building up a leadership strategy on a wrong foundation.

In many Churches in Nigeria false teaching, preconceived ideas and human-formed regulations have too often undermined the Holy Spirit's specification about the choice of leaders<sup>155</sup>. He said the church leader must be kind of man he described above. All church leaders may not possess these qualities in the same measure, but a leader must have these quality attributes to a degree that is noticeable in his life. If a man is known to be harsh instead of being gentle, intemperate instead of being temperate, disgraceful instead of being respectable, he has disqualified himself. The work of church leadership is a noble task.

Such an office needs the right kind of people to serve. No doubt, the problem of erring church leaders is not peculiar to Nigeria or Africa. Rancorous divisions, muddled thinking and double loyalty have marked the history of the churches down the ages. However, some of the problems about church leadership in Nigeria are traceable to the prevailing economic condition. Food security is threatened. Privatization and commercialization of education, which have increased the cost of education, resulted in mass dropouts; added to this is the mass unemployment<sup>156</sup>.

What we are witnessing today is aggressive proselytizing in which each denomination seeks for domination. The struggle for soul winning cum supremacy and also social-economic considerations constituted major reasons for proliferation of churches. The messages are no longer about salvation, heaven and hell but the acquiring of material wealth, by capitalizing on the “gross ignorance” of the people about the teaching of the Bible on wealth<sup>157</sup>. All over the world and particularly in Nigeria ‘marketing’ God is fast becoming a top bracket business. Today religion has become the “food basket of the nation, billowing into a flourishing agro-allied industrial complex”<sup>158</sup>. There is a market value for everything under the sun and religion is not an exception. This is why people establish Churches today regardless of whether or not they possess leadership qualifications<sup>159</sup>.

### **2.3.1 Problems Militating Against Church Administration in Nigeria**

There are many challenges hindering effective church administration in Nigeria. Some of the problems include poor funding, lack of current data, insecurity, government policies, corruption, poor leadership skills and disunity among church leaders. Poor funding is one of the major problems facing the administration of Churches in Nigeria. The funds generated by many churches in Nigeria are unable to aid effective administration and management of churches in Nigeria. It was observed that the level of success recorded by the churches has been closely linked with the availability of resources<sup>160</sup>. Among the resources needed for the effective administration of the churches, funding has been identified as an indispensable instrument. This is because funding serves as the life-wire for the church administration. An author submitted inadequate funding as one of the major problems facing the implementation of church programme in Nigeria<sup>161</sup>.

The sources of income of many local churches in Nigeria are limited and this has limited their financial stability. Inadequate funding is one of the greatest challenges facing the local and mega churches in Nigeria. The Christians Association of Nigeria (CAN) in their 2020 bulletin lamented the situation of funds available for the administration of the church and complaining of insufficient funds to carry out the various programme of the institutions in Nigeria<sup>162</sup>. “Our Churches are in dire need of money....to cater for both their capital and recurrent needs of the churches. For a few years past, the incomes from local churches have been cut back from year to year due to crisis like covid-19 and currency modification by the federal government in Nigeria<sup>163</sup>. This decline has affected both capital and recurrent expenditures of local and mega churches nationwide. In many mega and local churches capital projects embarked upon few years ago, are yet to be completed due to lack of adequate funds”.

One of the major functions of Church administration is planning of church programme and projects. Planning is very vital to the realization of the church objectives. Christian religious institutions must be planned to be able to achieve her objectives and Church programme must be planned too to be able to realize its goals. Data is what is needed to plan and take decisions in church<sup>164</sup>. Data is very important for planning educational programme. Without current educational data, planning is impossible. It is very sad to realize that current data on various forms of education in Nigeria is not available.

An author noted what was challenging to obtain data with current statistics for the assessment of local churches due to the fact that current data on the churches were generally not available in the public domain<sup>165</sup>. It was observed that access to reliable and complete information on church programme in Nigeria has for a long time proved difficult. The development of a national database for church statistics has been poor. National Population Commission and National Bureau of Statistics) often used different

sample designs, methods of data collection, analysis and reporting, different modes of disaggregation and definitions of indicators of religious institutions<sup>166</sup>.

The absence of rudimentary data at local level in many areas is often viewed as a crisis, inhibiting the development of effective church planning, monitoring, programming and policy-making<sup>167</sup>. Inadequate data on church activities is one of the major problem facing the administration of churches in Nigeria. Insecurity in Nigeria has affected the church administration and management. Insecurity challenge is another major problem facing the local churches in Nigeria especially in the Northern part of the country. Insecurity have prevented effective administration of church programme in the country. Many missionaries, pastors, Christians have been killed. Some Pastors, mission workers and church member have been kidnapped and many church facilities destroyed by Boko Haram members and unknown gunmen<sup>168</sup>. Local Churches in rural areas in some Northern part of Nigeria have suspended worship because of insecurity in the areas.

The statistics are alarming. A famous newspaper reported that in 2021, the International Society for Civil Liberties and Rule of Law reported that an estimated 43,000 Christians were killed in 12 years (2009-2021) by Islamic radicals in Nigeria<sup>169</sup>. Within the same period, about 10 million people were displaced in the North. Also 29,000 Muslims were killed, and 2,000 Christian schools lost. The Muslims, in the report, were killed as punishment for their associations with Christians whom the Jihadists regard as unbelievers<sup>170</sup>. The group also pointed out that when the Jihadists abduct Muslims alongside Christians, the Muslims, in most cases, are released unlike their Christian counterparts who are “most unlikely to return alive.

A good example is the abduction of 276 Chibok girls in April 2014. Sadly, till today, none of those responsible for these atrocities have been arrested or prosecuted, which further emboldens and encourages them to carry out fresh attacks. Moreover, surviving victims and families of the dead victims are also abandoned by the government. The group observed that security forces “hardly intervene when vulnerable Christians are in danger, but only emerge after such attacks to arrest and frame up the same population threatened or attacked”. It was observed that the attacks on Pastors, Missionaries and church members will definitely disrupt the administration of church. It should be noted that whenever any figure of the church is attacked, the administration of the church will be affected<sup>171</sup>.

The various government policies in Nigeria from both the federal, states government and local government councils have hindered effective church administration in Nigeria. The federal has coined some policies that have limited church administration. Recently, the federal government came out with a policy and law called Companies and Allied Matters Act (CAMA) 2020. The president of Federal Republic of Nigeria signed the CAMA bill into law since August 7, 2020, many Nigerian Christian leaders have condemned the law. The law makes provision for religious bodies and charity organisations to be regulated by the registrar of the Corporate Affairs Commission (CAC) and a supervising minister<sup>172</sup>.

Under the new law, church trustees can be replaced “if they (officials) reasonably believe there has been mismanagement, misconduct or fraud to protect its property in the public interest”. In some states, there is no provision of land for Christian activities and programme while some local governments do not even want to see church. An author described the actions of the Nigerian government in term of the Companies and Allied Matters Act (CAMA) 2020 as undermining the church development and

administration<sup>173</sup>. The leadership of the Christian Association of Nigeria (CAN) has kicked against the newly signed Companies and Allied Matters Act (CAMA) 2020, which was recently assented to by President Muhammadu Buhari. “To say the least, it is unacceptable, ungodly, reprehensible and an ill-wind that blows no one any good. It is a time bomb waiting to explode.

Corruption is another problem facing the church administration in Nigeria. Funds generated from offering and tithe and other sources and released by the church authority for the administration of the churches sometimes ended up in the private hands of church administrators. Funds meant for the capital and recurrent services in the rural areas are being diverted by some church leaders. It was noted that many church funds meant for the implementation of church programme in Nigeria are diverted and mismanaged. An author opined that Churches in Nigeria has been experiencing underwhelming development amidst overwhelming corruption<sup>174</sup>.

Corruption allows a high percentage of the funds allocated for church development to get diverted into the private accounts of church leaders. Hence, there is little amount left for church administration in most local and mega churches in Nigeria. Some noted that most of those put in this position are targeting using the church resources to enrich themselves leaving the church ridicule and litigated, which calls for faithful and trustworthy persons to coordinate these other facets while the pastor watch the sheep<sup>175</sup>.

Some Christian’s institutions are plagued with allegation of corruption. For instance, The National Christian Elders Forum, (NCEF) has accused the leadership of the Christian Association of Nigeria (CAN) of corruption and abuse of office. In a memo reportedly obtained by Vanguard, NCEF alleged that a CAN delegation led by its president, collected “transportation money” from former president when they paid him

a visit in November. The NCEF said while CAN officials said they collected N25 million, sources claimed they received up to N40 million from the presidency<sup>176</sup>. NCEF insists on proper investigation of how the money was shared and how much each person received. In addition, NCEF insists on proper sanction of every Christian leader that took part in sharing money from the president. The issues of corruption allegation among church leaders is giving the church a bad name. It has been observed that mismanagement and misused of church funds is among the factors that have prevented effective church administration in Nigeria<sup>177</sup>.

Poor leadership skills among many church leaders have hindered effective church administration in Nigeria. It has been observed that many local and mega church leaders in Nigeria have poor leadership skills to ensure effective church administration. Literature asserted that most pastors are adequately trained with regards the spiritual aspects of ministry, but they are not adequately trained in terms of the management aspects<sup>178</sup>. This lack of management skills development in the pastors leaves them exposed to many management challenges.

It also leads to the ineffective management of the church's tangible and intangible resources which then results in issues like embezzlement, stagnation of the church, mass migration of congregates, removal of pastors from office over issues of mismanagement than doctrine and abuse of church resources<sup>179</sup>. Most churches in Nigeria still have a long way to go in bringing their administrative capacity to fit into today's realities. This becomes pertinent as most of these new ministries place little or no value to effective administration and church management<sup>180</sup>. Also, an author observed that most of the Church funders in Nigeria lack the administrative and managerial skills to coordinate the church programme and activities.

The disunity among Christian leaders in Nigeria has affected the Church administration nationally. The decentralization of Christian religion institutions has weakened the church administration from the national viewpoint. The Primate of The African Church has observed that Christians fail to make the desired impact on the society largely because of the disunity among them. As long as there is division in the church, there is bound to be failure. We must see ourselves as brothers and sisters. We must work in one accord<sup>181</sup>.

Also, a former head of state has called on Christians in Nigeria to be guided by the word of God for the overall unity of the body of Christ. He lamented that the different denominations in the Church had caused dissatisfaction, stressing that the word of God should be the watchword of every believer<sup>182</sup>. He noted that there was the need among different denominations to be united based on the scripture, adding that without the word of God, it may not be possible for the congress to achieve its noble objective. He enjoined the officials of CNNC to work in harmony with other Christian bodies to propagate the true word of God for the salvation, peace and unity of the region and the country in general.

Moreover, the former Speaker, House of Representatives observed that the biggest problem confronting the Church was disobedience, adding that unless the Church realizes that, it would continue to have problems. The former Speaker observed that denominations have taken the center stage of the Church other than the unity that was supposed to help Christian's work as a family irrespective of their denomination concluded that disunity is borne out of discord, envy, competitive spirit, selfishness, nepotism, greed, over-ambition and schism. Disunity breeds failure and lack of strength to achieve feats that a collective should achieve easily. Disunity among the various church denominations in Nigeria has brought<sup>183</sup>.

Christian position and influence upon modern society, to a great decline. As we face a national election in Nigeria this month, the candidates positioned to run are mostly non-Christians. The Lord Jesus Christ commanded that we must be united. Some Christian denominations have little respect for the Bible nor for the Lord Jesus Christ Leadership Conflict an Impetus for Church Growth in Nigeria Christianity was first introduced in Nigeria in the 15th Century by the Portuguese missionaries and traders who preached the gospel of Christ in Benin and Warri but this did not stand the test of time because of them misplace priority<sup>184</sup>.

They were more interested in commerce than evangelistic enterprise. Also, the climatic condition was unfavorable and this constituted hazard to their health. Besides, Nigerian traditional rulers were apathetic and hostile to the Christian faith. Christianity was re-planted in Nigeria in 1842 by the Methodist missionary mission<sup>185</sup>. This time around, Christianity spread like wildfire in Nigeria. One of the factors responsible for this was the Fulani War of 1830 which led to the destruction of many towns in northern Nigeria. This pushed many refugees from the north to the south and they eventually settled in cities like Ibadan, Abeokuta, Oyo etc. The Methodist mission, the Church Missionary Society and the Southern Baptist Missionaries from America made efforts to plant their missions in the western part while the United Presbyterian Mission started their own missionary activities from Calabar in southern Nigeria<sup>186</sup>.

After the establishment of the mission churches, the white missionaries started showing superiority complex over their native or black counterparts. This brought disaffection and conflicts in the rank and file of the leadership and membership of the Church. The white missionaries in CMS, Methodist and the Baptist began to see themselves as belonging to a special group of rulers<sup>187</sup>. These group of missionaries arrogated power to themselves because of the support and security they received from the colonial

administration. They attack black church leaders like Bishop Ajayi Crowther and flouted his authority with impunity with the aim of ridiculing his administration because he is a black man<sup>188</sup>. They went all out to frustrate him until he finally resigned. It was frustration that led to the death of Bishop Crowther in 1891.

After his death he was replaced with Bishop Joseph Sydney Hill, a white man because there was no black man to fill the vacancy. When the appointment of white Bishop was made to replace Ajayi Crowther in 1893, the white man was given a rousing welcome in Lagos whereas Isaac Oluwole and Charles Philips who were made Assistant Bishops were not given any public welcome<sup>189</sup>. The black leaders and members in the CMS considered this action a racial discrimination.

Also, in the Baptist Church, a white missionary did a lot to frustrate the first native Pastor. He disallowed him from going for higher education in America and he was grossly underpaid and later terminated his appointment. This action angered the natives as they considered it as an act of wickedness and this made them to clamour for African leadership in the church. As racial discrimination increased in the church there was more and more agitation for African leadership<sup>190</sup>. This led to the formation of Societies or Groups that were to champion the liberation of the natives or blacks from the white domination. The first African Church, the Native Baptist Church was founded in April 1888 when a schism which started in the Lagos branch of the Southern American Baptist Mission about maltreatment of Ladejo Stone ended in the founding of the Native Baptist Church. African and especially Nigerian Christians continue to react to the negative approach of the missionaries towards their own societies; in human treatment of African and the relegation of the blacks to the background after Christianity had been planted in Nigeria. By 1901, the United African Methodist (Eleja) Church was born and it used the fish as its symbol<sup>191</sup>.

Apart from the churches that broke away from the mission churches, another era of Christian movement was the founding of Aladura churches with the emphasis on healing and efficacy of prayer. The Cherubim & Seraphim Church was founded by Moses Tunolase Orimolade and Christiana Abiodun Akinsowon in 1925. The Christ Apostolic Church was founded by Joseph Ayodele Babalola in 1930. The Church of the Lord (Aladura) was founded by Josiah Olunowo Oshitelu. In 1947, Samuel Bilewu Joseph Oshoffa founded the Celestial Church of Christ in Port Novo, Benin Republic<sup>192</sup>. These Churches grew and expanded in Conflicts. For instance, the Cherubim and Seraphim Society grew and expanded through Conflict.

Early in the development of the church, conflicts were noticed among their rank and file. For instance, in less than four years after the inception of the Cherubim and Seraphim, there were symptoms of conflict between Prophet Moses Orimolade and Prophetess Captain Abiodun who co-founded the church. It was so serious that the two had to part ways. By 1929, two factions of Cherubim and Seraphim had emerged. They are the Cherubim and Seraphim Society by the Abiodun group and the Eternal Sacred Order of Cherubim and Seraphim Society<sup>193</sup>.

In 1930 there was disagreement between the members of similar group which led to the birth of a praying Band under the leadership. One of the founders sought redress in the court of law but all to no avail. Conflicts continue to be the order of the day in this church. When one of the founding prophet died in 1933, it was not easy to choose a successor for him. A faction in the church kicked against the preferred and anointed candidate of the founding father on the grounds that he was only a young but gifted prophet. This also led to the birth of a church called Eternal Sacred Order of the C & S (Mount Zion)<sup>194</sup>. This should be noted that conflicts or schisms that characterized the church in its formative years have continued. It should be noted however, that these

conflicts have helped in the spread of the movement because each group continued on aggressive evangelism, converts were made and the church grew<sup>195</sup>.

In the same vein, the Christ Apostolic Church had conflict within the rank and file of the church. Conflict was first noticed shortly of the leaders affiliated with the British Apostolic Church<sup>196</sup>. This made the movement to change her name from Faith Tabernacle to Nigerian Apostolic Church. In less than ten years of the affiliation, tension arose when it was discovered that the white missionaries from Britain were used to taking drugs especially quinine. When one of them was queried on this, he declared that there was nothing wrong with taking preventive and curative drugs.

This position they considered was at variance with the doctrine of divine healing and as such broke the affiliation. By 1939 those against the stand of the white missionaries adopted the name Nigeria Apostolic Church that later came to be known as Christ Apostolic Church. Those who supported the white missionaries continued to fellowship with them under the name The Apostolic Church<sup>197</sup>.

Besides the Pentecostal group came on board in the growth and expansion of the Church in Nigeria. While the charismatic movement in the Western World traces its roots to the Pentecostal movement that arose from the 1906 Azusa Street revival in Los Angeles, the Nigeria movement has an indigenous origin. The pioneers and early leaders of Pentecostalism were Nigerians without any previous link with American Pentecostalism. This movement quickly gained ground among the students in higher institutions in Nigeria especially those of the University of Ibadan and Ife<sup>198</sup>. They all started as interdenominational Fellowship but today they have become churches. Most of their leaders and members were members either from the mission or Aladura group

of churches. The Pentecostals in Nigeria have many branches of churches across the country.

The Conflicts at the birth of these churches became stepping stones for growth and expansion. Conflict should not always be seen as a sign of carnality. One of the reasons for conflict is individual differences. Our temperaments are not the same. People's reaction to issues differs. No matter how spiritual an organization is as much as it involves human beings, conflict are inevitable. Even Christians who had received the Holy Spirit on the day of Pentecost had conflict among themselves<sup>199</sup>. This was the first serious conflict after the reception of the Holy Spirit. The Apostles used wisdom of God to settle it. In the same fashion, Paul and Barnabas who were commissioned by the Holy Spirit in Acts 13 had conflict with each other in the mission field<sup>200</sup>.

The conflict was so much that the two of them parted ways. Why was this conflict not resolved? May be that was the way God wanted it for the gospel to spread. History tells us that Barnabas was greatly used of God to plant churches in Cyprus and its environment. This conflict produced two missionary teams and as such the work grew<sup>201</sup>. The origins of the Diocese on the Niger can be traced back to the missionary activities of the Church Missionary Society (CMS), under the leadership of Ajayi Crowther, an indigenous missionary priest who later ascended to the bishopric of the diocese<sup>202</sup>. As the mission expanded, the need to appoint Crowther as a bishop became increasingly evident. Thus, on June 29, 1864, Crowther was consecrated as the inaugural African bishop of the Western Africa District by the Archbishop of Canterbury at Canterbury Cathedral, a significant milestone in the history of the Anglican Communion<sup>203</sup>.

One of the founding fathers that helped in the spread of the gospel in Nigeria was designated as the leader of the CMS mission to the Niger area, a role which implicitly placed him as the indigenous spiritual overseer throughout the Western region of Africa. His leadership played a pivotal role in church growth in the region, laying a robust ground work for subsequent missions and the evolution of the church in the area<sup>204</sup>. The converts Crowther garnered during his missionary activities exhibited loyalty to him and subsequently became strong advocates of the new diocese, which he established along the Niger River in West Africa. These initial converts, along with the early missionaries, were instrumental in shaping the history of the diocese and, by extension, the trajectory of the Anglican Church in Western Africa<sup>205</sup>.

However, there exists a paradoxical situation within the Church of Nigeria Anglican Communion with regard to the bishop's recognition and legacy. On one hand, Crowther is acknowledged as the founding figure of the Anglican Church in Nigeria. His pioneering efforts to establish the church in the region have been widely accepted and documented<sup>206</sup>. This is a testament to his enduring legacy and the influential role he played in the establishment and growth of Anglicanism in Nigeria. On the other hand, it is a matter of historical contention that the diocese which Crowther led – arguably the seed bed of the Anglican Church in Nigeria – is not recognized as the first indigenous diocese within Nigerian boundaries.

Let us consider, for instance, the Church Year Calendar of the Church of Nigeria, Anglican Communion. Since its inception in 1979 through to the present day, there is no mention of Bishop Crowther's episcopal service. The recorded history of Nigerian Bishops prior to 1979 begins in 1919, leaving a glaring omission of Crowther and his successors' contributions (refer to the Church Year Calendar from 1979-2022, initial sixty pages each year)<sup>207</sup>.

This lack of recognition for Bishop Crowther in the ecclesiastical chronicles could potentially be viewed as an attempt to downplay his substantial influence on the Niger area's episcopal ministry. Some expressed concern about how the CMS disassembled Crowther's mission work, seemingly with the intention to delegitimize his achievements within the Niger Mission<sup>208</sup>. This perceived dismissal of Crowther's contributions did not go without ramifications. It set the stage for the emergence of African Independent Churches demonstrating how historical narratives can significantly impact religious evolution and identity formation.

This seeming inconsistency about the episcopal ministry of Bishop Crowther raises questions about the criteria for such recognitions and how they are applied within the Church of Nigeria Anglican Communion. Moreover, the narratives about Crowther's missionary activities in the region are frequently skewed, often reflecting the perspectives and interests of those recounting his apostolic work<sup>209</sup>. This can lead to biased interpretations that favour certain perspectives over others, often to the detriment of a holistic and balanced understanding of Crowther's contributions and the historical realities of his time.

This incongruity – of recognizing Crowther as a central figure in the establishment of the Anglican Church in Nigeria, while concurrently not fully acknowledging his diocese-led missionary activities – points to the complexities and challenges inherent in historical interpretations within the church. It underscores the necessity for a more comprehensive and nuanced exploration of the historical roots and evolution of the Anglican Communion in Nigeria. Historical narratives regarding Bishop Crowther's ministry, the first African bishop of the Western African Territories, have offered varying accounts<sup>210</sup>. Some historians, have praised his achievements while others, have questioned the effectiveness of his mission due to issues like ethnic rivalries and lack of

strategic planning. Some clarifies that Crowther's bishopric in the Niger dates back to 1864, despite some sources placing it later.

His influence in the Niger area was notable. He was responsible for ordaining the first set of ministers in Onitsha, which became a launching pad for further missionary activities in Nigeria. In his first synod charge in Onitsha, one of the founding father writes:

Our first station commenced at Onitsha in 1857, where our dear brother the Rev. J. C. Taylor was landed, assisted by the late Simon Jonas, a Scripture reader. Their lodging was an oblong verandah-hovel, some three feet wide, just enough to spread mats on without any other comforts. In this place they remained for months and went out to preach as well as to work, building their own mission house on the spot which we now occupy<sup>211</sup>.

The growth of the CMS mission in Nigeria was shaped by an increase in new converts, expansion of mission branches, and a need for leadership. This situation necessitated the evolution from missions to churches, leading to the creation of the Church of Nigeria, Anglican Communion<sup>212</sup>. This transition closely mirrored the early church's evolution, and in line with this, the CMS mission aimed to establish a self-governing, self-supporting and self-propagating church, the CMS Secretary in London, championing this strategy in 1846. Despite strong opposition, this vision resulted in the consecration of the first black bishop, in 1864, marking the emergence of the Niger Territories Diocese under his leadership.

However, the final years of Bishop Crowther's tenure were mired in difficulties and escalating tensions with European missionaries under his supervision. By the 1880s, 'dark clouds' had started to gather over the Niger Mission. The influential supporter of Crowther had passed away (in 1873), and Crowther himself was advancing in years. The morality and efficiency of Crowther's staff, largely made up of native Africans, were increasingly being questioned by the British missionaries<sup>213</sup>.

Changes in mission policy, shifts in racial attitudes, alterations in evangelical spirituality, and the availability of new sources of European missionaries combined to slowly dismantle Crowther's mission<sup>214</sup>. Financial controls were tightened, young Europeans began to take over key roles, and the African staff members were dismissed, suspended, or transferred. This systematic undermining of Crowther's authority culminated in a damning report prepared by a CMS youth group in Cambridge, which dealt a severe blow to Crowther's bishopric authority<sup>215</sup>. Historians provide varying accounts of Crowther's final moments in office. Some suggest that Crowther, deeply disheartened by the disregard shown to his office, resigned in protest and refused to support secession<sup>216</sup>.

Others maintain that he was forcibly stripped of his position. Regardless of the circumstances leading to his departure, it is clear that the experience profoundly impacted Crowther. Left desolate and beleaguered, Crowther succumbed to a stroke and died shortly after in 1891. The aftermath saw a European bishop succeeding him, and the landscape of the Anglican Church in West Africa forever changed.

The passing of Crowther from a stroke on December 31, 1891, precipitated a period of profound challenge for the Church Missionary Society (CMS) across West Africa, particularly for the Niger Mission. This critical juncture was exacerbated by the absence of the late Henry Venn, the CMS Secretary, who had championed the vision of consecrating a native black bishop<sup>217</sup>. The aftermath of Crowther's death provided a platform for some European missionaries to question Crowther's leadership and the morality of his staff, resulting in the undermining and ultimate dismantling of his influence.

A European bishop – Joseph Sydney Hill – succeeded Crowther in 1893, and it wouldn't be until 1952, sixty years after Crowther's death, that another native Anglican Diocesan would emerge<sup>218</sup>. In a significant step towards reconciliation, the Archbishop of Canterbury, Justin Welby, acknowledged and apologized for the Church's mistreatment of Crowther. During a 'thanksgiving and repentance' service marking the 150th anniversary of Bishop Crowther's consecration, Welby expressed regret and shame over the betrayal and undermining of a rightfully consecrated bishop, stating, "It was wrong"<sup>219</sup>. Yet, despite this apology, attempts to marginalize Bishop Crowther's contributions to the establishment of the Diocese of Niger Territories continue.

Nevertheless, the succession process following Crowther's death underscored the legitimacy of his bishopric. For instance, the Church Missionary Society report for 1893–94 noted that the Archbishop of Canterbury accepted the Committee's nomination of Revd Joseph Sidney Hill to the See left vacant by Bishop Crowther's passing<sup>220</sup>. The archbishop then altered the title of Crowther's Diocese to the 'Diocese of Western Equatorial Africa'. Post Crowther's death, the jurisdiction of Lagos was made part of the Bishop of Western Equatorial Africa's domain in 1898. This implies that throughout his tenure as a missionary bishop, Crowther never held authority over Lagos. Instead, he presided over a diocese whose Episcopal See was located in Onitsha, thus governing territories to the east and west<sup>221</sup>.

Succeeding Crowther, another bishop assumed leadership in 1893, covering the same geographical span as Crowther, but under the new title of the Diocese of Western Equatorial Africa<sup>222</sup>. Shortly after his death in 1894, another Bishop was consecrated and continued to uphold Onitsha as the headquarters of the Diocese. In fact, under his tenure, the Diocese of Western Equatorial Africa further solidified its status by constituting its synod in 1904 and adopting the diocesan constitution in 1906<sup>223</sup>. This

firm establishment of the diocese in Onitsha highlights the enduring legacy of Crowther's influence in the region.

Bishop Samuel Ajayi Crowther was ordained as the Bishop of the Church of England in West Africa on June 29, 1864, by the Archbishop of Canterbury, in the areas referred to as the Niger Territories<sup>224</sup>. Following the successful formation and growth of the Igbo mission, also known as the Niger Mission, the churches in Igboland were established as a separate diocese from the Diocese of Sierra Leone in 1864, with its headquarters in Onitsha. This initiative followed the principles outlined in the Lambert Conference Archives of 1920, Resolution 34 on missionary issues, which emphasizes the establishment of self-governing, self-supporting and self-extending churches.

The resolution promotes decentralization and entrusting local bodies with administrative and financial control. The intention is to encourage indigenous workers to develop the work in their own countries, reflecting their national character. Resolution 43 of the Lambert Conference Archives of 1920 provided additional guidelines for the conversion of a missionary diocese to a full-fledged episcopal diocese. It stated that the transition should occur when the missionary diocese becomes largely self-supporting and self-governed. Also, Canon 6 of the South African Church outlined specific criteria for the creation and conversion of missionary dioceses, ensuring proper governance and sufficient resources<sup>224</sup>.

In the Church of Nigeria (Anglican Communion), the creation of both full-fledged and missionary dioceses follows this established tradition. An author highlighted that missionary dioceses are formed as a strategy for evangelism, as they are not self-supporting and depend on external funding. However, they evolve into full-fledged dioceses over time, depending on evidence of growth and financial independence. This

transition was evident in the ‘Decade of Evangelism’ in 1990 when ten missionary dioceses were created in Nigeria, all of which have since evolved into fully developed dioceses<sup>225</sup>.

The Abuja Diocese serves as a prime example, beginning as a missionary diocese in 1989, and now not only functioning as a full-fledged diocese but also serving as the seat of the Archbishop, Primate, and Metropolitan of the Church of Nigeria Anglican Communion. This evolutionary pattern of the creation and development of missionary dioceses in Nigeria can be traced back to the precedent set by Bishop Crowther, who pioneered the development of autonomous, progressively maturing missionary dioceses. The diocese he fostered began as a missionary diocese and grew into a full-fledged diocese by 1906, a considerable time before the establishment of the Lagos Diocese from the Diocese of Western Equatorial Africa in 1919<sup>226</sup>.

Thus, whether the Diocese on the Niger began as a missionary diocese or not does not detract from its primacy as the first indigenous diocese in the Western African territory, existing long before the Diocese of Lagos. The debate isn’t about determining which diocese is the older or the younger twin, but rather it is about acknowledging the historical progression and the undeniable evidence of the sequential establishment of these dioceses.

The Diocese on the Niger’s establishment predates the Lagos Diocese, and its initial status as a missionary diocese does not diminish its precedence or importance. Indeed, its journey from a missionary diocese to a full-fledged one is a testament to its resilience, growth and the strength of its community. Bishop Crowther’s establishment of the Diocese on the Niger reflects the embodiment of the principles of the Anglican Church – nurturing a local body that could self-govern, self-sustain and expand, while

preserving the national character. This strategy of evangelism and church growth remains evident in the evolution of missionary dioceses in Nigeria today<sup>226</sup>. The focus, therefore, should not be on debating which diocese holds the title of the eldest, but on understanding and appreciating the unique paths each diocese took in their formation and growth.

The heritage of the Diocese on the Niger as the first indigenous diocese in the Western African territory is a significant aspect of the history of the Anglican Church in Nigeria. Its evolution from a missionary to a full-fledged diocese set a precedent for subsequent dioceses in the country, including the Diocese of Lagos<sup>227</sup>.

Navigating the layered and often contentious historical narratives surrounding the Diocese on the Niger and the Diocese of Lagos requires an understanding of the unique roles and claims associated with each entity. This exploration involves unpacking several points of contention: (1) the establishment dates of the churches; (2) the divide between the two dioceses that comprised the erstwhile unified Diocese of Western Equatorial Africa before 1919; and (3) the role of Bishop in founding the dioceses.

First, the Diocese on the Niger's establishment was reported as 1922, with Bishop Bertram inaugurated as its initial bishop. Yet, other records indicate a 1919 inception, albeit vacant until 1922<sup>228</sup>. However, no centennial celebration occurred in 2022, implying an earlier start date. Supported by historical documents, Bishop Crowther declared its inception in 1864<sup>229</sup>. Indeed, CMS missions on the Niger began on July 27, 1857, and by 1864, the Diocese of Niger Territories was founded with Bishop Crowther's consecration.

The Church Missionary Society for Africa and the East's proceedings detailed the need for a bishop to ensure the organization and permanence of the burgeoning Protestant

churches along Africa's West Coast. Moreover, they outlined a plan for the indigenous bishop to work independently but benefit from the advice and moral support of a neighboring European bishop<sup>230</sup>. Notably, the Diocese on the Niger marked the beginning of bishopric in the Niger territories, headquartered in Onitsha, whereas the Yoruba Mission (including Lagos) remained under the Bishop of Sierra Leone's jurisdiction<sup>231</sup>. It is important to remember that the Bishop of Sierra Leone (Diocese of Sierra Leone established in 1852) covered regions within the British dominion, including Lagos, distinct from the territories allocated to Bishop Crowther.

Therefore, unpacking these historical backdrops offers a nuanced understanding of the complex, multifaceted origins of these dioceses, shedding light on the ongoing discourse about their primacy. Addressing the second issue, the Anglican Church of Nigeria's current documentation posits that the Diocese of Lagos, inaugurated on November 10, 1919, post the division of the Diocese of Western Equatorial Africa, is the first diocese in Nigeria<sup>231</sup>. This perspective is articulated a bishop as he commemorates the Church of Nigeria Standing Committee<sup>232</sup>. He champions the See of Lagos as the elder, or 'Mother of all Dioceses', in the national church, dating its creation back to December 10, 1919, and extols the evangelistic accomplishments of its past bishops.

This stand, however, is not in alignment with historical accounts archived by CMS. Notably, a correspondence penned on September 19, 1919, the CMS Secretary, details the split of the Diocese of Western Equatorial Africa and the ensuing creation of the Lagos Diocese. A letter clarifies that the Diocese of Lagos was newly created, while the mother diocese, the Diocese of Western Equatorial Africa, remained intact with Bishop Tugwell retaining his position<sup>233</sup>. This contradicts the assertion that Lagos is the 'Mother Diocese' given that the Diocese of Western Equatorial Africa, later renamed

the Diocese on the Niger, appointed Bishop Crowther as its first bishop years earlier. Before Bishop Crowther's death in 1891, the Yoruba mission, under the Diocese of Sierra Leone, expressed aspirations to form their own diocese.

An author confirms that the Diocese of Sierra Leone extended beyond Sierra Leone, including all British possessions on West Africa's West Coast – Gambia, Gold Coast and Lagos. Plans for a bishopric in Yoruba-speaking region were already underway as of 1888, although these plans were not fully realized until after Bishop Crowther's death. As historical documentation affirms, there was no division, *per se*, in the Diocese of Western Equatorial Africa. Instead, the new Lagos Diocese was carved out, leaving the mother diocese, that is, Diocese of Western Equatorial Africa, subsequently renamed the Diocese on the Niger, intact<sup>234</sup>. Thus, the assertion that the Lagos Diocese is the mother of all other dioceses is misaligned with historical evidence.

Lastly, a scholar recorded that the incumbent bishop when the Lagos Diocese was carved out of the Diocese of Western Equatorial Africa, elected to remain the bishop of the latter. The agreement to divide the diocese was reached on May 19, 1919, and the two newly formed dioceses were officially announced in November of the same year. Archdeacon Melville Jones was given charge of the Western division, along with the Episcopal supervision of the Northern Nigeria Mission<sup>235</sup>. He retained control over the Niger Delta pastorate, the Igbo mission, and the section of the Cameroons which fall under the British mandate.

A royal proclamation confirmed that in the Eastern division, the bishop would continue as the diocesan bishop, although there were anticipations of his impending resignation. Another author also appointed as an assistant bishop, succeeding the bishop<sup>236</sup>. Further documentation revealed that the Bishop returned to Igboland as the Bishop of the

Eastern diocese, that is, Diocese on the Niger. He continued as the Bishop of the Eastern Diocese without interruption, maintaining his position from the remaining part of the Diocese of Western Equatorial Africa. As an established diocese with a reigning bishop, there was no need for an inauguration in 1919.

Furthermore, the claim that the change of name from Niger Territories to Western Equatorial Africa and then to Diocese on the Niger indicates the creation of a new diocese is historically unsubstantiated given the traditions of Nigeria. This is exemplified by a comparable event within the Church of Nigeria Anglican Communion, where the Diocese of Okigwe North was divided into Isi-Mbano and Okigwe. One of the Bishop relocated his cathedral from Okigwe to Ezihe in Isi-Mbano and resumed his episcopal duties as Bishop of Okigwe North Diocese until his retirement.

Despite the name change and relocation, the Isi-Mbano Diocese, which was inaugurated earlier, remained older than the newly inaugurated Okigwe Diocese, clearly showing that a change of diocesan name or location does not reset its historical inception. In accordance with Anglican practice in Nigeria, an archdeacon consecrated to the bishopric does not supersede the current reigning bishop, even in situations where an inauguration is necessary<sup>237</sup>. The Anglican Consultative Council, 2008; this statement is also attributed to Archbishop Akinfenwa of Nigeria. When such circumstances arise, the incumbent bishop retains precedence.

The matter at hand reflects both theological and societal dynamics, linking Anglican canon law to the age-based hierarchies prevalent in Nigeria. By examining the canonical provisions 'Enthronement or other installation in the diocese may follow confirmation in the case of a person already in episcopal orders and 'A see becomes vacant on the death, resignation, retirement or removal of its bishop, one can find a

robust argument against the precedence of an Archdeacon consecrated as Bishop over an incumbent Bishop<sup>238</sup>. Principle 36.5 underlines the protocol of an already ordained bishop's enthronement or installation after official confirmation.

This principle supports the contention that, even in cases of the creation of a new diocese from an existing one, the reigning bishop of the original diocese maintains episcopal primacy. This continuation of authority extends to the newly formed diocese unless the incumbent Bishop's seat becomes vacant as specified in Principle 20.4. That is to say, the office is transferred only through the death, resignation, retirement or removal of the incumbent bishop, not merely by consecrating an archdeacon to a bishopric office.

In a recent oral interview, appears to affirm these canonical provisions, suggesting an interplay between Church law and cultural traditions in Nigeria. In a society where seniority and age are deeply respected, the canon law supports and reinforces these societal norms within the Church structure<sup>238</sup>. The established bishop, with presumably more experience and age, maintains authority unless his see is vacated. However, this dynamic invite further exploration. For example, as dioceses are divided and new bishops are consecrated, how are authority and seniority negotiated? Does the principle of respecting age and experience trump potential benefits of fresh perspectives from new leadership? These are areas that invite further scholarly investigation.

Notably, there was no alteration in the episcopal leadership during the transition from the old Diocese of Western Equatorial Africa to the new Diocese on the Niger. As such, Bishop Herbert Tugwell continued his episcopal work until he resigned in 1921 and returned to England<sup>238</sup>. His resignation came into effect on March 4, 1921, and in 1922, Bishop Bertram Lasbery succeeded him as the new Bishop of the Diocese on the Niger.

In the interim period between the former's resignation and Lasbery's appointment<sup>239</sup>, A.W. Howells, who was consecrated as the Assistant Bishop on the Niger on June 11, 1920, undertook certain episcopal duties for the diocese.

Subsequently, a Bishop of the Diocese of Lagos was given a temporary commission by the Archbishop of Canterbury in a letter dated October 26, 1921, to assist Bishop A.W. Howells in performing certain episcopal duties, such as the ordination of priests and deacons, that an assistant bishop was not legally permitted to perform. A non-existent diocese cannot be supervised.

Hence, considering the evidence that the Diocese on the Niger was officially established prior to the Lagos Diocese, and it was in existence at the time of Bishop Melville Jones's arrival, it is clear that the Niger diocese had a distinct ecclesiastical jurisdiction from Lagos. This was during the period before the transfer of the former bishop's seat to the latter. The Diocese on the Niger, formerly known as the Diocese of Western Equatorial Africa, continues to be the oldest Anglican diocese in Nigeria. Consequently, it is fitting that the church and its stakeholders acknowledge the significant role this diocese has played in propagating Christianity and maintaining the values of the CMS among Nigeria's and Western Africa's indigenous peoples<sup>240</sup>.

It should be noted that the decision to 'divide' the Diocese of Western Equatorial Africa into two in 1919 was primarily driven by the need to establish more dioceses to cater for the expanding Anglican Church in Nigeria, rather than by ethnic tension, although the latter cannot be completely disregarded. The claim that the Lagos Diocese is the oldest in Nigeria, to be discussed in a following section, exemplifies the challenge of reconciling divergent historical legacies among different ethnic groups in the country, highlighting a broader issue in Nigerian society<sup>241</sup>.

One of the apostles in his letter to Titus, describes the need for leaders to both know the Scriptures and to be able to teach and expound upon them to others, saying, “He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it”. An author finds at least two reasons that surround his instructions to Titus, which are reflective of those he also gave to Timothy concerning overseers/leaders. First, leaders need to be committed to following the teaching of Christ, which were handed down by the Apostles<sup>242</sup>.

Second, leaders need to be able to confront false teachings that contradict Scriptural truths and reprove them with sound doctrine. Some points to the instructions of Jesus to His disciples, to teach all He had commanded them to those they had baptized, demonstrating that the Christian faith does not come naturally and that leaders must be capable of teaching those they lead. Leaders are charged with confronting others with biblical truths, and they are to be certain to do it in a manner that allows the teaching to be contextualized into the lives of those who hear the message<sup>243</sup>.

### **1. Caring**

With the coming of the Protestant Reformation came a shift of sorts in the expected duty of the leader<sup>244</sup>. Before this movement the pastor’s primary function was as a conveyer of sacraments, but the ushering in of their formation created a need for leaders to care for the souls of individuals. After the resurrection, as Jesus prepared to leave this earth, He left Peter with these instructions, “Feed my sheep” John records Jesus telling this to Peter three times in a row, which caused some concern in Peter’s mind, but Jesus was emphasizing the need of pastoral care for those who had chosen to follow Him<sup>245</sup>. The pastor is to care for the souls of the sheep, which includes their total being:

physical, mental, emotional, social, and spiritual well-being. For a pastor to fully engage in the leadership role they have been called to, they will need to embrace the responsibility to care for those who have entrusted themselves to their leadership. Throughout the Old Testament and into the New, God speaks of those who are called to lead His people as shepherds. God clearly depicts the shepherd as one who is willing to sacrifice for the sheep, and has an honest concern for their well-being, as they take care of the sheep out of a pure heart that is not self-seeking<sup>246</sup>.

## **2. Setting the Example**

Leaders, given the role of overseer of a local church body, must set a godly example for how their congregational members are to behave, for those members will be looking to them to lead the way by both words and deeds<sup>247</sup>. The Apostle Paul told the church in Philippi, “Brothers and sisters, join in imitating me and observe those who live according to the example you have in us.” Paul, as a leader and overseer of many churches, had to live as an example for them to follow<sup>248</sup>. Paul’s character had to be above reproach, as the eyes of all the church were on him; he was responsible for setting a good example for them to follow. Leaders of the local church must likewise commit themselves to setting an example for their congregants to follow, living lives that demonstrate high levels of moral character, committed to living out the word of God<sup>245</sup>.

## **3. Prayer**

On the night Jesus was betrayed, He told His followers, “When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come”. The Holy Spirit reveals the will of Jesus to His church, which the pastor has the privilege of

leading<sup>246</sup>. Because the Holy Spirit is the one who directs the follower of Christ in the path they should go, the pastor must be entuned with the Spirit of truth if they are to rightly lead their congregations, this can only be done with a commitment to prayer<sup>247</sup>. The pastor as a shepherd to the local church must have the realization that they are not leading and tending their own sheep, but the sheep of God, and as such they must be committed to staying in touch with the Master and leading the sheep according to His will.

### **Visionary**

Leaders as visionaries have the ability to inspire their congregation to move towards a given goal or task. Visionary pastoral leaders have the means to guide their congregants through many of the troubled and unstable waters they will have to face in today's world<sup>248</sup>. When leaders are able to generate a clear and concise vision, which the congregation will embrace, it provides the church with a purpose for being and a direction to follow<sup>249</sup>. A scholar when speaking of the need for leadership within local churches, says, "Leading has to do with vision, the effective use of the power of persuasion with a view to sufficient motivation and commitment of functionaries"<sup>250</sup>. Leaders, who function as charismatic leaders, have the ability to move congregants to passionately embrace a shared vision that will glorify their God and expand His Kingdom upon this earth.

#### **4. Advancing the Gospel**

As the leader and visionary of the local church the pastor is charged with perpetuating the mission of the church to advance the Gospel message throughout the world<sup>251</sup>. A scholar makes this statement concerning the local church, "As congregations are built up to reach out in the mission to the world, they will become in fact what they are by

faith: God's missionary people". The Apostle Paul, in his letter to the church in Ephesus, speaks of the role of the pastor and other leaders in the church, when he says, "The gifts he gave were that some would be apostles, some prophets, some evangelists, some leaders and teachers, to equip the saints for the work of ministry, for building up the body of Christ". The pastor of the local church is to equip the congregation so that they may be able to effectively carry out the ministry of the church in building up the body of Christ<sup>252</sup>.

## **2.4 Conceptual Framework**

### **2.4.1 Methodist Church Nigeria**

The Methodist Church in Nigeria, as a prominent branch of Methodism worldwide, carries a unique blend of historical legacy, doctrinal distinctiveness, and cultural adaptation. The Methodist Church in Nigeria, like Methodism as a whole, traces its origins to the 18th-century England under the leadership of John Wesley. Its establishment in Nigeria can be attributed to the efforts of Methodist missionaries, who arrived in the region during the 19th century, primarily from Britain. The church's early history in Nigeria is closely linked to the era of colonialism, as it played a significant role in spreading Christianity alongside British imperialism<sup>253</sup>.

It is essential to acknowledge that this historical context raises questions about the entanglement of missionary work with colonialism. While the church undoubtedly brought education, healthcare, and social services to many Nigerians, it was also part of the broader colonial apparatus. This complex history is a critical aspect of the Methodist Church in Nigeria's concept and definition<sup>254</sup>. Methodism, both globally and in Nigeria, is characterized by its theological emphasis on God's grace, personal holiness, and social justice. Prevenient, justifying, and sanctifying grace remain central

to Methodist theology. This theological framework has resonated with many Nigerians, providing spiritual nourishment and guidance<sup>255</sup>.

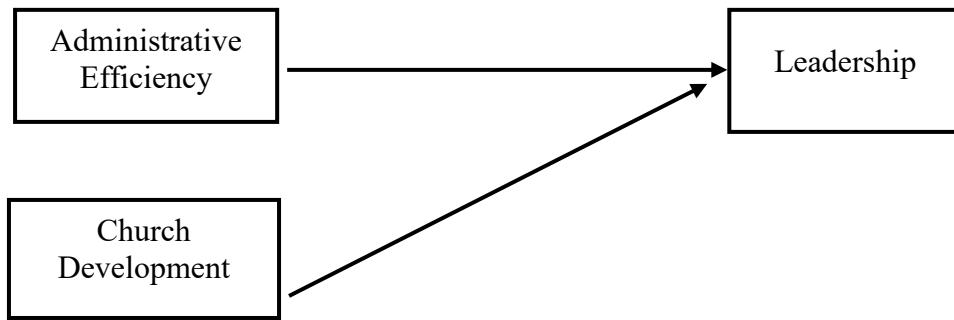
However, Methodism's theological concepts must be viewed through the lens of African religiosity and culture. Many Nigerians have integrated traditional practices and beliefs with their Christian faith, creating a unique syncretic blend. This fusion raises questions about the authenticity of religious practice within the Methodist Church in Nigeria<sup>256</sup>.

### 2.4.2 The Church

A church is an assembly or gathering of worshippers. Church is from the Greek word “eklessia,” which means “assemblage” of people. The body of Christ should experience growth. When the root is good, the fruit will be good; to experience growth, the church should plant, nurture, and maintain its roots, nourish the roots and fruits to have value<sup>257</sup>. Church growth is focused on great commission of multiplication by winning the soul and making a disciple of God’s people in the entire world. An organisation determines its growth through sales, profit, revenue, increase in size of employees, product success, physical expansion, market share, product etc., but in the God, and good leadership.

The leadership style determines goal success, create and sustain worthy work climate, good organisational culture and fulfilment of workers. Competent, principled, proactive, sensitive, compassionate, and conscious leaders enhance growth. A healthy church structural leadership should strengthen as impact and continuous growth occur<sup>258</sup>. A leader should have information’s on the changing environment, globalisation, innovative technology, and good management. Thriving depends on God’s backing in all church activities and Godly principles should be guidance in church activities.

### 2.4.3 Leadership



**Figure 2.1: Explaining the role of leadership in church administration and development**

**Source:** Author's Fieldwork

One of the issues that have received the attention of Scholars in the 21st century is Leadership. There is no doubt; leadership is a critical issue in any endeavour<sup>259</sup>. Leadership is a very significant concept. Leadership makes a great difference in every organization of group. It can be affirmed that the success and achievements of a group to a large extent will be proportional to the quality of its leadership. This is because everything rests and falls on Leadership in any organization.

People see Leadership from different perspectives but all agreed that leadership connotes the ability to get things done with the assistance and cooperation of other. Leadership is concerned with the direction of the actions of the members of a group and motivates the efforts of people in specific contexts. Thus, a leader is the person who gets things done by involving others to achieve the goal of the organization. In other words, leadership is the art of motivating group of people to act towards achieving the set goals of an organization. Leadership is the ability to lead, show the way, conduct, guide and direct the course of others by going before or along with them<sup>260</sup>.

It is the process of influencing the activities of an organized group and its efforts towards goal setting and achievement<sup>261</sup>. Therefore, a leader is a person who has the

capacity to influence others to do something they could not have done without being influenced. Leadership is the process of guiding, directing and guarding others to achieve a desired goal<sup>262</sup>. Church leadership is all those who exercise influence, guidance, and direction to those in the church toward fulfilling the church's goals. In order to practice an effective church leadership, each leader needs to be a person of vision, action, steadfastness, servant hood and dependence effective church leaders are not born – they are developed. Though the potential for leadership appears to be inherited, to be an effective leader requires that those God-given leadership characteristics be developed.

There are various leadership styles in the world today but the most acceptable one in Church leadership is the servant leadership style<sup>263</sup>. A servant leader is one who responds to opportunities to lead to glorify God, to develop people and to serve the purpose of the kingdom of God in an organization. The servant leader is godly, Christ-like and has a large heart<sup>264</sup>. The servant leader is God-centered leadership.

#### **2.4.4 Transformational Leadership**

Transformational leadership is a relatively new approach to leadership that focuses on how leaders can create valuable and positive change in their followers. James MacGregor Burns first introduced the concepts of transformational leadership when studying political leaders, but this term is now used when studying organizations as well. Burns described two leadership styles: transactional and transformational. An author define transformational leadership as a type of leadership in which interactions among interested parties are organized “around a collective purpose” in such a way that “transform, motivate, and enhance the actions and ethical aspirations of followers”<sup>265</sup>.

Transformational leadership is a leadership style that seeks positive transformations “in those who follow” and that achieves desired changes through the “strategy and structure” of the organization<sup>266</sup>. Transformational leadership is characterized by several patterns of behavior. First, transformational leadership employs the charisma of leaders in order to gain the respect and trust of stakeholders and to instill pride in the latter. In addition, charisma underlines the provision of a common vision and sense of mission necessary for the transformation<sup>267</sup>.

The second characteristic is inspiration through which leaders employ symbols to redirect followers' efforts; they express in a simplistic manner the fundamental purpose of the transformation process, and clearly communicate the accompanying higher expectations. The third characteristic is intellectual stimulation. Leaders intellectually stimulate employees by emphasizing rationality and creativity in problem-solving situations. Finally, transformational leadership offers individualized consideration: leaders treat employees individually offering them personal attention and, whenever necessary, they provide coaching and advise to those employees<sup>268</sup>.

Transformational leadership style focuses on the development of followers and their needs. Managers exercising transformational leadership style focus on the development of value system of employees, their motivational level and moralities with the development of their skills transformational leadership acts as a bridge between leaders and followers to develop clear understanding of follower's interests, values and motivational level it basically helps follower's achieve their goals working in the organizational setting; it encourages follower's to be expressive and adaptive to new and improved practices and changes in the environment<sup>269</sup>.

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

With in the Methodist Church, Nigeria, marks a significant organizational evolution aimed at enhancing the church operational effectiveness and strategic growth. However, despite the importance of this transition, a noticeable gap exists in the literature pertaining to the comprehensive study and assessment of this novel structure. The limited scholarly exploration of the creation of this Archdiocese leaves an intriguing void in understanding its conceptualization, implementation challenges, and potential impact.

Research on the subject is notably scarce, hindering a deeper grasp of the motivations driving the church decision and the strategies employed to streamline administrative processes and foster development. The dearth of empirical studies and analyses further prevents an evaluation of how this innovative approach aligns with the church broader theological, sociocultural, and organizational goals. Addressing this gap in the literature becomes imperative to illuminate the Archdiocese implications for Methodist Church governance, leadership dynamics, resource management, and community engagement.

A comprehensive study done in this research shed light on the extent to which the Archdiocese enhances administrative efficiency, promotes sustainable development, and strengthens the church overall mission. Informed by a rigorous investigation, scholars, practitioners, and church leaders would gain invaluable insights into the effectiveness of this reimagined structure, potentially guiding similar endeavors in other religious institutions and organizational contexts.

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### Chapter Three

#### Methodology

### **3.1 Research Design**

Research is conducted so that questions and problems can be solved through the application of scientific procedures; a research design is only the framework within which these methods and approaches can be implemented. This research adopts historical and explanatory research design to investigate the creation of archdiocese for administrative efficiency and development in Methodist Church, Nigeria. This approach was selected because historians seek an explanation for a phenomenon by studying its development and the dynamics of its internal evolution. In this step, the historian strives to verify the veracity of the accounts of the observations made by those who came before them<sup>1</sup>. However, an explanatory research design is a method developed to explore phenomena that have not been well researched or explained. This method allows the researcher to obtain a thorough comprehension and use research as a tool to identify difficulties that may be addressed more quickly in the future.

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

The population of the study is a portion of the target population where the actual sample is drawn. The study on administrative efficiency and development in the Methodist Church Nigeria utilized secondary data from a population of church records, reports, and historical documents, spanning several decades. This comprehensive examination facilitated a thorough analysis of administrative practices and their impact on the church's developmental trajectory.

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

In the study on administrative efficiency and development in the Methodist Church Nigeria, a convenient sampling technique was employed to select a representative sample of secondary data sources. The sample consisted of official records, reports,

and historical documents spanning various years, reflecting the evolution of administrative practices and development initiatives. This technique ensured that the data sources were relevant to the research objectives, enabling a comprehensive examination of the church's administrative efficiency and its influence on developmental outcomes. By using this focused sampling approach, the study aimed to draw meaningful insights from a well-curated study offering valuable insights into the subject matter.

### **3.4 Description of the Research Instruments**

In the study on administrative efficiency and development in the Methodist Church Nigeria, the primary instrument of data collection was a comprehensive review of secondary data sources. These included official records, historical documents, annual reports, and other archived materials. The researchers meticulously examined these documents to extract relevant information, thus constructing a detailed historical narrative of the church's administrative practices and their impact on development initiatives. This approach facilitated a deep and holistic understanding of the subject, as the secondary data sources contained a wealth of valuable information, making them a robust instrument for collecting historical and organizational data relevant to the study's objectives.

### **3.5 Validity of the Research Instruments**

The validity of the study on administrative efficiency and development in the Methodist Church Nigeria primarily rested on the trustworthiness of the secondary data sources utilized. To enhance validity, the researchers ensured that the selected records, reports, and historical documents were authoritative and directly relevant to the research objectives. Cross-referencing multiple sources, corroborating findings, and applying rigorous analytical techniques were employed to validate the accuracy

and consistency of the collected data. Additionally, transparent documentation of the data collection process and analytical methods further contributed to the study's validity by enabling scrutiny and replication of the research, ensuring the reliability of its findings and conclusions.

### **3.6 Reliability of the Research Instruments**

The reliability of the research instrument in the study on administrative efficiency and development in the Methodist Church Nigeria was high due to the nature of secondary data. These records, reports, and historical documents were considered stable and consistent sources of information, as they had been produced and maintained over an extended period. The researchers ensured data reliability through meticulous record-keeping, transparency in data extraction methods, and consistency in data interpretation. The use of a structured and well-documented approach in collecting and analyzing secondary data enhanced the instrument's reliability, allowing for dependable and consistent results that could be trusted in drawing conclusions about administrative efficiency and development in the Methodist Church Nigeria.

### **3.7 Administration of Instrument and Method of Data Collection**

The data used in carrying out this research were obtained solely from secondary sources. Hence, journals, editorials, articles, reports, conference proceedings, gazette, and so on were adequately sources to investigate the creation of archdiocese for administrative efficiency and development in Methodist Church, Nigeria.

### **3.8 Method of Data Analysis**

In the study on administrative efficiency and development in the Methodist Church Nigeria, a multi-faceted approach to analysis was employed. The historical method of analysis was instrumental in tracing the evolution of administrative practices and development initiatives over time. This approach provided essential context for

understanding the church's progression. The explanatory method was used to dig deeper, offering insights into the cause-and-effect relationships between administrative efficiency and developmental outcomes. Complementing these techniques, the content and interpretative methods allowed for a nuanced examination of documents, unpacking underlying themes, and identifying patterns within the secondary data. This comprehensive approach ensured a holistic and in-depth exploration of the study's subject matter.

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## Chapter Four

### Results and Discussion of Findings

#### 4.1 Presentation of Research Questions

**Research Question One:** Why is the Creation of Diocese Important in Methodist Church?

The Methodist Church in Nigeria, with its vibrant history and influence, has experienced significant growth and development since its establishment. Central to this growth has been the creation of dioceses, which have played a vital role in the organization and expansion of the church<sup>1</sup>. Historically, the Methodist Church in Nigeria traces its roots to the arrival of Reverend Thomas Birch Freeman, a Methodist missionary, in Badagry in 1842. Under Freeman's leadership, the Methodist mission gained momentum, spreading throughout various regions in Nigeria. As the church expanded and matured, the establishment of dioceses became essential for effective administration, growth, and the spread of the Methodist faith. Here are some of the reasons why the creation of diocese is important for Methodist Church in Nigeria.

##### 1. Organizational Structure and Leadership

The creation of dioceses in the Methodist Church in Nigeria has provided a robust organizational structure and efficient leadership framework. Dioceses divide the church into distinct geographical areas, enabling better coordination and oversight of ministry activities. Each diocese is led by a bishop, who acts as the spiritual shepherd and administrator for the region. The presence of bishops ensures proper governance, guidance, and accountability within the Methodist Church in Nigeria<sup>2</sup>.

##### 2. Local Empowerment and Ministry

Dioceses have played a crucial role in empowering local communities and facilitating effective ministry in the Methodist Church in Nigeria. By creating dioceses, the church

recognizes the unique needs and cultural contexts of specific regions. Local clergy and leaders are empowered to take ownership of ministry initiatives, providing spiritual support and pastoral care tailored to the local congregations. This localized approach fosters a sense of belonging and allows for a deeper engagement with the local communities<sup>3</sup>.

### **3. Evangelism and Church Growth**

The establishment of dioceses has significantly contributed to the growth and expansion of the Methodist Church in Nigeria. Dioceses serve as centres for evangelistic efforts and strategic planning. They provide a framework for organizing and coordinating outreach activities, such as crusades, revivals, and mission projects. The presence of dioceses ensures that the Methodist Church reaches both urban centres and rural areas, effectively spreading the message of the Gospel and attracting new converts<sup>4</sup>.

### **4. Education and Social Development**

Dioceses in the Methodist Church in Nigeria have played a vital role in promoting education and social development. Many dioceses have established schools, colleges, and seminaries, providing quality education and training for clergy and lay members alike. These educational institutions have contributed to the overall development of society, producing skilled professionals and leaders who positively impact their communities<sup>5</sup>. Additionally, dioceses actively engage in social welfare initiatives, addressing issues such as poverty, healthcare, and gender inequality.

### **5. Unity and Collaboration**

The creation of dioceses has fostered unity and collaboration within the Methodist Church in Nigeria. Diocesan synods and conferences serve as platforms for clergy and lay representatives to come together, exchange ideas, and make important decisions

regarding the church's affairs. Through these gatherings, a sense of camaraderie and shared vision is cultivated, promoting cooperation and mutual support among the various dioceses and their leaders<sup>6</sup>.

The creation of dioceses has been instrumental in the growth, organization, and advancement of the Methodist Church in Nigeria. Through effective leadership, local empowerment, evangelism, education, and collaboration, dioceses have played a vital role in shaping the denomination's history. As the church continues to evolve, dioceses will remain crucial in addressing the unique needs of diverse communities, promoting spiritual growth, and ensuring the Methodist Church in Nigeria remains a vibrant force for positive change in society.

**Research Question Two:** Does the Creation of Diocese Reduce Administrative Impediments in Methodist Church in Nigeria?

The Methodist Church in Nigeria has experienced significant growth and expansion since its establishment. With this growth, the need for effective administrative structures has become increasingly important. One such structure that has played a crucial role in reducing administrative impediments is the creation of dioceses. The creation of dioceses in the Methodist Church in Nigeria allows for the delegation of authority and decision-making to local levels. Each diocese is headed by a bishop who oversees the spiritual and administrative affairs of the region. By empowering bishops with the authority to make decisions pertaining to their respective dioceses, the administrative burden is decentralized<sup>7</sup>. This delegation of authority reduces delays in decision-making processes and facilitates quicker responses to local challenges and opportunities.

Dioceses provide a clear and structured communication channel within the Methodist Church in Nigeria. The establishment of dioceses ensures that information flows

smoothly from the central administration to the local levels and vice versa. This streamlined communication network reduces the chances of miscommunication and delays in disseminating important information. Diocesan synods and conferences serve as platforms for exchanging ideas, discussing issues, and making decisions, further facilitating effective communication within the denomination. The creation of dioceses aids in efficient resource allocation and financial management within the Methodist Church in Nigeria. With dioceses representing specific geographical areas, resources, both financial and human, can be allocated according to the needs and priorities of each region. This targeted approach enables better utilization of resources, ensuring that they are distributed equitably and efficiently. Additionally, dioceses often have their financial management systems, allowing for effective budgeting, expenditure monitoring, and financial accountability at the local level<sup>8</sup>.

Dioceses play a crucial role in providing streamlined pastoral care within the Methodist Church in Nigeria. Each diocese is responsible for the spiritual welfare and pastoral support of its congregations. By having a localized approach, dioceses can address the specific needs and challenges faced by local communities. This personalized care promotes a sense of belonging and strengthens the bond between the clergy and the congregation. The establishment of dioceses ensures that the pastoral care provided is efficient, responsive, and tailored to the unique circumstances of each region<sup>9</sup>.

The creation of dioceses in the Methodist Church in Nigeria allows for the development of enhanced administrative expertise at both the central and diocesan levels. With dedicated administrative staff in each diocese, specialized skills and knowledge can be cultivated. This expertise contributes to the efficient management of administrative tasks, including record-keeping, event planning, and logistical coordination. Additionally, the exchange of best practices and experiences between dioceses fosters

continuous learning and improvement in administrative processes across the denomination<sup>10</sup>.

Dioceses promote accountability and good governance within the Methodist Church in Nigeria. The presence of diocesan synods and conferences provides a platform for transparency, where decisions are made collectively, and accountability is upheld. These governing bodies ensure that the administrative affairs of the dioceses align with the principles and values of the church<sup>11</sup>. By holding leaders accountable, the creation of dioceses helps maintain integrity and fosters a culture of responsible leadership within the denomination.

The creation of dioceses has significantly reduced administrative impediments in the Methodist Church in Nigeria. Through the delegation of authority, efficient communication channels, streamlined resource allocation, enhanced pastoral care, administrative expertise, and accountability, dioceses have contributed to the smooth functioning of the denomination. By promoting effective administrative practices, dioceses enable the church to focus on its core mission of spreading the Gospel and serving communities, ultimately facilitating the growth and impact of the Methodist Church in Nigeria.

**4.3 Research Question Three:** Will the Creation of Diocese bring more Interactions and Development to Local Churches?

The creation of dioceses in the Methodist Church in Nigeria has had a profound impact on the interaction and development of local churches throughout the country. Dioceses, as geographical divisions within the church, have facilitated greater engagement, collaboration, and growth at the grassroots level. Dioceses in the Methodist Church in Nigeria have brought local churches closer together, fostering collaboration and

networking among congregations within the same diocese<sup>12</sup>. The creation of dioceses encourages churches in close proximity to interact and share resources, experiences, and best practices. This collaboration promotes unity and cooperation, allowing local churches to support one another, exchange ideas, and learn from each other's successes and challenges. As a result, local churches become more connected, strengthening their collective impact and potential for development<sup>13</sup>.

In addition to that, the establishment of dioceses has facilitated the cultivation of vibrant worship and spiritual growth in local churches in Nigeria. Dioceses provide platforms for joint worship services, retreats, and conferences where congregations come together to celebrate their faith. These gatherings create an atmosphere of spiritual renewal, fostering a sense of belonging and inspiration among church members. Additionally, dioceses often organize training programs, seminars, and workshops, equipping clergy and lay leaders with the necessary skills and knowledge for effective ministry<sup>14</sup>. The opportunity for shared worship experiences and ongoing spiritual development enhances the vibrancy and vitality of local churches.

Dioceses play a significant role in strengthening leadership and promoting lay involvement in local churches. By dividing the church into smaller administrative units, dioceses create opportunities for more individuals to serve in leadership roles<sup>15</sup>. Local churches within a diocese can identify and develop leaders from their congregations, empowering them to actively participate in decision-making, ministry initiatives, and community engagement. This increased involvement of lay members fosters a sense of ownership and responsibility within the church, leading to greater commitment and growth<sup>16</sup>.

The creation of dioceses will be instrumental in promoting community engagement and social impact at the local level. Dioceses provide a framework for local churches to collaborate on outreach programs, social projects, and community development initiatives. By pooling resources, expertise, and manpower, local churches within a diocese can collectively address the needs of their communities. This collaborative approach enables a more comprehensive and sustainable response to social issues such as poverty, education, healthcare, and environmental concerns. As a result, local churches become catalysts for positive change and agents of transformation within their respective communities<sup>17</sup>.

Dioceses in the Methodist Church in Nigeria have facilitated localized ministry and contextualization of the Gospel message. Each diocese represents a specific geographical region with its unique cultural, social, and economic contexts. By recognizing and respecting these diversities, local churches within a diocese can tailor their ministry approaches to effectively reach and engage their local communities. This contextualization ensures that the Gospel message is relevant and meaningful, fostering a deeper connection between the church and the people it seeks to serve<sup>18</sup>.

Dioceses have played a vital role in providing pastoral care and support to local churches and their members. The presence of a diocesan bishop and pastoral staff ensures that local churches have access to spiritual guidance, counselling, and support when needed. Diocesan structures allow for a more systematic and organized approach to pastoral care, ensuring that the needs of congregations are met. Additionally, dioceses often facilitate pastoral training programs and mentorship opportunities, equipping clergy with the necessary skills to provide effective care and support to their congregations<sup>19</sup>.

The creation of dioceses in the Methodist Church in Nigeria has brought about increased interaction and development in local churches throughout the country. By fostering collaboration, cultivating vibrant worship, strengthening leadership and lay involvement, promoting community engagement, facilitating localized ministry, and providing pastoral care and support, dioceses have positively impacted the growth, engagement, and effectiveness of local churches. As the Methodist Church in Nigeria continues to evolve, dioceses will remain essential in nurturing the interaction and development of local churches, furthering the mission of the church and serving communities with love and compassion.

#### **4.2 Discussion of Findings**

The establishment of Archdioceses within the Methodist Church in Nigeria has been a significant development aimed at enhancing administrative efficiency and fostering development within the denomination. This transformative endeavor has yielded several crucial findings that shed light on the role of dioceses in shaping the church's history and their pivotal role in providing pastoral care. One of the findings of this research is that through effective leadership, local empowerment, evangelism, education, and collaboration, dioceses have played a vital role in shaping the denomination's history. Additionally, dioceses play a crucial role in providing streamlined pastoral care within the Methodist Church in Nigeria. This article delves into these findings and their implications.

One of the pivotal findings of the study is that dioceses have played a significant role in shaping the history of the Methodist Church in Nigeria. Effective leadership at the diocesan level has facilitated growth, expansion, and outreach. Bishops and clergy in various dioceses have been instrumental in spreading the Methodist faith, consolidating

congregations, and nurturing the spiritual development of the laity. Their leadership has been characterized by a strong commitment to evangelism, education, and local empowerment.

The finding of the study further points out that dioceses have been at the forefront of evangelistic efforts, helping to bring new converts into the fold. The establishment of schools and educational institutions within dioceses has not only served to impart knowledge but has also been a means to spread the Christian message. This emphasis on education has contributed to the growth of the Methodist Church in Nigeria, producing a well-informed and spiritually grounded congregation.

Dioceses have played a pivotal role in empowering local communities. Through community outreach programs, development projects, and social initiatives, dioceses have made a positive impact on the lives of their members. This local empowerment has not only strengthened the church's presence in various regions but has also improved the overall well-being of the people, aligning with the church's mission of social justice and compassion. Another critical finding is that dioceses are central to providing streamlined pastoral care within the Methodist Church in Nigeria. Each diocese takes on the responsibility of overseeing the spiritual welfare and pastoral support of its congregations. This structure ensures that congregations receive consistent and dedicated guidance from their local leadership.

Dioceses are responsible for nurturing the spiritual growth of their members. Bishops and clergy provide pastoral counseling, conduct worship services, administer sacraments, and offer spiritual guidance. This close-knit pastoral care fosters a sense of belonging and strengthens the spiritual bond between the clergy and the laity. The diocesan structure promotes collaboration and unity within the church. While each

diocese has its unique characteristics and challenges, they work together under the umbrella of the Methodist Church in Nigeria, fostering a sense of cohesion and solidarity. This collaborative spirit strengthens the denomination as a whole.

The findings of the study on the creation of Archdioceses for Administrative Efficiency and Development in the Methodist Church, Nigeria, highlight the critical roles that dioceses play in shaping the church's history and providing pastoral care. Through effective leadership, local empowerment, evangelism, education, and collaboration, dioceses have been instrumental in fostering growth and development within the denomination. Moreover, their responsibility for pastoral care ensures that congregations receive consistent and dedicated support in their spiritual journey. As the Methodist Church in Nigeria continues to evolve, these findings emphasize the enduring significance of dioceses in the life of the church.

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## **Chapter Five**

### **Conclusion**

#### **5.1 Summary of Findings**

Methodist Church Nigeria is a formidable mainline Church in Nigeria. The Church has been in existence for over One hundred and seventy-six years (176 years). It has immensely contributed to the growth and development of Nigeria. It has also transformed lives and impacted positively on the Community and region where it is located through the preaching of the gospel, human capacity building and construction of many infrastructures.

The study begins by examining the traditional African society as a closely-knit and cohesive group with distinctive cultural traits that distinguish it apart from other human societies. However, the culture of Africa is varied and manifold consisting of a mixture of countries with various tribes that each has their own unique characteristic from the continent of Africa. Categorically speaking, culture and religion in Africa is a product of the diverse populations that today inhabit the continent of Africa and the African Diaspora. African culture is expressed in its arts and folklore and religion, clothing, cuisine, music and languages.

The study also explained the ferment of Christianity in contemporary Nigeria which has been associated with increasing denominationalism which led to the increase in churches and their different way of practice. It further explained that Christianity was established in Nigeria with the arrival in 1842 of a Wesleyan Methodist Church missionary. He had come in response to the request for missionaries by the ex-slaves who returned to Nigeria from Sierra Leone. From the mission stations established in

Badagry and Abeokuta, the Methodist church spread to various parts of the country west of the River Niger and part of the north.

The research proposed three research questions out of which three core objectives were discussed. Hence, the objectives of the research is to identify why the creation of diocese is important to Methodist church, investigate if the creation of diocese reduce administrative impediments in Methodist Church in Nigeria, and examine if the creation of diocese will bring more interactions and development in local churches.

The second chapter of the study explained some key concepts such as religion, the concept of church and the concept of administration. In this research, religion is conceived as the human interaction with the supernatural in order to cope with life's crises. Some authors submitted that that religion is a link between man and God. Thus, from this view, it is the sum of man's relationship with God and the transcendent. However, some contends that religion is essentially a relationship, a link established between two persons namely a human person and a divine person believed to exist<sup>4</sup>. In other words, religion is man's relationship with the supernatural.

On the other hand, the concept of church was also examined. The concept of "church" conveys various meanings and is subject to many usages. To some people a church is a building and to some it is a people. It is a voluntary fellowship of believer in Christ. The term eventually came to describe any place where Christians gathered to worship. Some people associate the term "church" with a specific Christian sect or with a physical structure where services are held. In its broadest sense, the church is the community of the redeemed over space and time.

The theoretical framework for the study was also done in this chapter. Although numerous theories exist to explain the variables of this research, but the study used system theory and the structural conflict theory.

The research adopted the use of secondary data and both historical and explanatory research design to elicit relevant information on the creation of Archdiocese for Administrative Efficiency and Development in Methodist Church in Nigeria. The reason for this choice of research design is because of the fact that, historical research attempt to understand a phenomenon by determining its processes and growth and dynamics of internal change.

The fourth chapter of the study concentrates on the results and discussions of findings. Thus, the research identified that organizational structure and leadership, local empowerment and ministry are some of the reasons why dioceses were created. Hence, the creation of dioceses in the Methodist Church in Nigeria has provided a robust organizational structure and efficient leadership framework. Dioceses divide the church into distinct geographical areas, enabling better coordination and oversight of ministry activities. Each diocese is led by a bishop, who acts as the spiritual shepherd and administrator for the region. The presence of bishops ensures proper governance, guidance, and accountability within the Methodist Church in Nigeria.

## **5.2 Conclusion**

The core focus of the study is to examine the creation of archdiocese for administrative efficiency and development in Methodist Church. This study recognized that the Methodist Church in Nigeria now has a strong organisational structure and an effective leadership framework thanks to the establishment of dioceses. The Church is organised into dioceses so that ministries may be more efficiently coordinated and monitored with the bishop of a

certain diocese serving as both the region's spiritual leader and its administrative head. The Methodist Church in Nigeria functions better in this structure because of its bishops because they guarantee good leadership, direction, and accountability.

The study also discovers that organizational structure and leadership, local empowerment and ministry, evangelism and church growth, unity and collaboration, are some of the benefits of the creation of dioceses for administrative efficiency. Therefore, the study concluded that the development, structure, and progress of the Methodist Church in Nigeria owe much to the establishment of dioceses. Dioceses have played a crucial role in the development of the church by providing strong leadership, fostering local empowerment, spreading the gospel, educating members, and working together. As the Methodist Church in Nigeria develops, dioceses will continue to play a vital role in meeting the specific needs of local communities, encouraging personal and communal spiritual development, and keeping the church at the forefront of social change.

### **5.3 Recommendations**

Based on the findings of this research, the study therefore recommends the following:

1. The Methodist Church in Nigeria should always consider the distance of the church and members before creating diocese in any region.
2. The Methodist Church in Nigeria should always provide adequate fund for the creation of these dioceses as doing this will lead to more efficiency and also remove some administrative bottlenecks.
3. The leadership of the Methodist of Church in Nigeria must take measures to salvage the situation. The parent dioceses, the ecclesiastical provinces and in fact all those who clamoured for the creation of the missionary dioceses, should take

the responsibility for providing and promoting the missionary dioceses until they can stand on their feet.

4. For at least three years, a healthy diocese should voluntarily choose a missionary diocese to partner with, and its bishop should send priests who are willing to go on secondment to that diocese. The seconding diocese is responsible for paying the priest's salary during his assignment. As a result, the diocesan wage bill will go down while more people are employed.
5. To attain self-sufficiency missionary dioceses should make investments. Since most of the missionary dioceses are in the rural areas, it is advisable that they should invest more in agriculture and infrastructure.

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

The core focus of the study is to examine the creation of archdiocese for administrative efficiency and development in Methodist Church. This study contributed to knowledge in some ways. First, it contributes to the existing number of literatures on diocese creation and the problems of efficiency. Secondly, the findings of this study will serve as a guide and reference for subsequent study in this area. Thirdly, the findings of this study will be useful for members, members, bishops and executives of Methodist Church Nigeria.

#### **5.5 Suggestions for Further Studies**

As explained earlier, this research examined the creation of archdiocese for administrative efficiency and development in Methodist Church. However, the author strongly believe that this research does not end here as further research needs to be done in this area, although from different angles. As a result of this, future research can be done on the role of leadership in the creation of dioceses in Nigeria and how this can contribute to local evangelism for Christ and church growth. In addition to that, further

studies can also research on the role or influence of the communities in the creation of diocese.

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### **Unpublished Dissertation**

- Agbarakwe. C. O, *Courageous followership behavior and leadership styles among christian lay leaders in nigeria*, PhD diss., Grand Canyon University, 2020.
- Asante. S. G, *Communication in a church and its implication for church growth: a study of the methodist church ghana, tema diocese*, PhD diss., Ghana Institute of Journalism, 2021.
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- Odidi. M. O, *The church and social responsibilities: a case study of the development of church schools in the diocese of kaduna, church of nigeria*, Anglican Communion (Doctoral dissertation, University of the South).
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- Umaru. K. K. *Corruption, human dignity, and an ethic of responsibility in nigeria: a theological-ethical inquiry*, PhD Diss., Stellenbosch: Stellebosch University, 2020.
- Wadibia. C, *pentecostalism, politics, and development in nigeria: understanding investment in nigerian development in the redeemed christian church of god (rccg)*." PhD diss., Faculty of Divinity, University of Cambridge, 2022.

### **Working Papers**

- Dima. H, *The history of christianity in nigeria: a bibliography of secondary literature*, Working Papers in African Studies 269, 2017, Pg 1-46.

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**Appendix**  
**Notable Archbishop in Abuja**



The Most Rev. Chimaroke Azunna Iweha, he served as the Archbishop of Archdiocese of Abuja from 2007-2012. He created the Diocese of Nyanya and Diocese of Kubwa from Archdiocese of Abuja

Do Not Copy, Lead Church



**The Most Rev. Ebere O. Nze**  
**Served as Archbishop of Archdiocese**  
**of Abuja from 2003-2007**

*Do Not Copy, L*



Cathedral of Grace Diocese of Kubwa

*Do Not Copy, Lead City*



RT Rev. S. Ota Makinde, the first Bishop of Abuja Diocese, who later became the Archbishop when Abuja became an Archdiocese before he was translated to Lagos Diocese. He served in Abuja from 1993-2003

## Bio-data

### A. Personal Data

1. Full Name: Adedotun Olusegun KILA
2. Address: c/o SOC Methodist Church Nigeria, Marina House. Lagos.
3. E-mail: dotunkila@yahoo.com
4. Phone No: +2348133327604, +447861793032
5. Date of Birth: May 09, 1973
6. Place of Birth: Osun State
7. Nationality: Nigeria
8. Next of Kin: Oluwabukola Hadizat Kila, 25 Endcott Close, Manchester, UK

### B. Educational Background

1. Methodist High School, Ilesa, 1991  
*Secondary School Leaving Certificate*
2. Obafemi Awolowo University (OAU) 1993  
*Diploma in Local Government Studies*
3. Kwara State Polytechnic, Ilorin 1996  
*Higher National Diploma (HND) in Public Administration*
4. Methodist Theological Institute Shagamu 2014  
*Diploma in Theology*
5. Lead City University 2023  
*MSc in Intercultural Leadership and Administration*

### C. Working Experience with Dates

1. Greater Manchester Mental Health nhs Trust UK 2019-till date  
*Chaplain*
2. Turning Point UK 2018 – 2019  
*Recovery Worker*
3. Methodist Church Nigeria 2012-2018  
*Minister*
4. Shemomal Nigeria Limited 2009 – 2012  
*GM Administrative Services*
5. Southern Cross Healthcare Limited UK 2005 – 2009  
*Administrator*
6. Prudent Bank Plc 2001-2004  
*Relationship Office*
7. International Breweries Plc 2000  
*Liaison Manager*

**E. Publications**

None yet

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**Signature**

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**Date**

*Do Not Copy, Lead City University, Nigeria*

**The University Compliance Certification**

This is to certify that this thesis written by Adedotun Olusegun KILA with matriculation number LCU/PG/002777 in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan is in full compliance with the approved University style and format.

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**Signature**

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**Date**

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