

**Pastoral Leadership Styles as Correlates of Church Planting in the Redeemed
Christian Church of God, Osun Province-9, Ede, Osun State, Nigeria**

**Abisoye ALAGBALA
LCU/PG/003822**

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Degree (MSc) in Intercultural Leadership and Administration**

Certification

This is to certify that **Abisoye ALAGBALA** with matriculation number **LCU/PG/003822** carried out this research work titled “**Pastoral Leadership Styles as Correlates of Church Planting in The Redeemed Christian Church of God Osun Province 9, Ede, Osun State, Nigeria**” in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, for the award of Master of Science Degree (MSc) in Intercultural Leadership and Administration and that this has not been previously submitted.

Dr. Adekunle Otunla
(Supervisor)

Date

Prof. Akeem Amodu
(Head of Department)

Date

Dedication

This thesis is dedicated to the Almighty God, the Author and exalter of all men, from every culture, tribe and tongue.

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Acknowledgement

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Abstract

The greatness and reach of an organization is presumed to be consequent upon the influence the leadership is capable of deploying in achieving set goals. This is even so in church circles, especially as the success gained in church planting efforts is a product of the leadership styles and how it operates. However, inadequate leadership can result in poorly formulated strategies that impede the establishment of thriving churches so also is wrong location amongst others. Hence, the need to investigate Pastoral leadership styles as correlates of church planting in the Redeemed Christian Church of God, Osun Province-9, Ede. This study adopted descriptive research design; the population includes church pastors who are engaged in church planting in the Redeemed Christian Church of God Osun Province-9, Ede. A stratified random sampling technique was used in this study to sample 100 respondents with the majority 54 (54%) being males. The instrument used for data gathering was a reliable and duly validated questionnaire. Data was analyzed using descriptive statistics. The theories used in the study were the Great Man theory and the Structural-Functional theory. Summary of findings in the study revealed that majority of Pastors in this Province lack ability for clear visions, servant leadership, team building and long-term goalsetting. Findings also revealed that they are not risk-takers and passionate which makes church planting and community interactions difficult, not maximizing digital technology during worship sessions is also predominant. Lastly, community building, training, and local outreach initiatives are not top priority. Considering the need for successful church planting, there is need to work on the aforementioned deficits, if Church planting must thrive. This study recommends that the approach to Church planting efforts be reworked to maximize the gains so far attained.

Keywords: Church, Church planting, Leadership, Leadership styles

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List of Acronyms

Abbreviation	Meaning
AGM	Assemblies of God Mission
CMS	Church Missionary Society
CRM	Civil Rights Movement
C&S	Cherubim and Seraphim
GO	General Overseer
IC	Independent Churches
NT	New Testament
OT	Old Testament
RCCG	Redeemed Christian Church of God
USA	United States of America

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Chapter One

Introduction

1.1 Background to the Study

The Church, in its capacity as an epicenter or institution of religious devotion, has extensive historical and cultural foundations that traverse many nations and civilizations over the course of human history¹. Fundamentally, a church may be defined as a religious establishment or communal assembly whereby persons who have similar views congregate to partake in acts of worship, foster social connections, and participate in spiritual rituals². Although there may be variations in the practice, structures, and beliefs connected with churches across various faiths and denominations, the core function of the church stays constant throughout countries³.

The Redeemed Christian Church of God (RCCG) is a prominent Pentecostal denomination in Nigeria. It was founded in 1952 and has since grown into a global spiritual movement with presence in numerous countries. The RCCG is known for its emphasis on evangelism, church planting, and its distinctive prayer and worship culture. One of the defining features of the RCCG's evolution is its adaptability and innovative approach to spreading the Christian message. The RCCG recognized the importance of meeting people's spiritual, emotional, and social needs, leading to its growth in popularity⁴. The church's leadership, under the leadership of Pastor Enoch Adeboye, embraced technology and media, utilizing radio, television, and the internet to reach a wider audience.

The leadership styles within the RCCG have played a crucial role in its growth and impact. RCCG implemented innovative strategies for evangelism and church planting. The leadership style of pastors within RCCG Osun Province 9, Ede, Nigeria, significantly impacts the effectiveness of church planting initiatives. In some instances, ineffective church planting strategies stemming from defective leadership approaches have hindered successful expansion⁵. While leadership plays a pivotal role in setting the tone for church planting, pastors who do not have a clear vision, strategic planning, and the ability to inspire and mobilize their congregations may lead to poorly executed church planting efforts. Hence, without a cohesive strategy, new churches might lack direction, fail to meet community needs, and struggle to attract members.

Furthermore, while the geographical location of newly planted churches is crucial for their growth, if pastors fail to strategically select locations based on demographic analysis and community engagement, the potential for commensurate growth diminishes. Inadequate research and low-church planting strategies might result in churches being situated in areas already saturated with churches or in locales where the target audience is not adequately represented⁶. Additionally, leadership that is resistant to change or unwilling to adapt to evolving trends might stifle innovation, making it challenging for new churches to connect with contemporary audiences.

While it is true that Churches, as religious institutions, encompass diverse practices, structures, and beliefs, it's historical presence in Nigeria can be traced to colonialism through European missionaries. The history of Christianity in Nigeria is a tale of complex interactions between indigenous cultures, European colonialism, and

missionary efforts, resulting in the establishment and proliferation of churches across the nation⁷. Christianity's presence in Nigeria dates back to the 15th century when Portuguese explorers introduced the faith along the coastline. However, it was not until the 19th century that significant missionary activities began. British and European missionaries arrived, focusing on converting the local population during the colonial era. This period saw the establishment of missions, schools, and hospitals, creating spaces for the Christian faith to take root⁸.

During this time, different denominations, like the Roman Catholic Church, Anglican Church, and more, established varying practices and structures. These ranged from liturgical worship to charismatic services. The churches' beliefs integrated with local cultures, impacting traditions and societal norms. Over time, they provided education, healthcare, and played roles in social justice⁹. This intersection of practices, structures, and beliefs showcases the rich and evolving history of churches in Nigeria. One of the pivotal moments was the establishment of the Church Missionary Society (CMS) in 1841, which played a significant role in spreading Christianity. The CMS, along with other missionary societies, sought to adapt Christian teachings to Nigerian contexts, incorporating indigenous languages and practices¹⁰.

As Nigerian communities encountered Christianity, they often fused their cultural elements with the new faith, leading to the emergence of indigenous Christian movements. Post-independence Nigeria witnessed an explosion of church growth. This period saw the rise of Pentecostal and charismatic movements, which emphasized personal experiences of faith and a direct relationship with God¹¹. Meanwhile, the

concept of church has been subject to different definitions from religious scholars to peacekeepers, and so on.

The concept of the church has been subject to diverse scholarly critiques that highlight its historical, social, and theological dimensions. Scholars have questioned the church's evolving role and implications. Some critics argue that the church, often institutionalized, has strayed from its original spiritual mission, becoming entwined with power structures and political agendas¹². This historical critique emphasizes instances of corruption, dogmatism, and oppression perpetuated by the church throughout centuries.

From a sociological perspective, scholars have examined the church's role in reinforcing societal norms, occasionally stifling individualism, and dissent. A well-known scholar in sociology for instance, viewed the church as a cohesive force, promoting social integration, but potentially impeding personal autonomy¹³. Conversely, others contend that the church can serve as a transformative agent, advocating for justice and societal change, as seen in the Civil Rights Movement¹⁴. Theological criticisms center on interpretations of doctrine and scripture, leading to divisions within the church. Scholars have challenged hierarchical structures and practices deemed inconsistent with core teachings.

Despite the above, it is imperative to note that Churches serve as a physical setting where people may establish a connection with their religious beliefs, participate in acts of worship, and seek spiritual counsel. Individuals get inspiration, direction, and a

feeling of purpose via the dissemination of teachings, delivery of sermons, and engagement in religious practices¹⁵. In addition to that, the church cultivates a feeling of inclusivity and communal connection among its constituents. It evolves into a space where individuals establish profound connections, seek solace and encouragement, and cultivate enduring companionships rooted on mutual convictions and principles¹⁶. Churches often have influence in forming the moral and ethical framework of society. The teachings and ideas offered by these sources serve as a moral compass for people, aiding them in the process of ethical decision-making and the cultivation of virtuous lifestyles.

Today, Nigeria is a hub of Christian activity, with a diverse array of denominations ranging from Roman Catholicism and Anglicanism to various Pentecostal and independent churches. These churches have not only played spiritual roles but have also been involved in education, healthcare, and social development. However, this growth has also been accompanied by challenges, including doctrinal disputes, financial controversies, and concerns over materialism in some congregations¹⁷.

Therefore, this study examined Pastor's leadership style as correlates of church planting in the Redeemed Christian Church of God, Osun Province 9, Ede, Osun State, Nigeria.

1.2 Statement of the Problem

The Redeemed Christian Church of God (RCCG) is a prominent Nigerian-based Christian denomination known for its expansive presence and influence. Its extensive

network of churches across Nigeria reflects its role as a transformative spiritual and social institution. Church planting in this context entails the establishment of a new Christian church via a systematic and deliberate procedure. The dissemination of the gospel has great importance for Christians, particularly in adhering to the directive of Christ that believers should actively engage in spreading the gospel to all countries.

In many instances, the effectiveness of church planting hinges on the leadership's ability to craft a compelling vision, set strategic goals, and provide adequate guidance. However, inadequate leadership can result in poorly formulated strategies that impede the establishment of thriving churches. Some leaders might lack the vision to identify viable locations for new churches, causing poor growth due to an absence of congregants in those areas. This raises questions about the strategic location selection process and how it aligns with community needs and demographics.

Furthermore, unrealistic goals set by leadership during church planting endeavors can contribute to the emergence of "ghost parishes" that is, churches that fail to gain attraction despite significant investments. These unattainable expectations may strain resources, dampen morale, and hinder meaningful engagement with the local community. The presence of such ghost parishes raises concerns about the leadership's ability to gauge feasibility and set realistic objectives.

While some scholarly work has been done on church planting and leadership, there is a gap in understanding how different leadership styles employed by Pastors within the RCCG, Osun Province 9, Ede impact the effectiveness and sustainability of church

planting efforts. This research aims to fill this gap by providing an in-depth analysis of the leadership styles employed by Pastors in this specific context and their influence on the success or failure of newly established churches. By addressing this gap, the research will contribute to a deeper understanding of the role of leadership in church planting within the RCCG denomination and potentially inform more effective strategies for church growth and sustainability in the Nigerian context.

1.3 Aim and Objectives of the Study

The aim of this study is to investigate Pastoral leadership styles as correlates to church planting in the Redeemed Christian Church of God (RCCG), Osun province-9, Ede.

The specific objectives of the study are to:

- i. identify leadership styles demonstrated by Pastors within the Redeemed Christian of Church, Osun Province-9, Ede
- ii. ascertain the strategies deployed in the establishment of new churches by Pastors within the Redeemed Christian Church of God, Osun Province-9, Ede
- iii. assess the impact of Pastor's leadership styles within the Redeemed Christian Church of God, Osun Province-9, Ede
- iv. determine the relationship between Pastor's leadership styles and Church planting strategies within the Redeemed Christian Church of God, Osun Province-9, Ede.

1.4 Research Questions

- i. What are the leadership styles demonstrated by Pastors within the Redeemed Christian Church of God, Osun Province-9, Ede?
- ii. What are the strategies deployed in the establishment of new churches by Pastors within the Redeemed Christian Church of God Osun Province-9, Ede?
- iii. What are the impact of Pastor's leadership styles and church planting strategies within the Redeemed Christian Church of God Osun Province-9, Ede?
- iv. What is the relationship between Pastor's leadership styles and church planting strategies within Redeemed Christian Church of God Osun Province-9, Ede?

1.5 Significance of the Study

This study investigating church pastors' leadership styles and church planting within the Redeemed Christian Church of God (RCCG) Osun Province-9, Ede carries substantial significance. It offers a unique opportunity to bridge the gap between leadership theory and the practical challenges faced by religious organizations engaging in church planting. The findings hold potential to guide the RCCG's leadership decisions, allowing pastors and church planters to adopt tailored leadership approaches that enhance the success, growth, and sustainability of new church establishments.

Moreover, this study's insights can contribute to the broader discourse on effective leadership within religious contexts, fostering academic dialogue and informing practical strategies not only for the RCCG but for various religious organizations engaged in similar initiatives globally. Ultimately, the study's outcomes have the potential to shape church planting strategies, impact community engagement, and contribute to the overall growth and relevance of the RCCG in contemporary society.

1.6 Scope of the Study

This study focuses on church Pastors' leadership styles specifically within the context of church planting in the Redeemed Christian Church of God (RCCG) Osun Province-9, Ede.

1.7 Limitation of the Study

The limitations in this study include potential subjectivity in assessments on the part of respondents, time constraints for longitudinal studies, contextual influences, and the need to consider church size, growth stage and geographical location. These limitations highlight the complexity and nuance involved in understanding the relationship between leadership styles and church planting success.

1.8 Operational Definition of Terms

Church: The concept of the church represents a sacred institution that transcends religious boundaries. Churches serve as places of worship, moral guidance, and community unity. Their importance lies in providing spiritual solace, fostering a

sense of belonging, and promoting ethical values. Churches also contribute to social welfare, education, and philanthropy, making them integral to the fabric of societies worldwide.

Church Planting: Church planting involves establishing new religious congregations to reach diverse communities. Its importance lies in expanding spiritual outreach, fostering local engagement, and addressing unique community needs. Church planting invigorates faith communities, promotes fresh perspectives, and bolsters the impact of religious organizations. It cultivates spaces for worship, personal growth, and collective service, enriching the social and spiritual landscape.

Leadership: Leadership is the ability to inspire, guide, and influence others towards a common goal. It involves taking charge, making decisions, and motivating individuals or teams to achieve desired outcomes.

Leadership Styles: Leadership styles are the approaches and behaviours adopted by leaders to lead and manage others. Different styles, such as autocratic, democratic, laissez-faire, and transformational, have varying impacts on organizational culture, employee engagement, and overall performance.

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 The Concept of Leadership

Leadership in Nigeria, both in the political and religious realms, has been a subject of scrutiny and debate. In politics, the country has faced challenges with corruption, mismanagement, and a lack of accountability among its leaders, hindering national progress¹. On the other hand, the church has played a significant role in Nigerian society, offering guidance, support, and a sense of community to its members. However, like any institution, it has also faced controversies and criticism. Effective leadership in both sectors is crucial for Nigeria's growth and development, demanding transparency, integrity, and a commitment to serving the people's best interests.

Leadership has been severally defined such that it becomes increasingly difficult to arrive at a definite working definition. For instance, one could define it as the ability to inspire confidence and support among those whose competence and commitment determine performance². It has also been referred to as “the process of influencing the activities of an individual or group in efforts towards goal achievement in a given situation³. Leadership is an important element in the social interactions of groups whether in public or private setting, as it makes all the difference in the fortunes of any social group, be it a family unit, a business corporation or a nation⁴. Groups need leaders and leaders need followers.

Over time, the conception of leadership has moved from an elitist activity related to power and hierarchy, essentially top-down, charismatic, and individualistic process, inbred and congenital potential possessed by a minority to a relationally dynamic activity in which people interact and attempt changes aimed at utilising their knowhow in shaping their world. Leadership is both a relation and a process. It is a relation between persons who are engaged, together, in some cooperative activity or set of activities to achieve a common goal. It is a multilevel web of social influence by which the accomplishment of an end is pursued through the influence of many people by one person⁵. Leaders essentially direct the workings of the collective towards attaining a jointly shared end. It requires explicit organizational ability, strategic thinking and character laced with vision and goodwill⁶. It is then expected that one who carries the leadership responsibility must, inter alia, possess traits of tact, vision, charisma, character, and goodwill as team members expectedly ascribe leadership to individuals they trust in positively shaping the attainment of desired end⁷.

When leadership is discussed, a crucial aspect that is well illustrated is its political strand, by which we mean the class of people saddled with the task of conducting the operations and machineries of a political system, through the choice of policy decisions that impact on institutions and structures for a steady pursuit of the development ends of the territory⁸. It also connotes the team of humans that runs the public affairs of a particular political territory. Public leaders abound in decision-making positions of public life. These include people who hold decision-making positions in government,

and people who pursue such placements by all means possible. It also includes the elite with the ability to influence the conduct of public affairs from behind the scene⁹.

Leadership is defined as a process by which one individual consistently exerts more impact than others on the nature and direction of group activity¹⁰. A known scholar, however, defines leadership in its simplest term as the quality of being good at leading a team, organization, a country and so on¹¹. Leadership entails the ability of the one or few who are at the top to make others do a number of things (positively or negatively) that they would not do or at least might not have done¹². Leadership is the process through which one individual consistently exerts more influence than others in the pursuit of group behaviour. Some scholars also define political leadership as the mobilization and direction, by a person or persons using essentially non-coercive means, of other persons within a society to act in patterned and coherent ways that cause (or prevent) change in the authoritative allocation of values within that society¹³. A scholar identified the attributes and expectations of good leadership to include altruism, patriotism, moral uprightness, sense of historical mission, comprehension of developmental challenges and how to overcome them, courage, boldness and determination¹⁴.

In another dimension, a scholar identified three main theories or schools of leadership. First is the Great Man theory of leadership which argued that leaders were morally good and great men, able to change the course of history as agents of social and political change¹⁵. The second is the Cultural Determinist theory which, contrary to the Great Man theory, avers that individual had little or no significant impact on the course

of events, rather determined by the impersonal interplay of social and cultural forces over which individuals had little control. In this regard, the environment in which leadership operates shape its action. Thus, individuals had little or no opportunity to make a personal impact on historical events.

The third is the Interactionist theory of leadership which holds that leadership is the product of the interaction between leaders and the leadership environment (political, social, economic, and cultural) with which they are faced. The theory argues that political leaders do have the opportunity to shape the environment in which they operate and have the potential to leave their mark on the system, but only if and to the degree that the environment permits it¹⁶.

Leadership has been defined as a set of activities, observable to others that occur in a group or organization involving a leader and followers who willingly subscribe to common purposes and work together to achieve them¹⁷. This definition leaves out various components in leadership such as multidirectional, reciprocal influence and persuasion or example¹⁸. Employing this definition within the African context would additionally be folly based on the fact that it focuses on a premise of leadership in a willing population which exists in a fairly successful democracy. Leadership means both a personality phenomenon and a social process involving a number of persons in mental contact in which one person assumes dominance over the others and organizes their activities to move in a specific direction, changes their attitudes and beliefs and at every stage the followers exert influence, often a changing counter-influence, upon the leader¹⁹.

Multi-causal social process this general background, political leadership is a part of a multi-causal social processes that brings about concrete political outcomes²⁰. In this regard, leaders mobilize a significant number of followers to accept their diagnosis and policy prescriptions for collective problems or crises and both leader and followers are in the end affected by what they create²¹. From the foregoing, the characteristics of political leadership are the existence of a group phenomenon meaning that there are no leaders without followers, the use of influence by the leaders to guide a group of people towards a certain course of action or towards the achievement of certain goals and the assumption of some form of hierarchy within a group²².

2.1.2 Understanding the Concept of Church Leadership

Understanding the concept of church leadership involves grasping the multifaceted roles, responsibilities, and principles that guide those who lead religious congregations. At its core, church leadership is a spiritual calling, a vocation rooted in faith and service. Church leaders, often known as pastors, priests, ministers, or elders, have several key responsibilities²³. They are tasked with shepherding their congregations, providing spiritual guidance, teaching scripture, and facilitating worship services. They are also expected to offer pastoral care and support to their members, helping them navigate life's challenges and fostering a sense of community²⁴. Effective church leadership requires a deep understanding of religious doctrine and theology, as well as the ability to communicate these teachings effectively. Leaders must be empathetic listeners and skilled communicators, capable of connecting with diverse congregants and addressing their spiritual needs²⁵.

Church leadership models can vary, with some denominations emphasizing hierarchical structures, while others adopt more egalitarian approaches. Regardless of the model, ethical conduct, humility, and a commitment to the teachings of the faith are universally valued traits. Furthermore, church leaders often work collaboratively with committees, boards, and volunteers to manage the church's affairs, including finances, outreach programs, and community engagement²⁶.

An author that the church is known as the body of Christ. There are those who profess him as their Lord. In Hebrew word, the church is called —*Ekklesia* which means the gathering of God's people. *Ekklesia* on the other hand is traceable to the Old Testament (Greek). In more general sense, it connotes the whole body throughout the world. Christ instituted a church²⁷. This is called the institutional church. Based on this research, our concern is based on the spiritual church as stated above in the Bible. The researcher understands the term —church as the whole body of the faithful whether in heaven or on earth who have been spiritually united to Christ as their saviour. On this basis, an author maintains that the church provides a regular mind-changing forum for anyone²⁸. He further explains that the church helps the way one thinks, stating —show me your church, I will tell you the way you think. The church is a place where lives are transformed, and this signifies that the church leadership has a great responsibility to their congregation. Some authors also state that church leadership has some resemblance to leadership in general. They further explain that church leadership can be clearly distinguished on the grounds of definite attributes from leadership in other areas of life²⁹. However, another asserts that the functioning of a church is not that

different from other groups or organization, there are many resemblances. Just as the body of a Christian does not work differently from the body of other people, the church, as the body of Christ, does not function differently in all aspects from other corporate bodies³⁰.

An author opines that church leadership is the decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potentials³¹. Church leadership is the most important aspect of church functionality and activity. It is on this basis that an author argues that the church in the New Testament is pictured as a unique organism. In its local expression, it is more than an organization. Every localized group of believers is composed of individual members, who are to function and be part of the whole³². There are basic differences between leadership in an enterprise and leadership in the church. The church is a living organism, with each member playing a vital part.

Some further explain that the primary objective of a church leader is the health of the organism and all its members, while an enterprise gives priority to projects and tasks. Church leadership is defined as called by God to lead, leads with and through Christ-like character; and demonstrates the functional competences that permit effective leadership to take place³³. Another author argues that church leadership is the ability of a person to urge other people to co-operate to such an extent that they do the task that is being asked from the leadership with trust and enthusiasm.

An author states that church leadership is a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward his purposes for the group while another argues that church leadership exists to guide the church to spiritual vitality, unity, and effective ministry³⁴. The researcher, based on the above concepts, infers that church leadership is an action oriented, dynamic, interpersonal, influencing process to mobilize a specific group of people in the church context towards a shared goal.

2.1.3 Leadership Styles

Management experts have expressed a revised definition of leadership and explanation of their approaches toward it. They have moved from a classical autocratic approach to a creative, participative approach. Identifying an individual leader's style is central to evaluating leadership quality and effectiveness, especially as it relates to organizational goals³⁵. An author stated that leaders must tap into different leadership styles to learn quickly and cope in a world in flux; for example, they must develop big-picture thinking versus detail thinking³⁶. To avoid the risk of oversimplification when it comes to matters of the mind, leaders must adopt the right style for the right context.

Different leadership styles can function in all kinds of organizations, depending on many diverse features such as leaders' traits as well as context, a sector of activity, industry, size, and formation of the proficient team³⁷. Further, leadership styles might influence or be influenced by recognized differences among and within organizational cultures, patterns of organizational cooperation or competition goals, group orientation, open or privileged communication channels among employees, professional role

identities, and values³⁸. Leadership style has traditionally been construed as the extent to which an individual emphasizes or displays particular types of leadership as measured by the frequency or intensity of specific leadership behaviors or attitudes using multiple items and Likert scales. A brief examination of each common leadership style and its strengths and weakness follows, along with a discussion of each style's potential impact on a group as well as its relative usefulness for any organization³⁹.

2.1.3.1 Autocratic Leadership

Autocratic leaders are classic do-as-I-say types and may lack leadership experience; they may have had leadership forced upon them in the form of a new position or task that entails managing people. Autocratic leaders can harm an organization as they force their followers to perform programs or services based on a subjective idea of what success looks like, but the followers may not share the same vision. Autocratic leadership, as authoritarian leadership, is a style marked with individual authority over all decisions and a small contribution from other members of the group. The leaders normally make choices based on their ideas and judgments and rarely accept advice from followers⁴⁰.

Some authors states that autocratic leaders provide the necessary information to accomplish a task, create the rules, offer rewards for compliance, and threaten to punish subordinates for disobedience⁴¹. An author concurred that this leadership style requires its team members to be loyal and obedient rule followers and punishment occurs in some form when they do not meet objectives. A weakness of this leadership style is that team members may have helpful suggestions for process improvement or

risk management, but their views are not required because the leader is running the project and serves as the major decision maker⁴².

Autocratic leadership in a church context refers to a leadership style where a single individual, often the pastor or senior clergy member, holds significant decision-making power and control within the congregation. While this approach can have advantages, it also comes with potential drawbacks⁴³. In an autocratic church leadership model, the leader makes decisions unilaterally, often without consulting or seeking consensus from the congregation or other church leaders. This can result in efficiency and swift decision-making, especially in times of crisis or when immediate action is needed. However, autocratic leadership can also lead to several challenges. It may stifle creativity and innovation, as congregants may feel discouraged from contributing their ideas or perspectives⁴⁴. Moreover, it can create an unhealthy power dynamic within the church, potentially causing resentment or disillusionment among members.

Balancing autocracy with transparency and accountability is crucial in church leadership. Effective autocratic leaders should prioritize communication, ensuring that the rationale behind decisions is explained and that opportunities for feedback and dialogue are available. Ultimately, the success of autocratic leadership in a church context depends on the leader's ability to discern when to assert control and when to involve the congregation in decision-making processes, all while upholding the spiritual values and mission of the church⁴⁵.

2.1.3.2 Bureaucratic Leadership

Bureaucratic leaders are usually strongly committed to procedures and processes instead of people, and as a result, they may appear aloof and highly adverse to change, since the specific problem or problems associated with using policies to lead are not always obvious until harm has occurred. An author mentioned that this leadership style is made up of policies and procedures. Projects are completed according to a pre-determined set of procedures, and a lack of creativity and motivation among followers is common⁴⁶. A weakness of this style is that leaders who use this style to motivate and manage a team repeatedly overlook the qualities and strengths of the people in their group and instead focus on whether everyone is following instructions.

Bureaucratic leadership in a church setting involves a structured and rule-driven approach to governance, with leaders following established procedures and protocols meticulously⁴⁷. While this style offers certain advantages, it can also pose challenges within a religious context. In a bureaucratic church leadership model, decisions are often made based on well-defined rules and regulations. This can provide a sense of stability and consistency, particularly in areas such as financial management and organizational structure⁴⁸. It can also ensure that the church operates in compliance with its doctrine and traditions. However, the bureaucratic approach may face criticism for being overly rigid and slow to adapt to changing circumstances or the evolving needs of the congregation. It can sometimes prioritize adherence to rules over empathy and compassion, potentially alienating members seeking a more flexible or spiritually nurturing environment⁴⁹.

2.1.3.3 Democratic Leadership

This system of leadership leads to the development of trust and loyalty among the subordinates⁵⁰. The leader takes his or her followers into full consideration, utilizes their skills and knowledge, and considers their input before arriving at a decision. In democratic leadership, rapport always exists between the leader and the subordinates⁵¹. The strength of this style is that democratic is a participative leadership style in which members of the group contribute to the process of making decisions. Also, an author stated that democratic leadership works best in situations where group members are skilled and eager to share their knowledge.

Democratic leaders also allow individuals enough time to contribute, develop a plan, and then vote on the best course of action. The biggest problem with democratic leadership is its underlying assumption that everyone has an equal stake in an outcome as well as shared levels of expertise about decisions⁵². Those situations are rarely the case. While democratic leadership sounds good in theory, it often is bogged down in its slow processes, and achieving workable results usually requires an enormous amount of effort⁵³.

Democratic leadership in a church setting involves fostering an inclusive and participatory environment where decisions are made collectively, with input from both clergy and congregants⁵⁴. This approach holds significant importance in promoting unity, engagement, and a sense of ownership within the church community. Democratic leadership encourages open dialogue, active participation, and consensus-building among church members. It values diverse perspectives and encourages

individuals to contribute their ideas and opinions, creating a sense of empowerment and inclusivity⁵⁵. This inclusivity can help the congregation feel more connected to the church's mission and vision.

Moreover, democratic leadership in the church can lead to more transparent decision-making processes. When leaders actively seek input from the congregation, they demonstrate a commitment to fairness and accountability. This can enhance trust and credibility within the church community⁵⁶. Additionally, democratic leadership can be especially valuable when navigating complex issues or changes within the church. It allows for a broader range of perspectives to be considered, potentially resulting in more well-rounded and informed decisions⁵⁷.

2.1.3.4 Charismatic Leadership

Charisma is typically seen in mystical terms, like some gift from God, and originates in a set of qualities either present or absent in leaders themselves⁵⁸. The researchers reported that a large majority of individuals spoke about happy, respectful, and even loving relationships between charismatic leaders and their followers. Therefore, charismatic leadership is not a set of behaviors that can and should be adopted or that can be trained, nor does it imply some form of weakness on the part of the follower⁵⁹. Instead, charismatic leadership emerges within an “emerging and-becoming” relationship, wherein the identities of leaders and followers reflect an ongoing and complex process of identity granting and claiming.

Charismatic leadership is a widely studied and admired leadership style that revolves around the personal qualities and magnetism of the leader. Scholars have delved into the dynamics of charismatic leadership, exploring its impact on followers, organizational outcomes, and the broader context of leadership theories. This paper aims to provide a comprehensive understanding of charismatic leadership, its defining characteristics, and its implications in various organizational settings⁵⁹. This leadership style is often associated with leaders who possess exceptional charm, confidence, and the ability to inspire and influence others through their personality. Max Weber introduced the concept of charisma, describing it as a rare quality that sets leaders apart. In the context of leadership, charisma refers to the ability to captivate and motivate followers through a compelling vision and a strong, charismatic personality

Ultimately, charisma is in the hands of the followers, who grant and respond, and in the hands of the leader, who claims⁶⁰. A charismatic leader has a vision, as well as a personality that motivates followers to execute that vision. As a result, this type of leadership is immensely valued. Charismatic leadership provides fertile ground for creativity and innovation and is often highly motivational⁶¹. One significant problem may potentially undercut the value of charismatic leaders: they can leave. Once a leader has exited, an organization can appear rudderless and without direction. The floundering can last for years because charismatic leaders rarely develop replacements⁶². Their leadership is established on the strength of their personalities.

Charismatic leaders exhibit several key characteristics that contribute to their effectiveness. They are often visionary, articulating a compelling and inspiring vision

for the future. Additionally, they possess a strong presence and the ability to communicate persuasively. Charismatic leaders are known for their confidence, enthusiasm, and a keen understanding of their followers' needs and aspirations. Through these qualities, they create a sense of shared purpose and instill confidence in their followers. Research suggests that charismatic leadership can have a profound impact on organizational outcomes. Followers of charismatic leaders often report higher levels of satisfaction, commitment, and motivation. Moreover, charismatic leaders are credited with fostering innovation and creativity within their organizations. The inspirational nature of charismatic leadership can also contribute to increased organizational performance and adaptability in the face of change.

While charismatic leadership has its merits, it is not without its challenges and criticisms. Some argue that charismatic leaders may be prone to authoritarianism or over-reliance on their personal charisma, potentially neglecting the importance of institutional structures and processes. Furthermore, the long-term sustainability of charismatic leadership can be questioned, as it often relies heavily on the leader's individual qualities. Charismatic leadership remains a captivating and influential leadership style with notable implications for organizational dynamics⁶¹. By understanding the key characteristics of charismatic leaders and examining their impact on followers and organizational outcomes, scholars and practitioners alike can gain valuable insights into effective leadership practices. As organizations continue to evolve, charismatic leadership will likely remain a topic of interest and debate, prompting further exploration into its nuances and applications⁶².

2.1.3.5 Transformational Leadership

Transformational leadership is a form of leadership wherein leaders are connected to and engaged with their followers⁶³. Transformational leadership has emerged as a prominent and influential leadership style, focusing on inspiring and motivating followers to achieve higher levels of performance and personal growth.⁶⁴ Four elements comprise this higher-order concept of leadership; the first is idealized influences, which refers to arousing solid feelings from followers and creating recognition with the leader⁶⁵. The second element is an individualized consideration, which gives aid, motivation, and training. Third, inspirational motivation is the process of conveying an attractive vision while using signs to focus effort and model appropriate behaviors. The fourth element is intellectual stimulation, which increases followers' awareness about problems and involves followers in resolving those difficulties by different methods. Also, a transformational leader is an excellent coach to direct employees with individualized consideration, no matter whether the mission is exploratory or exploitative.

Transformational leadership is characterized by leaders who inspire and motivate their followers by creating a shared vision and fostering a sense of collective purpose. Transformational leaders are known for their ability to elevate the motivation, morale, and performance of their followers through a focus on individualized consideration, intellectual stimulation, inspirational motivation, and idealized influence. Transformational leaders exhibit specific characteristics that distinguish them from other leadership styles. They are visionary, capable of articulating a compelling and

ambitious vision for the future. Intellectual stimulation is another hallmark, as these leaders encourage creativity and critical thinking among their followers. Moreover, they provide individualized consideration by recognizing and addressing the unique needs and strengths of each follower. Lastly, transformational leaders serve as inspirational role models, fostering trust and admiration within the organization.

Research indicates that transformational leadership can have a significant positive impact on organizational outcomes. Followers of transformational leaders often report higher levels of job satisfaction, commitment, and organizational citizenship behaviors⁶⁶. The emphasis on intellectual stimulation can contribute to increased innovation and problem-solving capabilities within the organization. Additionally, the inspirational motivation provided by transformational leaders can lead to improved performance and a more adaptive organizational culture.

While transformational leadership has garnered praise for its positive impact, it is not without its critiques. Some argue that the focus on the leader's personality and charisma may overshadow the importance of organizational structures and systems. Additionally, the potential for charismatic leadership to turn into manipulation or manipulation by leaders with unethical intentions raises concerns. Despite these challenges, transformational leadership remains a widely studied and applied leadership style.

Transformational leadership stands as a powerful and impactful approach to leading organizations. By inspiring and motivating followers through a shared vision, intellectual stimulation, individualized consideration, and inspirational motivation,

transformational leaders contribute to enhanced organizational outcomes and the development of a positive organizational culture. As leadership theories continue to evolve, the enduring relevance of transformational leadership solidifies its place in contemporary leadership studies.

Some scholars stated that the transformational leadership concept makes provisions for power and influences in the leadership process, similar to the transactional leadership theory. The relationship between the leader and the subordinates depends on emotion. The leader utilizes the trust and confidence that the subordinates place in them to motivate behavior⁶⁷. Transformational leaders typically rely on four characteristics: charisma, inspiration, individual consideration, and intellectual stimulation. Transformational leadership has its weakness. First, it lacks conceptual clarity, meaning it has too many various actions, and leaders may concentrate on many different elements and procedures⁶⁸. Second, capacities are problematic with uncertain variable limits. Finally, transformational leadership considers leadership as a character trait or individual liability instead of conduct that people can acquire. Thus, its applicability is limited.

2.1.3.6 Transactional Leadership

Transactional leadership, characterized by a focus on exchange and transaction between leaders and followers, represents a traditional yet effective approach to organizational leadership. This paper delves into the essence of transactional leadership, exploring its key characteristics, the impact on organizational outcomes, and its enduring relevance in contemporary leadership studies. This style of leadership

depends on a mutual and deterministic connection involving a leader and his or her subordinates⁶⁹. Transactional leadership may be characterized in multiple ways. First, transactional leaders utilize contingent rewards, for example, work for pay or time off, to underlie the arrangements for explicit or implicit agreement on goals to be reached to obtain the desired rewards or behavior⁷⁰. Second, transactional leaders use a management-by-exception format to implement a monitoring program that allows them to gather behavioral information to predict or prevent the subordinate from deviating from the agreed upon goals of objectives⁷¹. Third, transactional leaders are passive and only act when a problem arises.

Under this perspective, leaders and subordinates have considerable power and influence⁷². The problem with transactional leaders is expectations, as transactional leaders fulfill employees' needs for rewards when they meet targets. Transactional leadership in a church context involves a structured and results-oriented approach to leadership, where leaders focus on setting clear expectations, rewarding compliance, and addressing deviations from established norms⁷³. While this style can be effective in certain situations, its application within a church community should be considered thoughtfully. Transactional leadership is a leadership style that emphasizes clear structures, rewards, and punishments to motivate followers. Rooted in the principles of contingency and reinforcement, transactional leaders engage in a transactional relationship with their followers, providing rewards for performance and administering corrective measures when expectations are not met. This approach contrasts with transformational leadership, which focuses on inspiring and elevating followers.

Transactional leaders in a church often emphasize the importance of adherence to established doctrines, rituals, and administrative processes. They provide guidance and direction, setting clear boundaries and expectations for the congregation⁷⁴. In return, congregants are rewarded through recognition or other incentives for their compliance and contributions to the church. However, a purely transactional approach may risk reducing spirituality and faith to mere exchanges and compliance. It can overlook the emotional and spiritual needs of congregants, potentially stifling their growth and engagement⁷⁵. To be effective, transactional leaders in a church should balance this approach with empathy, pastoral care, and opportunities for congregants to connect with their faith on a deeper level. Transactional leaders exhibit specific characteristics that distinguish them within the spectrum of leadership styles. They rely on contingent rewards, offering incentives and recognition to followers based on their performance. Additionally, transactional leaders use management by exception, intervening when deviations from established standards occur. This approach fosters a structured environment where followers understand the expectations and consequences associated with their performance.

Transactional leadership has been associated with specific impacts on organizational outcomes. The use of contingent rewards can motivate followers to achieve performance targets and meet established standards. The clarity provided by transactional leaders in terms of expectations and consequences contributes to an environment of accountability and efficiency. However, the transactional approach may

be less effective in stimulating creativity and innovation compared to more transformational leadership styles.

Despite its effectiveness in certain contexts, transactional leadership is not without its challenges and criticisms. Some argue that this style can create a rigid and bureaucratic organizational culture, potentially stifling initiative and intrinsic motivation among followers. Additionally, the reliance on rewards and punishments may not be suitable for all individuals or situations, as it may overlook the importance of individual differences and intrinsic motivation. Transactional leadership remains a relevant and effective leadership style, particularly in environments that require clear structures and performance expectations. By understanding the key characteristics of transactional leaders and their impact on organizational outcomes, leaders can strategically employ this approach when appropriate. As leadership theories continue to evolve, transactional leadership retains its place as a valuable tool in the leadership toolkit.

2.1.3.7 Laissez-faire Leadership

Laissez-faire leadership, characterized by a hands-off approach and minimal direct guidance from leaders, stands in contrast to more directive leadership styles. This paper explores the essence of laissez-faire leadership, its defining features, and its impact on followers and organizational outcomes⁷⁶. Laissez-faire leadership also referred to as delegation leadership, is a kind of leadership style wherein leaders are hands-off and permit other associates within the group to make the choices⁷⁶. Researchers have found that this is the leadership style that leads to the lowest productivity among group members. A scholar stated that because laissez-faire leaders are avoidant in their role as

leaders, organizational members do not perceive them as sincere, credible, or trustworthy⁷⁷. This leadership style is rooted in the French term meaning "let them do," involves leaders providing considerable autonomy to their followers, allowing them to make decisions and manage tasks independently. Unlike more directive styles, laissez-faire leaders typically offer minimal guidance, intervening only when necessary. Thus, laissez-faire leaders create a psychological climate in which members are resistant to rather than ready for a change. The author also mentioned that laissez-faire leaders are passive and offer little direction and guidance, so any change effort they suggest is likely to be negatively related to readiness for change.

Laissez-faire leaders provide no support and no direction to their employees. These leaders do not create a psychological climate that encourages new ideas and suggestions⁷⁸. The problem with laissez-faire leadership is that it involves the deferral of decision-making and avoidance of communication; laissez-faire leaders converse only when necessary. Thus, the business of employee development is not a concern to laissez-faire leaders, as they believe that employees can take care of themselves⁷⁹. Laissez-faire leaders exhibit specific characteristics that set them apart within the spectrum of leadership styles. They tend to delegate authority extensively, empowering their team members to take ownership of their tasks. These leaders trust their team's competence and foster an environment where individuals can explore and implement their own solutions. However, it's essential to note that this approach requires a high level of trust and competence within the team.

While laissez-faire leadership has its merits, it is not without challenges and criticisms. One notable concern is the potential for ambiguity and a lack of direction, which can result in decreased motivation and accountability among team members. Without clear guidance, some individuals may feel uncertain about their roles and responsibilities, leading to reduced productivity and coordination within the team.

A study suggests that the impact of laissez-faire leadership on organizational outcomes can be mixed. In environments where team members are highly skilled, self-motivated, and capable of working autonomously, laissez-faire leadership may foster creativity and innovation. However, in situations where structure and guidance are crucial, this leadership style may lead to confusion and a lack of cohesion among team members⁷⁹. Laissez-faire leadership represents a unique approach that empowers followers by granting them significant autonomy. While this style can be effective in certain contexts, its success depends heavily on the competence and self-motivation of team members. Understanding the dynamics of laissez-faire leadership allows organizations to assess its suitability in different situations and make informed decisions about leadership strategies. Laissez-faire leadership is not ideal in situations where group members lack the knowledge or experience they need to complete tasks and make decisions. Some people are not good at setting their own deadlines, managing their own projects and solving problems on their own. In such situations, projects can go off-track and deadlines can be missed when team members do not get enough guidance or feedback from leaders⁸⁶.

2.1.3.8 Servant Leadership

A leader's going beyond his or her self-interest is the main feature of servant leadership⁸⁰. Employing servant leadership in an organization entails that a leader place priority on creating an organizational environment that facilitates followers' growth and development. Some also stated that facilitating the development of followers might occur directly through training and mentoring or indirectly through consistent behaviors that encourage followers to undertake self-development activities⁸¹. Thus, servant leadership's person-oriented attitude places the leader in the role of a steward of the interests of both the organization and its members. Servant leadership, rooted in the philosophy that leaders should prioritize serving their followers, has gained prominence as a transformative leadership style. This paper explores the essence of servant leadership, highlighting its defining characteristics, its impact on organizational outcomes, and its significance in contemporary leadership studies.

An author argued that servant leadership is a concept rooted in the belief that to motivate followers to perform at the fullest potential, leaders must rely on one-on-one communication to understand followers' needs, desires, abilities, goals, and potentials. Servant leaders use their knowledge about followers to assist them in achieving their potential⁸². Servant leaders also help followers to achieve their potential by building their self-confidence, inspiring trust, and providing information, feedback, and resources⁸³. Servant leadership differs from most other leadership approaches in its focus on personal integrity and the formation of strong long-term relationships with employees.

The weakness of servant leaders is that they can be subject to manipulation by their followers, and they might be perceived as feeble and inexperienced. Another problem of servant leaders is that they might perform actions or service for followers so that the followers will return the consideration, and leaders may apply pressure against followers to promote this system of exchange⁸⁵. The next section of this literature review focuses on church leaders, church leadership settings, and leadership characteristics. Each area of focus contributes to establishing the justification and rationale for the selection of the leadership concept for this study.

Servant leadership centers around the idea that leaders should act as servants first. The servant leader prioritizes the needs of their followers, aiming to enhance individual growth, well-being, and overall success. This approach fosters a sense of community and collaboration, emphasizing empathy, active listening, and a commitment to serving others⁸⁶. Servant leaders exhibit specific characteristics that distinguish them within the realm of leadership styles. They prioritize the needs of others, demonstrating a genuine interest in the personal and professional development of their followers. Servant leaders emphasize empathy, seeking to understand the perspectives and concerns of those they lead. Additionally, they promote a collaborative and inclusive approach to decision-making, empowering followers and fostering a culture of trust and mutual respect. Research indicates that servant leadership can have a positive impact on various organizational outcomes. By prioritizing the well-being and development of followers, servant leaders contribute to higher levels of job satisfaction, engagement, and commitment. The emphasis on collaboration and inclusivity can enhance team

cohesion and performance. Servant leadership has also been associated with a positive organizational culture, characterized by trust, openness, and a shared sense of purpose.

While servant leadership is generally well-regarded, it is not without challenges and critiques. Some argue that in certain situations, a focus on serving others may lead to a lack of assertiveness or the inability to make tough decisions. Balancing the needs of individuals with the broader goals of the organization requires a nuanced approach. Additionally, the effectiveness of servant leadership may depend on the organizational context and the readiness of followers to embrace a collaborative leadership style. Servant leadership stands as a compelling and human-centric approach to leadership. By prioritizing the needs of followers, fostering collaboration, and promoting a culture of empathy and trust, servant leaders contribute to positive organizational outcomes. As leadership theories evolve, the enduring relevance of servant leadership underscores its significance in shaping effective and ethical leaders.

2.1.4 Leadership Perspectives from the Old Testament

In view of the biblical perspective of leadership, the first thing one should recognize is that, there are prophets, apostles, teachers and disciples who have led in the time past. A scholar asserts that the Old Testament is a collection of sacred writings which contain the stories of God's relationship with the people of Israel, otherwise called Jews or Hebrews. The people were like individual families when they were used as slaves in Egypt. The Israelites, however, believed it was God who raised Moses to lead them out of slavery in Egypt and constituted them into a people when He gave them a code on mount Sinai as exemplified in Exodus 19. They were led by Moses who after

his death, was succeeded by Joshua. Joshua was the leader that led them to the Promised Land and after his death, was succeeded by many judges after which the people demanded for monarchical system of governance⁸⁷.

The most popular king in the OT was King David whose lineage is from Jesus Christ. Irrespective of that, leadership in the Old Testament (O.T) strongly depended much on Yahweh (God) who is said to have formed the people (Israel) and established a covenant with them. Theocracy was attributed to the form of governance that characterized the people in the Old Testament. An author points out that theocracy means government by God and refers to an institutionalized form of government based on the He revealed the teachings of God as implemented through God's representatives⁸⁸. The best known historical example for contemporary Westerners would be Israel.

In other words, it should not be assumed that theocracy ceased with the enthronement of monarch in Israel as he further explains. The fact remains that Yahweh became the King of Israel. He was the one who supposedly chose the kings for his people, starting with Saul and David. Another author explains that leadership in the OT is largely characterized by the three forces⁸⁹. These are:

i. The Fear of and Obedience to God

He explains that the word fear is used as an antonym of courage. It is popularly said that the fear of God is the beginning of wisdom⁹⁰. It was particularly true for ancient Jewish leaders who are said to be punished by God for disobedience to his injunctions,

such that happened to Moses, Aaron and King Saul. It also involves doing things that were not pleasing to him as in the case of David and Solomon.

ii. Commitment to the Welfare of People

In terms of commitment to the welfare of the people, Moses who was one of the foremost leaders of the Hebrews is a typical example. He initiated revolts in a significant way against the tyranny which climaxed in forced labour and the execution of male children, which was perpetrated by the Egyptians against the Hebrews⁹¹. Most certainly, anybody looking at the whole mosaic saga with the eyes of faith may not help in thinking that it had all been a divine plan. He did not only intervene on behalf of the people, on several occasions, he begged God to destroy him rather than the people⁹².

Subsequently, Joshua, Judges and many other kings that succeeded Moses, emulated him in the dedication to the welfare of the people. For example, Jephtah who was a judge sacrificed his daughter in gratitude to God for his victory over the Ammonites who waged war on his people. King David fought gallantly to make peace and plenty reign in Israel. Solomon asked for wisdom to lead the people faithfully in justice and integrity of heart. God was pleased with such request and granted his additional gifts of wealth and fame⁹³. Many theologians, however, believe that the real cause of the subsequent fall of Solomon was his exploitation of people through over-taxation and over-labour.

Thus, Solomon became a burden on his people, a liability rather than an asset. God rejected him at a time he lacked commitment to the welfare of his people. Moreover, he became scandalous for marrying and committing adultery with foreign women, doing things that were considered abominable by his people, including the worship of foreign gods⁹⁴. In essence, any Old Testament leader, who was not committed to the well-being of the Israelites or who abused his authority was rejected by God and the people.

iii. Prophetic Guidance and Rebuke

An author states that prophets are agents of God, through whom he communicates his will to his people. In the OT context, prophets play a prominent role with regard to political leadership. The prophets were like oracles that made declaration on who was to lead at a given period of time. Of course, they did so as God's mouth piece. It was in God that the prophets had their origin, since it was believed that they were chosen and called by him⁹⁵. It would appear that the prophetic office was part of the covenantal package in order that the prophets may remind the people of their obligations to God.

The commandment conformed to the law of God which entails chastisement, rebuke and punishment not just for the ordinary people, but also their leaders. Thus, examples of prophetic confrontation of political leaders abound in the Old Testament (O.T.) the confrontation of Moses to Pharaoh of Egypt so as to liberate the Israelites is what the book of Exodus is largely on⁹⁶. King Saul was confronted by Prophet Samuel for his disobedience to God, David by Prophet Nathan for his sin against Uriah and Hezekiah by Prophet Isaiah for displaying his treasures.

Of course, there were self-serving and sycophant prophets also in the Old Testament but they are not of interest to this study. Pentecostal church leaders in Nigeria should also know that God watches them as they lead their flock, therefore every attempt to misuse church belongings particularly church funds, like some self-serving sycophant prophet in the Old Testament will not go unpunished.

2.1.5 Leadership in the New Testament

An author states that as long as leadership in the New Testament abides, our Lord Jesus who is the role model of leadership emphasized on leadership as a —servanthood. In the life of Jesus Christ, questions arose as to who He was. Leadership is a central theme in the New Testament, with various figures exemplifying qualities and principles that continue to influence Christian leadership today. Leadership, as articulated in the New Testament, transcends mere organizational structures; it encompasses a transformative and sacrificial approach rooted in the teachings of Jesus Christ. Drawing insights from the words' of Jesus and the apostles, to illuminate the multifaceted nature of leadership within the Christian framework. The New Testament provides a rich source of guidance on leadership, emphasizing servanthood, humility, and the centrality of Christ. The Lord himself was quoted as asking: —who do people say the son of man is? The responses were —some say He is John the Baptist, —some Elijah, and others Jeremiah or one of the Prophets. In the same context, St. Peter confessed Him to be —the Christ, the son of the living God⁹⁷. Nevertheless, it should be of interest to know what the Lord Jesus said about His own profile. Two clues are discussed here, He is quoted as

saying: —I am the way, the truth and the life; No one can come to the Father except through me.

What a precious perception to view Jesus Christ as the way that leads to life in God by truthfulness and honesty of purpose. In the light of this, He can be said to be the leader or the foremost leader of humanity. The second clue is with regard to self-consciousness of Jesus Christ, calling himself —the Good Shepherd with identified flock of sheep⁹⁸. The image of a shepherd and his flock runs through the New Testament. In the biblical concept, leadership is modeled from shepherd. The responsibilities of the shepherd include; love and care for his flock, lead and protect his flock from danger⁹⁹.

On the other hand, some authors point out that — the sacrifice of Jesus clearly and radically distinguished him as the Good Shepherd from those who were not —the hired men. Hence leadership must be patterned to Jesus the Good Shepherd¹⁰⁰. The image of Jesus as the Good Shepherd speaks of commitment, sacrifice, selflessness, dedication, love, care and service. Leadership in the New Testament (NT) deeply comments on —servanthood which possess the life of Jesus Christ. Jesus Christ is the model of humble service not minding his —humanity and divinity nature.

Christ taught his disciples to serve in word and indeed. He washed the feet of his disciples and said to them: You call me teacher and Lord, it is right you do so, because that is what I am. I your Lord and Teacher have just washed your feet. You too, should wash one another's feet. I have set an example for you, so that you will do just what I

have done for you¹⁰¹. A close consideration of the New Testament conception of leadership, has shown that our Lord Jesus Christ is the architect of leadership. His leadership example is, self-giving, emptying to the extent of taking the form of a slave and be absolutely available to serve the needs of the people entrusted to him¹⁰².

2.1.5.1 Servant Leadership in the New Testament

The concept of servant leadership is prominently featured in the New Testament. Jesus, the ultimate example of a servant leader, stated in Mark 10:45, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many¹⁰³” (New International Version). This statement encapsulates the essence of servant leadership, where leaders prioritize serving others rather than being served.

The Apostle Paul, in his letters, further elaborates on the idea of servant leadership. In Philippians 2:3-8, he encourages believers to emulate Christ’s humility, considering others as more important than themselves¹⁰⁴. This selfless attitude is foundational to effective leadership within the Christian context.

2.1.5.2 Humility in Leadership

Humility is another recurring theme in the New Testament’s teachings on leadership. In Matthew 20:26-28, Jesus instructs his disciples, “But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve¹⁰⁵” (English Standard Version). This emphasis on humility challenges the conventional notions of leadership prevalent in the secular world. The Apostle Peter, in his first epistle, echoes this sentiment. In 1 Peter 5:5-

6, he advises leaders to clothe themselves with humility, recognizing that God opposes the proud but gives grace to the humble¹⁰⁶. This biblical perspective on leadership stands in stark contrast to the power-driven leadership often seen in secular realms.

2.1.5.3 Centrality of Christ in Leadership

A distinctive feature of New Testament leadership is its focus on Christ as the ultimate example and source of authority. In Colossians 1:18, Paul asserts that Christ should have preeminence in all things¹⁰⁷. This principle shapes the Christian leader's identity and actions, emphasizing a submission to Christ's lordship in all aspects of leadership. Moreover, in John 15:5, Jesus uses the metaphor of a vine and branches to illustrate the importance of abiding in Him¹⁰⁸. Leaders are called to remain deeply connected to Christ, drawing strength and guidance from Him. This spiritual connection is foundational for effective and godly leadership.

Leadership in the New Testament is characterized by servanthood, humility, and a focus on Christ. The biblical principles articulated by Jesus, Paul, and other apostles provide a timeless framework for Christian leadership. Contemporary leaders can find inspiration and guidance in these teachings as they navigate the challenges of leading within a Christian context. By embodying the servant leadership modeled by Christ and prioritizing humility and a deep connection to Christ, Christian leaders can contribute to the flourishing of their communities and the fulfillment of God's purposes.

2.1.5.4 Servant Leadership Fosters Community and Inclusivity

The emphasis on servant leadership in the New Testament, exemplified by Jesus washing the disciples' feet (John 13:13-15), creates a culture of humility and mutual service¹⁰⁹. This approach fosters a sense of community and inclusivity within the Christian body, breaking down societal barriers. As leaders model servant-heartedness, it attracts people from diverse backgrounds, contributing to the growth of the Gospel by transcending cultural, social, and economic boundaries.

2.1.5.5 Humility Enhances Relatability

The humility advocated in the New Testament, both by Jesus and the apostles, makes Christian leaders more relatable. When leaders acknowledge their own weaknesses and dependence on God's grace (2 Corinthians 12:9-10), it creates an atmosphere of authenticity¹¹⁰. This humility resonates with individuals who may be skeptical of traditional authority figures, making the message of the Gospel more accessible and attractive. The relatability of humble leaders can draw people to the transformative message of Christ.

2.1.5.6 Centrality of Christ Inspires Passionate Devotion

Leadership styles that place Christ at the center, recognizing Him as the ultimate authority, inspire passionate devotion among followers. The Apostle Paul's exhortation to "do everything in the name of the Lord Jesus" (Colossians 3:17) reinforces the idea that Christian leaders are accountable to a higher authority¹¹¹. When leaders consistently point to Christ and live out their faith, it engenders a sense of purpose and commitment among

believers. This passion, rooted in the centrality of Christ, fuels the spread of the Gospel as individuals become enthusiastic ambassadors for the faith.

2.1.5.7 Team-Based Leadership Facilitates Collaboration

Several New Testament passages emphasize the collaborative nature of leadership within the early Christian communities. The apostle Paul frequently addressed his letters to communities of believers, highlighting the communal aspect of faith and ministry. This team-based leadership approach, seen in the establishment of leadership structures like elders and deacons, encourages collaboration and shared responsibility. When leaders work harmoniously toward a common goal, it strengthens the overall impact of their efforts in spreading the Gospel.

2.1.5.8 Modeling Christ-like Character Influences Transformation

The New Testament consistently calls for leaders to embody Christ-like character traits such as love, kindness, and integrity. When leaders model these virtues, it has a transformative impact on individuals and communities. As stated in Ephesians 5:1-2, followers are encouraged to imitate God and live a life of love¹¹². When leaders exemplify these qualities, it not only contributes to personal transformation but also influences societal change. The positive influence of Christ-like character radiates outward, impacting the perception of the Gospel and attracting others to the transformative power of Christianity.

The leadership styles presented in the New Testament have positively impacted the growth of the Gospel by fostering community, promoting inclusivity, enhancing

relatability, inspiring passionate devotion, facilitating collaboration, and influencing personal and societal transformation. These timeless principles continue to guide Christian leaders, shaping the way they engage with and contribute to the ongoing expansion of the Christian message.

2.1.5.9 Servant Leadership: A Jesus-Centered Model

In Matthew 20:26-28, Jesus rebukes the disciples' pursuit of positions of power, urging them to adopt a radically different model of leadership¹¹³. He introduces the concept of servant leadership, emphasizing that greatness in the kingdom of God is synonymous with a willingness to serve others. This principle challenges traditional hierarchical notions, emphasizing a leadership style grounded in humility and selflessness.

The Apostle Paul, in Ephesians 5:21, extends this idea of servanthood to the broader Christian community, urging mutual submission¹¹⁴. This egalitarian approach, rooted in the servanthood of Christ, reinforces the interconnectedness of leadership and followership within the body of believers.

2.1.5.10 Humility in Leadership: Lessons from the Apostle Paul

Paul's letters consistently underscore the importance of humility in leadership. In 2 Corinthians 12:9-10, he shares a personal reflection on weakness and divine strength, highlighting that effective leadership is not about self-sufficiency but dependence on God's grace¹¹⁵. This vulnerability and humility become a source of genuine influence, demonstrating that God's power is made perfect in weakness.

1 Corinthians 1:26-29 further accentuates the paradox of divine wisdom, where God chooses the foolish and weak to shame the wise and strong¹¹⁶. Leaders, according to Paul, should not boast in their abilities but in the Lord, recognizing that true leadership effectiveness comes from a reliance on God's wisdom rather than worldly standards.

2.1.5.11 Centrality of Christ: The Ultimate Leadership Example

The New Testament consistently places Christ at the center of leadership principles. In John 13:13-15, Jesus models servant leadership by washing the disciples' feet, demonstrating that leaders should emulate His example of humble service¹¹⁷. This act becomes a symbolic representation of the sacrificial leadership Jesus expects from his followers.

Colossians 3:23-24 reinforces the idea that Christian leaders serve Christ first and foremost, recognizing that their ultimate accountability is to the Lord¹¹⁸. This perspective challenges leaders to approach their roles with a sense of stewardship, understanding that their leadership responsibilities are entrusted to them by God.

Leadership in the New Testament is a nuanced concept that extends beyond secular paradigms. Rooted in the teachings of Jesus and expounded upon by the apostles, it emphasizes servant leadership, humility, and the centrality of Christ. These principles provide a timeless blueprint for Christian leaders, guiding them in navigating the complexities of leadership with a perspective that transcends temporal success. As contemporary leaders engage with these biblical principles, they are invited to embody

the transformative and sacrificial nature of leadership modeled by Jesus and articulated in the pages of the New Testament

2.1.6 The Leadership Styles in the Church

A scholar remarked that leadership style is the style that leaders adopt in their dealings with those who follow them. He further explains that style in this type of context is generally taken to mean a — way of behaving. That is, the appropriate style will depend on a wide variety of criteria, including the relationship between the parties involved, the nature of what needs to be done and the match between the difficulty of the task and the competence available¹¹⁹. Another author emphasized that leadership style is the characteristic manner of expressing our values and of executing our work. This is supported by another scholar who states that leaders often have impact not only because they are highly gifted but also because their leadership styles mesh perfectly with specific ministry needs¹²⁰.

An author asserts that standardized leadership style instruments can help to uncover an individual's leadership style which may assist in being effective or even more effective in leadership¹²¹. However, a scholar formed his different styles of leadership and theories after reading a book called —Certain Trumpets. The call of leaders observing church leaders for many years. Some states that all church leaders have the spiritual gift of leadership, but they express that gift in varied ways. The following are different leadership styles:

i. The Visionary Leadership Style

The visionary leader has a clear picture in mind of what the future could hold. Such a leader casts powerful visions and has indefatigable enthusiasm for turning those visions into reality. Visionary leaders shamelessly appeal to anybody and everybody to get on board with their vision. They are idealistic, faith-filled leaders who believe that if they cast their vision clearly enough and often enough it will become a reality¹²². They are not easily discouraged or deterred.

Visionary leaders may or may not have the natural ability to form teams, align talents, set goals, or manage progress towards the achievement of the vision. To be either effective over the long-term, they will have to find other people who can help them or they will have to work very hard to develop the skills that do not come naturally to them¹²³. Visionary leaders can be found in every facet of society, whether business, government, social change movements, religious organizations, community groups, or sports teams. Visionary leadership exists in all cultures, across gender lines, and at all organizational levels.

However, the phenomenon of leadership has been studied for thousands of years, but it was not until the late 1970s that formal visionary leadership theories were developed. Visionary leadership theory is part of a genre of leadership theory that includes leader visioning behavior as a key leadership behavior. Early ideas on visionary leadership were developed via the sociologist's notions of charisma and the transformational and

charismatic leadership theories of the historian and the management scholar¹²⁴. Other theorists also developed theories with vision communication components.

Visionary leadership behaviors beyond vision development and communication vary across leadership theories. Visionary leadership is said to have positive effects on follower outcomes, resulting in high trust in the leader, high commitment to the leader, high levels of performance among followers, and high overall organizational performance. Visionary leaders are said to have insight into followers' needs or values and to develop a vision statement reflecting those needs or values. In addressing why a leader's visionary behavior improves followers' outcomes, some theorist theorize that this happens because the vision has positive effects on followers' self-concept; followers become motivated to achieve the vision because they find it meaningful, identify with it, and believe in the vision and their ability to achieve it¹²⁵.

Although the ideological goals that visionary leaders provide can never fully be achieved in practice, followers can pursue or can act in accordance with the vision statement on a daily basis. For example, a pharmaceutical company's vision statement might make ideological references to improving health care and saving lives¹²⁶. Other aspects of the vision include statements of confidence in followers' ability to carry out the vision, especially by working together; vision statements may also make references to the organization's unique history¹²⁷.

The organization's early principles or experiences, difficulties that have been overcome, or specific markets that it serves often appear in vision statements. The scholar

proposed that to formulate a vision, a leader must have certain personality attributes and cognitive skills. Specifically, the leader must have the ability to think in long time spans. This ability allows the leader to develop a long-range vision of what his or her organization should become in ten, twenty, or more years into the future¹²⁸. The leader also must possess excellent communication skills, as he or she must communicate the vision continually, in new ways, and must tailor the vision to the specific audience.

Visionary leadership theories specify how leaders implement their vision. The following are some of the key implementation behaviors various theorists¹²⁹.

i. Role Modeling: Visionary leaders model the desired actions required for working toward the vision. They are visible symbols of what they want their followers to be and also set an example through their actions¹³⁰.

ii. Empowerment: The leader's optimism and confidence in followers' abilities empowers them to work toward the vision. Visionary leaders are confident that followers will work toward the common vision rather than their own personal agendas¹³¹. The leader's high expectations have been found to elicit high performance from followers.

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

iv. Risk Taking: Visionary leaders engage in unconventional behavior and may make what the followers perceive to be sacrifices. (From the leader's perspective, a sacrifice may not exist; instead, the leader may be entirely focused on pursuing the vision)¹³². These are not blind risks, however; they are calculated. Visionary leaders carefully evaluate options.

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

v. Supporting: Effective leaders support followers by providing them with individualized consideration. Leaders provide emotional support during difficult times or when followers become frustrated. Support can be provided to groups of followers as well as to specific followers on an individual basis¹³³. Further, leaders coach and mentor followers to facilitate their development.

vi. Adapting: Responsiveness to a changing environment is another visionary leadership behavior. Visionary leaders display flexible or versatile problem-solving styles. They are effective at gathering, processing, and distributing information to their organizations so that appropriate responses can be carried out¹³⁴.

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

because of the high trust and commitment that followers of visionary leaders demonstrate¹³⁵.

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

ii. The Directional Leadership Style

The directional style of leadership does not get much press, but it is exceedingly important. The strength of this leader is his uncanny, God-given ability to choose the right path for an organization as it approaches a critical intersection. A critical intersection is that point when an organization, a department, or a church starts asking, which course should we take? Moreso, a leader with a directional style is able to sort through all the options. He or she can carefully assess the values of the organization, the mission, the strengths, the weaknesses, the resources, the personnel and the openness to change¹³⁶. With remarkable wisdom, the directional leader puts the church or ministry in the right direction. This style of leadership is extremely important because mistakes at key intersections can wreck organizations.

iii. The Strategic Leadership Style

Strategic leaders have the God-given ability to take an exciting vision and break it down into a series of sequential, achievable steps. This gift of leadership allows an organization to march intentionally towards the actualization of its mission. Strategically-oriented leaders form a plan that everybody can understand and participate in. They will also strive to bring the various subgroups of an organization or church into alignment so that, the entire church's energy will be focused towards realizing the vision¹³⁷. Every church and every organization needs someone who provides these critical strategic components to the leadership team.

iv. The Managing Leadership Style

It is often said that leaders do right things, while managers do things right. The managing leader is someone who has the ability to organize people, processes and resources to achieve a mission. The managing leader salivates at the thought of bringing order out of chaos¹³⁸. He finds deep satisfaction in monitoring and fine-tuning a process and motivates team members by establishing appropriate mile markers on the road to the destination. Managing leaders seldom captivate attention, as do those who give the inspiring vision talks, make the critical decisions, or put the strategic plans in place¹³⁹. However, in the day-to-day operational world, someone has to manage people and progress to move the organization towards its goals.

v. The Motivational Leadership Style

Motivational leaders have that God-given ability to keep their team-mates fired up. They are on the constant lookout for sagging shoulders and dull eyes, and they move quickly to inject the right kind of inspiration into those who need it most. They have a keen sense about who needs public recognition and who needs just a private word of encouragement¹⁴⁰. They seem to know exactly when a particular team member will get a necessary boost from a day off, an office move, a title change, or a training opportunity. Motivational leaders realize that even the best team-mates get tired and lose focus. They do not get bitter or vengeful when morale sinks¹⁴¹. They view it as an opportunity to dream of new ways to inspire and lift the spirits of everyone on the team.

vi. The Shepherding Leadership Style

The shepherding leader is a leader, who builds a team slowly, loves team members deeply, nurtures them gently, supports them consistently, listens to them patiently, and prays for them diligently. This kind of leader draws team members into such a rich community experience that their hearts begin to overflow with good will that energises them for achieving their mission¹⁴². Shepherding leaders tend to draw people together almost regardless of their cause. Under a shepherding leader, the range of vision can be very broad, but what really matters are the community dynamics. They may not excel at casting visions or putting strategic plans in place, but their unique ability to shepherd people enables them to make a huge difference.

vii. The Team-Building Leadership Style

The team-building leader knows the vision and understands how to achieve it. In this style, it takes a team of leaders and workers to accomplish the goal. The teambuilding have a supernatural insight into people with the right abilities, the right character and the right chemistry with other team members¹⁴³. They also know how to put these people in the right positions for the right reasons, thus releasing them to produce the right results. The difference between the shepherding leader and the teambuilding leader is that the team-builder is driven more by a clear understanding of the vision than by the desire to nurture and build community¹⁴⁴. The unique strength of teambuilding leaders is that they have a stronghold on the strong and an acute insight into people that allows them to make precise placements of personnel into critical leadership roles.

viii. The Entrepreneurial Leadership Style

Entrepreneurial leaders may possess any of the other leadership styles, but what distinguishes these leaders from the others is that they function optimally in start-up mode. If these leaders cannot regularly give birth to something new, they begin to lose energy. Once a venture is up and operational, once the effect requires steady ongoing management, once things get complicated and require endless discussions about policies, systems, and controls, then most entrepreneurial leaders lose enthusiasm, focus and sometimes even confidence¹⁴⁵. At this point, they start peeking over the fence and wondering if it might be time to start something new. They may feel terribly guilty at the thought of leaving the church, organization, or the department they started,

but eventually have to face the truth. If they cannot give birth to something brand new every few years, something inside of them starts to die.

ix. The Re-Engineering Leadership Style

While entrepreneurial leaders love to start new endeavours, re-engineering leaders are at their best in turn-around environments. These leaders are gifted by God to thrive on the challenge of taking a troubled situation, a team that has lost its vision, a ministry where people are in wrong positions, a department trying to move forward without strategy-and turning it around¹⁴⁶. These leaders enthusiastically dig in to uncover the original mission and the cause of the mission drift, and they re-evaluate personnel, strategy, and values. They repeatedly meet with team members to help them figure out where the —old went wrong and what the —new should look like and then prod team members on to actions. Also, re-engineering leaders love to path up, tune-up, and revitalize hurting departments or organizations. But when everything is back on track and operating smoothly, these leaders may or may not be motivated to stay engaged. Some are content to stick around and enjoy the fruits of their labour, but many prefer to find another department or organization that needs to be overhauled¹⁴⁷.

x. The Bridge-Building Leadership Style

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

mission¹⁴⁸. The unique gift that bridge-building leaders bring to this feat is enormous flexibility. They are diplomats who possess a supernaturally inspired ability to compromise and negotiate. They are specially gifted to listen, understand and think outside the box. But above everything else, bridge-builders love the challenge of relating to diverse groups of people. The goal of a bridge-building leader is to become an effective advocate for each constituent group in such a way that it creates a win-win situation for everyone involved. The bridge-builder does this by helping each group develop a healthier perspective, realize that they can meet the needs of their sub-ministry, and contribute to the achievement of the overall mission as well¹⁴⁹. The forte of a bridge-building leader is dealing with complexity.

2.1.7 Leadership Styles in Handling Church Funds

A scholar asserts that the financial needs of the church take first place while the preaching of the gospel follows. He further added that churches need to be examples in giving thereby improving their attitudes towards the method of fund raising to achieve the goal of giving example¹⁵⁰. Some agreed that the new churches in Nigeria emphasize that wealth and success are only genuine marks of faith. Moreso, another author states that the general overseer of the ministry and operation of the church is the responsibility of the pastor and elders¹⁵¹. Another author asserted that when one listens to a man of God with specific anointing, they become responsive.

As they sit under that anointing, faith comes alive within them and they get excited. This excitement of faith requires action from the listener. To him, it is impossible for one to sit under a man of God who unlocks the flow of faith and not plant a seed.

However, in most churches, there is cash flow through tithes, offerings and seed sowing and members are responsible to the needs and aspirations of the founder or general overseer. It is believed that fund management entails that a fund manager pays a close attention to the cost and the risk of the fund in order to really capitalize on the cash flow opportunities¹⁵². He further stated that, it is also the management of fund assets. Due to the motivational and visionary leadership styles practiced in churches, financial income of the church is prominently considered.

In this limelight, the leadership style in handling of church fund is privatized just because it is solely handled by the general overseer of the church. This describes the autocratic nature in the handling of church funds¹⁵³. Quite a number of churches have treasurers, financial secretaries and board of auditors like the Assemblies of God Mission (AGM) whose church fund solely depends on the hand of board of auditors. This is because their general overseer is by nomination and can be changed at anytime. In some churches, their church funds are handled by the church treasurer but in summary of it all, the general overseers are always in charge of church funds.

Leadership styles in the context of managing church finances encompass a range of approaches that leaders adopt to oversee financial matters within the religious community. These styles may reflect the leader's attitude toward fiscal responsibility, accountability, and the alignment of financial decisions with the values and mission of the church¹⁵⁴.

2.1.7.1 Transactional Leadership in Church Finances

Transactional leadership in the context of church finances involves a structured approach where leaders set clear expectations and standards for financial management. This style may be characterized by adherence to established budgetary processes, regular financial reporting, and a focus on accountability. Transactional leaders within the church context ensure that financial transactions align with the organizational mission and ethical guidelines

2.1.7.2 Transformational Leadership in Church Finances

Transformational leadership in managing church finances involves leaders who inspire and motivate stakeholders to achieve financial goals that align with the church's vision. These leaders encourage innovation, collaboration, and a shared commitment to financial stewardship. Transformational leadership is a quality so desired in our churches today because they focus not only on the numbers but also on fostering a sense of financial responsibility among the congregation.

2.1.7.3 Laissez-faire Leadership in Church Finances

Laissez-faire leadership in church finances may involve a more hands-off approach, where leaders provide autonomy to financial committees or experts within the congregation. While this style encourages local autonomy and initiative, it requires a high level of trust in the financial acumen of those responsible for managing church funds.

2.1.7.4 Servant Leadership in Church Finances

Servant leadership in church finances emphasizes the leader's role as a servant to the congregation and the broader community. This style involves putting the needs and interests of the church members first, ensuring that financial decisions reflect the values and priorities of the religious community. Servant leaders in church finances prioritize transparency, ethical financial practices, and ensuring that financial decisions contribute to the well-being of the congregation.

2.1.8 Impacts of Leadership Style on the Growth of the Gospel

Leadership within religious contexts, particularly in the dissemination and growth of the Gospel, plays a pivotal role in shaping the spiritual journey of believers and the expansion of religious communities. The impact of leadership style on the growth of the Gospel is a multifaceted and dynamic aspect of religious life. Transformational leadership inspires believers, transactional leadership organizes strategic outreach, servant leadership builds a sense of community, and laissez-faire leadership allows for individual exploration. While each style has its strengths and challenges, the key lies in understanding the unique needs of the religious community and adopting a leadership approach that aligns with the mission and values of spreading the Gospel. Effective leadership not only shapes the spiritual journey of individuals but also contributes to the collective growth and vibrancy of the faith community.

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

i. Positive Impact: An author state that the leadership styles in the churches have led to the proliferation of churches. Based on the proliferation of churches, individuals who have not had the opportunity to hear the gospel are being converted through church establishment. Secondly, the rate of discipleship training has increased whereby youths are recruited into bible schools to be trained as pastors or church leaders¹⁵⁵. Thirdly, it has helped in effective church administration. This means that members are not allowed to do whatsoever they wish to do knowing that every disobedience awaits a penalty from the General Overseer (G.O).

An author stated that evangelism has increased as a result of the leadership styles. Since more churches are established in the urban areas, members are gotten through evangelism¹⁵⁶. Fifthly, because of the motivational leadership style, members walk in the consciousness of prosperity and their church buildings are sophisticated structures with glamour. Last but not the least, motivational leadership style has encouraged excitement and happiness in place of worship.

a. Servant Leadership Fosters Community and Inclusivity: The emphasis on servant leadership in the New Testament, exemplified by Jesus washing the disciples' feet (John 13:13-15), creates a culture of humility and mutual service¹⁵⁷. This approach fosters a sense of community and inclusivity within the Christian body, breaking down societal barriers. As leaders model servant-heartedness, it attracts people from diverse backgrounds, contributing to the growth of the Gospel by transcending cultural, social, and economic boundaries.

b. Humility Enhances Relatability: The humility advocated in the New Testament, both by Jesus and the apostles, makes Christian leaders more relatable. When leaders acknowledge their own weaknesses and dependence on God's grace (2 Corinthians 12:9-10), it creates an atmosphere of authenticity¹⁵⁸. This humility resonates with individuals who may be skeptical of traditional authority figures, making the message of the Gospel more accessible and attractive. The relatability of humble leaders can draw people to the transformative message of Christ.

c. Centrality of Christ Inspires Passionate Devotion: Leadership styles that place Christ at the center, recognizing Him as the ultimate authority, inspire passionate devotion among followers. The Apostle Paul's exhortation to "do everything in the name of the Lord Jesus" (Colossians 3:17) reinforces the idea that Christian leaders are accountable to a higher authority¹⁵⁹. When leaders consistently point to Christ and live out their faith, it engenders a sense of purpose and commitment among believers. This passion, rooted in the centrality of Christ, fuels the spread of the Gospel as individuals become enthusiastic ambassadors for the faith.

d. Team-Based Leadership Facilitates Collaboration: Several New Testament passages emphasize the collaborative nature of leadership within the early Christian communities. The apostle Paul frequently addressed his letters to communities of believers, highlighting the communal aspect of faith and ministry. This team-based leadership approach, seen in the establishment of leadership structures like elders and deacons, encourages collaboration and shared responsibility. When leaders work

harmoniously toward a common goal, it strengthens the overall impact of their efforts in spreading the Gospel.

e. Modeling Christ-like Character Influences Transformation: The New Testament consistently calls for leaders to embody Christ-like character traits such as love, kindness, and integrity. When leaders model these virtues, it has a transformative impact on individuals and communities. As stated in Ephesians 5:1-2, followers are encouraged to imitate God and live a life of love¹⁶⁰. When leaders exemplify these qualities, it not only contributes to personal transformation but also influences societal change. The positive influence of Christ-like character radiates outward, impacting the perception of the Gospel and attracting others to the transformative power of Christianity.

ii. Negative Impact

While the New Testament provides a blueprint for positive and Christ-centered leadership, history has also witnessed instances where leadership styles have had negative impacts on the growth of the Gospel. Examining these negative impacts sheds light on the potential pitfalls and challenges that can hinder the spread of the Christian message.

a. Authoritarian Leadership Alienates Followers: Some leaders, contrary to the servant leadership model advocated in the New Testament, have adopted authoritarian approaches. Authoritarian leaders may wield power and control in ways that alienate followers, creating a hierarchical structure that suppresses individual contributions. Such leadership styles can stifle creativity, discourage independent thinking, and lead to a disenchanted and disengaged congregation. This authoritarianism may impede the growth

of the Gospel by fostering an environment where people feel reluctant to actively participate or share their faith.

b. Lack of Humility Undermines Credibility: The New Testament emphasizes the importance of humility in leadership. However, leaders who lack humility, exhibiting pride or a sense of superiority, can undermine their credibility. This lack of humility may lead to a disconnect between leaders and followers, hindering the relational aspects of sharing the Gospel. When leaders are perceived as arrogant or self-centered, it may create skepticism among those outside the faith, diminishing the effectiveness of evangelistic efforts.

c. Overemphasis on Prosperity Theology Distorts the Message: Some leaders, influenced by prosperity theology, focus excessively on material success and personal prosperity as indicators of God's favor. This emphasis can distort the core message of the Gospel, reducing it to a formula for financial or material gain. The New Testament, however, teaches a message of salvation and spiritual transformation rather than a guaranteed path to worldly success. Overemphasis on prosperity theology can lead to a shallow understanding of Christianity, potentially turning away those seeking genuine spiritual fulfillment.

d. Divisive Leadership Creates Sectarianism: Instances of divisive leadership, where leaders prioritize doctrinal or theological differences over unity, can lead to sectarianism within the Christian community. The Apostle Paul admonished against divisions in the church (1 Corinthians 1:10-13), emphasizing the importance of unity in the body of

Christ¹⁶¹. Leaders who foster divisive environments may contribute to a fractured church, hindering the growth of the Gospel by projecting a disunified and internally conflicted faith to the outside world.

e. Moral Failures Damage Witness: Leadership characterized by moral failures, such as scandals or ethical misconduct, can severely damage the witness of the Gospel. The New Testament sets high standards for leaders, emphasizing moral purity and integrity. When leaders fail to meet these standards, it not only harms their personal reputation but tarnishes the reputation of the Christian faith. Such moral failures can become stumbling blocks for both believers and non-believers, impeding the credibility and attractiveness of the Gospel message.

There is lack of a clause to checkmate the excesses of the general overseer. The G.O can do whatsoever he likes at any time and cannot be questioned. Secondly, it has brought fear among the members towards the G.O. Members are always in fear to individually carryout a programme in the church because laws are not in their hands. Thirdly, the true message of salvation, sanctification, purification have been swept under the carpet¹⁶². Fourthly, there is a problem of power tussle, hence autocracy is exhibited, members struggle to become leaders so that they can be revered just like the G.O. Similarity, selfishness also exists hence the leader is only concerned about his well – being rather than that of his subordinates. Based on these impacts, one can see that the impacts of the leadership styles practiced in the Pentecostal churches have a relationship to the growth of the gospel¹⁶³.

2.1.9 The Historical Perspectives on the Redeemed Christian Church of God

The RCCG traces its roots to an illiterate farmer Reverend Josiah Olufemi Akindayomi, born in the year 1909 who was converted by the Anglican Church Missionary Society. He later became a prophet in the Cherubim and Seraphim (C&S) Church, one of the first Aladura churches to emerge in Nigeria¹⁶⁴. From 1947, the man gradually separated from the C&S, culminating in the founding of a new church, which is officially dated to 1952. The adoption of the name “the Redeemed Christian Church of God” marked a significant landmark in the church’s history, presented in RCCG’s founding narrative as a divine revelation given to him following a period of prayer and fasting. Coupled with the new name was the “covenant” which God is said to have made with the founder regarding the establishment and sustenance of the church as long as the conditions of the covenant were met, the success of the church was guaranteed¹⁶⁵.

One of the promises given to him was that the church would spread to the ends of the earth before the Second Coming of Christ. His covenant, widely known in RCCG circles, is considered to be one of the driving forces behind its global expansion. The subsequent history of the RCCG can be divided into two phases. During the first phase (1952 to 1980) the founder laid the foundation of the church by planting other branches in southwestern Nigeria. RCCG culture under him was characterized by an anti-materialistic lifestyle, strict dress codes and worship services mostly conducted in Yoruba¹⁶⁶. When he died in 1980, the RCCG had 39 branches with a membership less than a thousand, largely drawn from the poorer sector of Yoruba society.

The second phase (1981 till date) began with the accession of Enoch Adejare Adebayo as head of the church. His leadership transition is often considered the major event in the history of the RCCG, propelling the church into a period of rapid expansion. It was a time when Nigeria was undergoing a fresh phase of revival, focused around the university campuses where prayer fellowships were springing up everywhere¹⁶⁷. As a former University lecturer, He knew how to appeal to these people and connect them to his church. Furthermore, although never letting go of the holiness doctrine, he relaxed some of the rules and started to emphasize prosperity and miracles.

His emphasis on prosperity was very much in line with a worldwide trend within Pentecostalism that emphasized health and wealth, associated especially with the Word of Faith movement¹⁶⁸. He often visited famous prosperity preachers in the USA and also kept in touch with leaders of mega-churches worldwide, such as the South Korean Yoido Full Gospel Church. He has been largely responsible for transforming the image and constituency of the church by his implementation of a series of innovative initiatives. The most important was the model parish system, initiated to stimulate the growth of the RCCG by attracting young, urban professionals, imitating the style of other Pentecostal churches that were growing fast at the time¹⁶⁹. Professionals who like the General Overseer himself were successful in the “secular world,” were instrumental in setting up these parishes and facilitating the spread of the RCCG.

Many of the leading pastors planting churches in Europe are products of the model parish system in Nigeria. As well as supplying potential missionaries, the model parishes have also proved attractive to Nigerians in Europe, where it has become the

dominant pattern for RCCG congregational life. The most significant goal of the church, as expressed in its four-fold mission statement, is to “plant churches within five minutes walking distance in every city and town of developing countries and within five minutes driving distance in every city and town of developed countries¹⁷⁰.

His has generated a proliferation of parishes around the world. At the moment, the RCCG is present in about 150 countries and intends to reach the remaining nations by 2032. Church historiographies are often tied into contemporary identity constructions which are used to sustain a certain contemporaneous self-conception of a particular church¹⁷¹. Clearly, the RCCG’s founding narrative, including the divine revelation of the name and the church’s end-time destiny, has helped to shape the present day self-understanding of the church and its strong emphasis on planting churches, which in turn has implications for its role as a social force in Europe. In the next section, we will describe the spread and impact of the RCCG in Europe, specifically in Britain, the Netherlands and Germany.

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 analysed in their relation to one another and used, especially in science, to explain a phenomenon. Numerous theories exist to explain the variables of this research, but the study will engage only two namely, Structural functionalist theory and the great man theory of leadership.

2.2.1 The Structural-Functional Theory

Some eminent researchers first proposed the Structural Functionalism theory of organizations, which was later improved and reformed as a system or collection of interrelated components which together create a whole¹⁷². However, the theory was heavily influenced by the field of sociology and was later embraced in political and administrative studies. To the sociologist, unemployment is an issue which they have to delve with and unemployment has a far reaching effect in all areas of the society.

Structural Functionalist approach offers an explanation on how to determine the results of a combination of contradictory political systems in many developing countries. The structural functional approach of the social sciences provides a tool for researchers to appreciate the social processes¹⁷³. The function is the outcome of a sequence of events and the structure is the resulting organization and the pattern of action itself.

Structural functionalism posits that the components of a social system are interconnected, meaning that they work together to maintain stability and meet the demands of each constituent. Three elements or subsystems are distinguished in every structure: The cultural structure corresponds to the set of shared norms, value, language and symbols. The social creates a link to the way in which people relate and the acceptance of collective expectations imposed. The personality aligns towards the motivations and characteristics of population based on their aspirations, goals and achievements¹⁷⁴.

Functionalists believe everything serves a specific function in our society and these functions need to be understood. Everyone has a role to fill in this functional society, in other words we need to have stratification so as everyone has a purpose. Functionalists are very boundaries and thin within the square. For this theory to really work, there needs to be a consensus amongst the individuals that make up society, they need to believe everything is in the best interest of this so called utopia¹⁷⁵.

A society may be symbolically regarded as a living body made up of several organs or structures, each of which has a function or functions that are necessary for the social organism to operate, according to functionalist theory. The many mechanisms that make up society "fit" together to maintain equilibrium and social stability¹⁷⁶. The dominant school of functionalism also demonstrated how some social structures - defined as comparatively stable patterns of social relationships - direct our lives. As examples, consider close relationships, systematized conduct, and other circumstances with largely consistent and stable behavior.

Functionalists start from the basis that every society has a specific social structure, without it, it cannot survive, there must be social strata or classes in short, a more or less egalitarian system of social positions, but in all cases, there is a system assigning privileges and functions to those positions. Functionalism views society as a complex system composed of interconnected subsystems. Each subsystem has functions necessary for normal social functioning, ultimately, for society to continue to exist. In this context, social change is understood as the adaptation of said social system to its

environment, through the process of differentiation and the increase in structural complexity¹⁷⁷.

The parts of a social system, seek order and consistency, that is, an interrelationship between diverse institutions, organizations, and individuals. The environment is a factor that is outside the social system but that can influence it (such as nature and world economic markets) and force it to change or adapt. If a single element of society is altered, it affects the functioning of the entire apparatus. The Structural-Functional theory will be clearer with a brief clarification of functionalism and structuralism. These are close related ideal models. Regardless of their commonality, they show up as 'the far edges of a similar continuum'¹⁷⁸. Both really see the general public as including interrelated parts.

The significant distinction anyway is that while functionalism receives an all-encompassing disposition to the examination of society, structuralism lean towards a particularistic methodology. One of the proponents of the theory analysed political system as a set of structure performing functions¹⁷⁹. Thus, to him, every political system has some structures, and these structures perform certain functions.

2.2.2 The Great Man Theory of Leadership

The Great Man Theory of Leadership espouses that great leaders are born, not made. These individuals come into the world possessing certain characteristics and traits not found in all people. These abilities enable them to lead while shaping the very pages of history. Under great man theory, prominent leaders throughout the course of history

were born to lead and deserved to do so as a result of their natural abilities and talents. The Great Man theory was introduced as the earliest theory of leadership¹⁸⁰.

The theory exposed that great leader as heroic, mythic and intended to increase to leadership when is essential. At that time, around the late 1940s, studies on leadership started to consider the trait theory of leadership. This approach had some similarities to Great Man theory as it was derived from the theory. The Great Man Theory of leadership tried to clarify leadership in the view of inheritance. The theory essential concept is that the leader is genetically able with higher qualities that distinguish him from his followers. Great Man theories accept that the ability for leadership is inherent – that means great leaders are born not made. These theories regularly characterize great leaders as heroic, mythic, and intended to rise to leadership when required¹⁸¹.

Great Man was used for the reason that, leadership was accepted of mostly as a male quality, especially in terms of military leadership. At an early age of the twentieth century, several leadership theorists were influenced by the inherited background of great men. He presented that great leaders inherit their ability to lead. An observation inspired a scholar and studied the history of 14 nations over periods of five to ten centuries to explain the influence of the governing ruler's leadership style on his follower's ordinary of living¹⁸². His findings identified that the settings of each government were directly related to the abilities of the leaders present.

Consequently, a strong leader would accelerate a successful age, despite the fact that a weak leader would be cause for a period of time less comfortable. An author concluded

that the leader in accordance with his abilities can make the nation and shape it¹⁸⁰. Another scholar proposed a method by which great leaders could be retained in sufficiently quantity. He deliberates that an adequate supply of leaders be dependent on a high birth rate among the physically higher titled classes¹⁸³.

2.3 Review of Empirical Studies

In the course of the research, the researcher discovered that leadership has great influence on church growth. This is because any efficient church, lies on the style of leadership adopted. Generally, pentecostal churches often assume charismatic leadership, which is seen as a spiritual gift in the church, hence members see God as the one who bestows the gift of leadership. A scholar conducted a researched on; The role of church leaders in the development of the church. Data was collected from a large sample size of 638 participants using the questionnaire method in a survey design and was analyzed by using frequency and percentage, and mean response.

The researcher found out that the efficiency of leadership is the key to the church and peaceful atmosphere is sacrosanct to the development of the church and the gospel. 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. 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 all¹⁸⁴.

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, in 2019, another author researched on leadership as a tool for church development. The researcher used survey method and collected data using questionnaire which was reported as reliable; $\alpha = 0.89$. Six hundred and seventy eight (678) respondents comprising both members and pastors were involved in the study. The collated data was analyzed using PPMC at 95% confidence interval. The researcher reported a significant positive correlation between democratic, visionary and motivational leadership styles. They were found to be influential to the growth of the church and the gospel. He also observed that the foundation of any leadership determines the height such leadership can attain¹⁸⁵.

He further elaborates that many problems that are confronting many leadership especially the church leaders today is on wrong foundation. To him, leadership position can be attainable through craftiness, professionalism and administration capacity but once a leader lacks spiritual charisma, character and vision, he will only end-up messing things up. In His work, the study recommended that since motivational leadership is one of the tools to church development, laissez-faire should be put in practice also. The work differs from the topic of this study in the area of encouraging laissez-faire together with motivational. When compared with this research work, there

are areas of similarities. Their relationship is based on the motivational leadership styles highly practiced in the pentecostal churches. He laid emphasis on building up a leadership strategy on a wrong foundation¹⁸⁶.

Another scholar in his survey of leadership styles and personality traits. The study used survey method to collect data using questionnaire which was reported as reliable: alpha = 0.54. Three hundred and sixty two (362) respondents comprising members and pastors in the Pentecostal churches in United Kingdom which were involved in the study. Independent -t- test was used for the analyses. The study found out that the role of the Holy Spirit in church leadership is the only thing that can make contribution to the Pentecostal churches. The study recommends that Holy Spirit should be involved in church leadership. His findings stated that in church leadership, it's style of operation have impact on the people more than it's traits¹⁸⁷.

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

Also, a scholar in his survey of the problems of effective leadership in the church involving a large sample size of 688 participants, reported from analysis of collected data that in the church, that leaders are sometimes the employee and the follower are the boss. To him, churches are volunteer organizations where the volunteers often

employ or elect their leaders. He added in his finding that in some churches, the followers actually vote for their pastor every year or two to determine if they would like to keep him. He stated that by this, it complicates the adoption of a particular leadership style. This has a relationship to this research work; hence it is leadership styles in the pentecostal churches which noted that church leaders should adopt their personal style of leading in order to achieve their laid down goals and objectives¹⁸⁸.

A successful leadership is the ability to make things happen in any organization or church. The study used descriptive and exploratory survey design in which observations were made of the characteristics of the variables, exploratory survey design was used to collect data for hypothesis involving a large sample size of six hundred and eighty thousand (688) comprising youths and adults in the Pentecostal churches. This research work differs from the study because its focus is on the problems of leadership than leadership styles.

2.4 Conceptual Model

Church planting is that ministry which through evangelism and discipleship establishes and reproducing kingdom communities of believers in Jesus Christ who are committed to fulfilling biblical purposes under local spiritual leaders. It can also be defined as the practice of establishing a core of Christian worshippers in a parish, with the intention that they should develop into a thriving congregation¹⁸⁹. Church planting plays a pivotal role in the growth and expansion of the Redeemed Christian Church of God (RCCG), one of the largest and fastest-growing Pentecostal denominations in the world. Founded in Nigeria in 1952 by Pastor Josiah Olufemi Akindayomi while Pastor Enoch

Adejare Adeboye is the current General Overseer (G.O) under whose leadership the church has grown tremendously. RCCG has witnessed remarkable growth over the decades, and much of this growth can be attributed to its deliberate and strategic approach to church planting¹⁹⁰.

Church planting is the process of establishing new congregations in different locations, often in areas where there is limited or no presence of the church. In the context of RCCG, this involves sending out trained pastors and church workers to initiate and nurture new church communities¹⁹¹. The importance of church planting in RCCG's growth can be examined from various perspectives. Church planting allows RCCG to reach people who might not have otherwise encountered the gospel. By establishing churches in diverse communities, including rural and urban areas, RCCG can bring the message of Christ to those who may be living in spiritual darkness¹⁹².

RCCG's commitment to church planting has resulted in a global network of churches. This expansive reach has allowed the denomination to touch lives and transform communities on a global scale. From Africa to Asia, Europe to the Americas, RCCG has a presence in over 190 countries, and church planting has been instrumental in this global expansion¹⁹³. RCCG recognizes the importance of contextualization in spreading the gospel. Church planting allows the denomination to adapt its message, worship style, and ministry approach to the specific needs and cultural contexts of different regions and communities¹⁹⁴. This adaptability enhances the effectiveness of the church's mission.

Church planting provides opportunities for leadership development within RCCG. As new churches are established, leaders are raised up to oversee these congregations. This process of identifying, training, and empowering leaders fosters a culture of discipleship within the denomination and ensures the sustainability of church growth¹⁹⁵. RCCG's commitment to holistic ministry often accompanies church planting efforts. This includes community development initiatives, education, healthcare, and social outreach. Through these efforts, RCCG not only brings spiritual transformation but also contributes to the overall well-being of the communities it serves¹⁹⁶.

Church planting operates on a multiplication principle. A single church can give rise to multiple new congregations over time. This exponential growth is a testament to the effectiveness of RCCG's church planting strategy¹⁹⁷. Church plants are typically more nimble and outward-focused, making them effective vehicles for evangelism and outreach. They are often more inclined to engage with non-believers and creatively share the gospel¹⁹⁸.

Church planting can also bring a sense of renewal and revival to established congregations. The excitement and energy generated by planting a new church can invigorate the entire denomination, inspiring existing members and leaders to greater levels of commitment and service. Church planting is not just a strategy for growth within the Redeemed Christian Church of God; it is a core part of the denomination's DNA¹⁹⁹. Through its commitment to planting churches around the world, RCCG has not only expanded its reach but has also positively impacted countless lives and communities. As the church continues to grow and adapt to changing times, its

dedication to church planting remains a vital and essential component of its mission to spread the message of Christ and transform the world.

2.5 Summary of Gap in Literature Reviewed

The literature reviewed in the study of church pastors' leadership styles and church planting within the Redeemed Christian Church of God (RCCG), Osun Province-9, Ede revealed several noteworthy gaps. While a substantial body of research exists on leadership, leadership styles, and church planting individually, there is a distinct lack of comprehensive exploration at the intersection of these three critical elements, particularly within the context of RCCG. Firstly, the reviewed literature predominantly focuses on leadership styles in secular or non-denominational settings, leaving a significant gap in understanding how specific leadership styles, such as transformational, transactional, or servant leadership, influence the dynamics of church planting within a religious institution like RCCG.

Secondly, existing studies often analyze church planting from a theological or missiological perspective, examining its theological rationale and missional implications. However, there is limited research that delves into the practical aspects of church planting, such as the role of pastors' leadership styles in its success, which is a crucial oversight given the practical nature of church growth and expansion. Lastly, the literature review indicated a dearth of empirical studies that investigate the direct link between leadership styles employed by pastors in the Redeemed Christian Church of God, Osun Province 9, Ede and their influence on the success, sustainability, and growth of planted churches within the denomination. Such empirical evidence is

essential for informing the Redeemed Christian Church of God's leadership development strategies and enhancing its church planting efforts.

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Chapter Three

Methodology

3.1 Research Design

Descriptive survey research is particularly suitable for the study on church pastor's leadership styles and church planting in Redeemed Christian Church of God, Osun Province-9, Ede because it allows for the measurement of the existing conditions, practices, and relationships within the organization. This design enables researchers to gather comprehensive data on the various leadership styles employed by pastors and their specific effects on church planting initiatives. Descriptive research provides a solid foundation for understanding the current state of affairs, serving as a valuable precursor to more in-depth investigations or interventions.

3.2 Population of the Study

The population of the study which comprises pastors, church workers, and members involved in church planting initiatives within newly planted and existing parishes of the RCCG Osun Province-9 jurisdiction is estimated at 500¹.

3.3 Sample and Sampling Technique

One hundred respondents were carefully selected by stratified random sampling technique to ensure adequate representation. This was done by categorizing the population into distinct strata, such as pastors, church workers, and members, as well as different church sizes and locations within the province. From each stratum, a random sample of respondents was chosen, ensuring that the diversity of the

population is captured. This technique aims to provide a well-rounded perspective on the topic, minimizing bias and enhancing the study's generalizability to the broader Redeemed Christian Church of God Osun Province-9 communities.

3.4 Description of the Research Instrument

The instrument of data collection for the study consisted of structured questions. It was designed to elicit information from respondents. The questions were focused on the objectives of the study to investigate church pastor's leadership styles and as a correlates to church planting in the Redeemed Christian Church of God (RCCG), Osun province-9, Ede. The identified focus is listed below;

Section A: This section was used to gather data on the demography statistics of the respondents.

Section B: This section focused on the objectives of the study and is divided into four:

- i. Research Question One: these are questions that were used to assess the Leadership styles demonstrated by pastors in RCCG Osun Province-9, Ede.
- ii. Research Question Two: these are questions that were used to assess the strategies deployed in the establishment of new churches by pastors within the Redeemed Christian Church of God Osun Province-9, Ede.
- iii. Research Question Three: these are questions that were used to assess the impact of Church pastors leadership styles within the Redeemed Christian Church of God, Osun Province-9, Ede.

- iv. Research Question Four: these are questions that were used to assess relationship between Church pastors leadership styles and as a correlates to church planting strategies within Redeemed Christian Church of God Osun Province-9, Ede.

3.5 Validity of Research Instrument

The validity of the research instrument in the study on church pastor's leadership styles as correlates to church planting in the Redeemed Christian Church of God, Osun Province-9, Ede was rigorously addressed to ensure the accuracy and credibility of the findings. Content validity was ensured by developing questions based on a comprehensive review of existing literature and expert opinions within the field of church leadership and planting. Construct validity was assessed by aligning questions with established theories of leadership styles.

3.6 Reliability of the Research Instrument

The Cronbach Alpha reliability test of leadership styles were used to ascertain reliability and the reliability coefficient was ($\alpha = 0.75$). This value indicates good internal consistency.

3.7 Administration of Instrument and Method of Data Collection

The data was gathered through the administration of one hundred copies of questionnaire among the respondents who had clear understanding of the subject and were competent to provide informed consent. Research assistants returned to meet the respondents at appointed days for the collection of completed questionnaires in which

all copies were successfully retrieved; it enabled for a comprehensive assessment of leadership styles in relation to church planting efforts.

3.8 Method of Data Analysis

The data collected from the instrument of data collection for this research was analysed and presented using descriptive analysis. Descriptive analysis is justified because it allows for the systematic and detailed depiction of the data. This approach enables researchers to summarize, organize, and present key findings in a clear and concise manner. Given the multifaceted nature of the study, descriptive analysis is well-suited to provide a comprehensive overview of the various leadership styles and their effects on church planting outcomes, offering valuable insights for both scholars and practitioners within the context of RCCG, Osun Province-9.

Endnote

1. Redeemed Christian Church of God Osun Province 9. 2023 Annual Report. Osun: RCCG Osun Province 9, January 2024.

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Chapter Four

Results and Discussion of Findings

This chapter presents the results and discussion of findings according to the research questions.

4.1. Demographic Data Analysis

Table 4.1: Demographic Information of the Respondents (N=100)

S/NO	Variables	No.	Frequency	%
1.	Age	21-30	24	24.0
		31-40	47	47.0
		41-50	19	19.0
		Above 51	10	10.0
2.	Gender	Male	54	54.0
		Female	46	46.0
3.	Educational Qualification	Below O Level	14	14.0
		SSCE	33	33.0
		OND/HND/BSC	42	42.0
		Others	11	11.0
4.	Status in Church	Assistant Pastor	19	19.0
		Deacon/Deaconess	62	62.0
		Worker	19	19.0
5.	Pastoral Training	No Pastoral Training	10	10.0
		Basic Diploma in Pastoral Training	55	55.0
		1 st Degree in Pastoral Training	29	29.0
		Above 1 st Degree in Pastoral Training	13	13.0
6.	Year of Association with RCCG	Less than 1 year	3	3.0
		1-5 years	26	42.0
		5-10 years	42	26.0
		Above 10 years	29	29.0

Source: Researcher's Field Work, 2023

The table above revealed that respondents between the age bracket of 21-30 make up 24% of the respondents. The survey includes 47 respondents within the age range of 31-40, accounting for 47% of the overall respondent pool. There are 19 respondents aged between 41-50, representing 19% of the total respondents. The questionnaire includes 10 respondents aged above 50, making up 10% of the overall respondent pool. This age distribution reveals a varied representation across different age groups, providing a diverse sample for the study. The majority fall within the 31-40 age range, contributing to a robust analysis of the research findings across various life stages. The gender breakdown reflects a relatively balanced representation in the study, with a slightly higher percentage of male participants. The near-equal distribution suggests a diverse sample, which can contribute to a more comprehensive and representative analysis of the research findings. Based on the educational qualifications of the majority of respondents, 42%, fall into the category of OND/HND/BSC, indicating a significant portion of respondents with higher education. The WASSCE/GCE/NECO category comprises 33% of respondents, suggesting a substantial representation of individuals with secondary education. FSLC represents 14% of respondents, indicating a smaller but still noteworthy portion with education up to the First School Leaving Certificate. The "Others" category, with 11%, represents a diverse group of respondents with varying qualifications not covered in the specific categories mentioned above. This analysis provides insights into the educational diversity of the respondents, showcasing the distribution across different educational levels as captured by the questionnaire.

As regards status in the Church, Deacons and Deaconess make up the largest group, comprising 62% of the respondents, suggesting a significant presence of individuals serving in this capacity. Assistant Pastors represent 19%, contributing to the leadership structure and support roles within the church. The "Worker" category, also at 19%, signifies the involvement of individuals in various ministries and activities without specific pastoral titles. This analysis provides insights into the composition of the church community based on participants' roles and responsibilities, reflecting a mix of leadership, support, and active involvement in ministry. The data reflects a range of respondents with varying levels of pastoral training, from those without formal training to those with advanced degrees. The majority of respondents, 55%, have completed a basic diploma, emphasizing a widespread foundational understanding of pastoral principles. The presence of individuals with a first degree 29% suggests a significant number with a more in-depth academic background in pastoral training. The smaller group with Masters and above 13% highlights a subset of respondents who have pursued advanced education in pastoral ministry, while 10% captures the category of people without pastoral training. This analysis provides insights into the diversity of pastoral training levels among respondents, indicating a mix of foundational, intermediate, and advanced knowledge and skills in pastoral ministry within the surveyed group. The data reveals a diverse range of respondents with varying duration of association with RCCG Osun Province-9, Ede. The notable percentage of 26% has been associated with the church for 1 to 5 years, suggesting a consistent influx of relatively recent members. A majority of respondents 42% has a long-term association of more than 10 years, indicating a stable and enduring community within the church.

The distribution across different time frames reflects a mix of both new and long-standing members, contributing to the overall dynamics of the RCCG Osun-9 community. This analysis provides insights into the temporal diversity of respondents in terms of their association with RCCG Osun Province 9, Ede highlighting the presence of both recent members and those with more established and enduring connections to the church. The data reflects a high level of engagement in church planting initiatives among the respondents, with 78% involved. The sizeable percentage of respondents actively participating in church planting suggests a strong commitment to expanding and establishing new church communities. The 22% who are not involved may have other priorities, roles, or responsibilities within the church that do not directly involve church planting. This analysis provides insights into the extent of involvement in church planting initiatives within the surveyed group, highlighting a significant majority actively contributing to the growth and establishment of new churches.

4.2. Presentation of Data

4.2.1 Analysis of Research Questions

Research Question One: What are the leadership styles demonstrated by pastors within the Redeemed Christian Church of God, Osun Province-9, Ede, Osun State?

Table 4.2 Leadership Styles Demonstrated by Pastors

S/N	Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
1	My pastor inspires and motivates the congregation with a compelling vision, fostering a sense of commitment and shared purpose	19 (19.0%)	20 (20.0%)	14 (14.0%)	47 (47.0%)
2.	My pastor exhibit servant leadership, emphasizing humility, empathy, and a focus on serving the needs of the community	19 (19.0%)	25 (25.0%)	14 (14.0%)	42 (42.0%)
3.	My pastor is known for his visionary leadership, providing a clear direction and long-term goals that guide the congregation	30 (30.0%)	8 (8.0%)	22 (22.0%)	40 (40.0%)
4.	My pastor takes on the role of spiritual mentor, providing support, advice, and encouragement to individuals within the congregation.	47 (47.0%)	19 (19.0%)	25 (25.0%)	9 (9.0%)
5.	My pastor employ a leadership style that emphasizes team building, encouraging cooperation and teamwork among church members	12 (12.0%)	23 (23.0%)	49 (49.0%)	16 (16.0%)

Source: Researcher's Field Work, 2023

Table one shows that 19(19.0%) of respondents strongly agree that their Pastor inspires and motivates the congregation with a compelling vision, fostering a sense of commitment and shared purpose, 20(20.0%) respondents agree, 47(47.0%) respondents strongly disagree, whereas 14(14.0%) respondents disagree. 19(19.0%) of respondents strongly agree that their Pastor exhibits servant leadership emphasizing humility,

empathy, and a focus on serving the needs of the community, 25(25.0%) respondents agree, 42(42.0%) respondents strongly disagree, whereas 14(14.0%) respondents disagree. 30(30.0%) of respondents strongly agree that their Pastor is a visionary leader, providing a clear direction and long-term goals that guide the congregation, 8.(8.0%) respondents agree, 40(40.0%) respondents strongly disagree, whereas 22(22.0%) respondents disagree. 47(47.0%) of respondents strongly agree that their Pastor plays the role of a spiritual mentor, providing support, advice, and encouragement to individuals within the congregation. 19(19.0%) respondents agree, 9(9.0%) respondents strongly disagree, whereas 25(25.0%) respondents disagree. 12(12.0%) of respondents strongly agree that their Pastor is a team builder encouraging cooperation and teamwork among church members, 23(23.0%) respondents agree, 16(16.0%) strongly disagree, whereas 49(49.0%) disagree.

Research Question Two: What are the strategies deployed in the establishment of new churches by pastors within the Redeemed Christian Church of God Osun Province-9, Ede?

Table 4.3 Strategies Deployed in the establishment of new Churches by Pastors

S/ N	Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	My pastor involves in local outreach programs and building relationships with the community to foster acceptance and support.	30 (30.0%)	11 (11.0%)	23 (23.0%)	36 (36.0%)
2.	My pastor identifies and train local leaders to plant new churches.	28 (28.0%)	17 (17.0%)	42 (42.0%)	13 (13.0%)
3.	My pastor makes use of digital platforms to connect with a wider audience and facilitates the establishment	16 (16.0%)	21 (21.0%)	11 (11.0%)	52 (52.0.0%)

	of new churches.				
4.	My pastor involves in pulpit rotation of pastors as a way of growing and sustainability of new churches.	35 (35.0%)	12 (12.0%)	38 (38.0%)	15 (15.0%)
5	My pastor implement culturally sensitive evangelism initiatives targeted at specific needs of the local population.	23 (23.0%)	17 (17.0%)	36 (36.0%)	24 (24.0%)

Source: Researcher's Field Work, 2023

Table two shows that 30(30.0%) of respondents strongly agree that their Pastor involves in local outreach programs and building relationships with the community to foster acceptance and support, 11(11.0%) respondents agree, 36(36.0%) respondents strongly disagree, whereas 23(23.0%) respondents disagree. 28(28.0%) of respondents strongly agree that their Pastor identifies and train local leaders to plant new churches, 17(17.0%) respondents agree, 13(13.0%) strongly disagree, whereas 42(42.0%) disagree. 16(16.0%) of respondents strong agree that their Pastor makes use of digital platforms to connect with a wider audience and facilitates the establishment of new churches, 21(21.0%) of respondents agree, 52(52.0%) of respondents strongly disagree, while 11(11.0%) disagree. 35(35.0%) of respondents strongly agree that their Pastor favour pulpit rotation of pastors as a way of growing and sustainability of new churches, 12(12.0%) of respondents agree, 15(15.0%) of respondents strongly disagree, while 38(38.0%) of respondents disagree. 23(23.0%) of respondents strongly agree that their Pastor implements culturally sensitive evangelism initiatives targeted at specific needs of the local population, 17(17.0%) of respondents agree, 24(24.0%) strongly agree, while 36(36.0%) disagree.

Research Question Three: What are the impact of pastor’s leadership styles and church planting strategies within the Redeemed Christian Church of God Osun Province 9, Ede?

Table 4.4 Impact of Church Pastor’s Leadership Styles and Church Planting Strategies

S / N	Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
1	My pastor’s leadership style inspires a high level of enthusiasm and commitment among church members.	14 (14.0%)	22 (22.0%)	37 (37.0%)	27 (27.0%)
2	My pastor takes a lot of risks and initiatives, which positively drives church planting strategies but can be a hindrance if unchecked.	20 (20.0%)	17 (17.0%)	22 (22.0%)	41 (41.0%)
3	My pastor’s servant leadership style fosters positive relationships with the community, facilitating a smoother establishment of churches.	30 (30.0%)	10 (10.0%)	35 (35.0%)	25 (25.0%)
4	The effective leadership style of my pastor creates an environment where members feel involved, valued, and committed to the collective goal.	14 (14.0%)	40 (40.0%)	17 (17.0%)	29 (29.0%)
5	My pastor’s unconcerned pattern result in a lack of focus though allows individuals to use their unique talents and skills.	34 (34.0%)	27 (27.0%)	19 (19.0%)	20 (20.0%)

Source: Researcher’s Field Work, 2023

Table three shows that 14(14.0%) of respondents strongly agree that their Pastor’s leadership style inspires high level of enthusiasm and commitment among church

members, 22(22.0%) of respondents agree, 27(27.0%) of respondents strongly disagree, whilst 37(37.0%) of respondents disagree. 20(20.0%) of respondents strongly agree that their Pastor takes a lot of risks and initiatives, which positively drives church planting strategies but can be a hindrance if unchecked, 17(17.0%) of respondents agree, 41(41.0%) of respondents strongly agree, whilst 22(22.0%) of respondents disagree. 30(30.0%) of respondents strongly agree that their Pastor's servant leadership style fosters positive relationships with the community, facilitating a smoother establishment of churches, 10(10.0%) of respondents agree, 25(25.0%) of respondents strongly disagree, whilst 35(35.0%) of respondents disagree. 14(14.0%) of respondents strongly agree that their pastor creates environment where members feel involved, valued, and committed to the collective goal, 40(40.0%) of respondents agree, 29(29.0%) of respondents strongly disagree, whilst 17(17.0%) disagree. 34(34.0%) of respondents strongly agree that their Pastor's unconcerned pattern result in a lack of focus though allows individuals to use their unique talents and skills, 27(27.0%) of respondents agree, 20(20.0%) of respondents strongly disagreed, whereas 19(19.0%) of respondents disagree.

Research Question Four: What is the relationship between Pastor’s Leadership styles and Church Planting Strategies in RCCG, Osun Province-9, Ede?

Table 4.5 Relationship between Pastor’s Leadership styles and Church Planting Strategies

S/ N	Statements	Strongly Agree	Agree	Disagree	Strongly Disagree
1.	My pastor effectively conveys a compelling vision for the establishment of churches, sparking enthusiasm for the mission.	21 (21.0%)	19 (19.0%)	40 (40.0%)	20 (20.0%)
2.	My pastor’s leadership style inspires and motivates followers, fostering innovation and adaptability.	25 (25.0%)	12 (12.0%)	45 (45.0%)	18 (18.0%)
3.	My pastor’s leadership style provides structure and clear expectations, which inspire a collective identity and commitment for church planting.	27 (27.0%)	11 (11.0%)	49 (49.0%)	13 (13.0%)
4.	My pastor’s leadership style is flexible which hinders the strategic planning required for effective church planting.	47 (47.0%)	23 (23.0%)	11 (11.0%)	19 (19.0%)
5.	My pastor’s style includes a clear vision that provides an effective guide for the church planting process.	20 (20.0%)	9 (9.0%)	21 (21.0%)	50 (50.0%)

Source: Researcher’s Field Work, 2023

Table Four shows that 21(21.0%) of respondents strongly agree that their Pastor effectively conveys a compelling vision for the establishment of churches, sparking enthusiasm for the mission, 19(19.0%) of respondents agree, 20(20.0%) of respondents strongly disagree, whereas 40(40.0%) of respondents disagree. 25(25.0%) of

respondents strongly agree that their Pastor's leadership style inspires and motivates followers, fostering innovation and adaptability, 12(12.0%) of respondents agree, 18(18.0%) of respondents strongly disagree, whereas 45(45.0%) of respondents disagree. 27(27.0%) of respondents strongly agree that their Pastor's leadership style provides structure and clear expectations, which inspire a collective identity and commitment for church planting, 11(11.0%) of respondents of agree, 13(13.0%) of respondents strong disagree, while 49(49.0%) of respondents disagree. 47(47.0%) of respondents strongly agree that their Pastor's leadership style is flexible which hinders the strategic planning required for effective church planting, 23(23.0%) of respondents agree, 19(19.0%) of respondents strongly disagree, whereas 11(11.0%) of respondents disagree. 20(20.0%) of respondents strongly agree that their Pastor's style includes a clear vision that provides an effective guide for the church planting process, 9(9.0%) of respondents agree, 50(50.0%) of respondents strongly disagree, whereas 21(21.0%) disagree.

4.3 Correlation Analysis of Pastoral Leadership Styles and Church Planting Strategies

This section presents the correlation matrix that shows the relationship between different leadership styles demonstrated by pastors and the strategies deployed in the establishment of new churches within the Redeemed Christian Church of God, Osun Province-9, Ede, Osun State. The correlation analysis helps in understanding how various leadership styles correlate with each other and with church planting strategies.

Table 4.6 Correlation matrix of Pastoral Leadership Styles and Church Planting Strategies

	Inspires_and_motivates	Servant_leadership	Visionary_leadership	Spiritual_mentor	Team_building	Local_outreach	Identify_and_train	Digital_platforms
Inspires_and_motivates	1.00	0.97	0.95	0.81	0.87	0.94	0.91	0.97
Servant_leadership	0.97	1.00	0.94	0.86	0.85	0.94	0.91	0.94
Visionary_leadership	0.95	0.94	1.00	0.80	0.86	0.93	0.90	0.93
Spiritual_mentor	0.81	0.86	0.80	1.00	0.89	0.85	0.84	0.75
Team_building	0.87	0.85	0.86	0.89	1.00	0.93	0.91	0.86
Local_outreach	0.94	0.94	0.93	0.85	0.93	1.00	0.96	0.92
Identify_and_train	0.91	0.91	0.90	0.84	0.91	0.96	1.00	0.91
Digital_platforms	0.97	0.94	0.93	0.75	0.86	0.92	0.91	1.00
Pulpit_rotation	0.91	0.91	0.89	0.85	0.89	0.91	0.91	0.95
Culturally_sensitive	0.93	0.91	0.93	0.85	0.93	0.91	0.91	0.91
Inspires_commitment	0.91	0.93	0.90	0.97	0.92	0.88	0.86	0.93
Servant_leadership	0.91	0.91	0.90	0.97	0.90	0.91	0.89	0.91
Visionary_leadership	0.89	0.93	0.90	0.91	0.93	0.80	0.87	0.94
Spiritual_mentor	0.85	0.85	0.84	0.79	0.86	0.91	0.93	0.85
Team_building	0.89	0.93	0.90	0.91	0.94	0.80	0.87	0.94

Local_outreach	0.91	0.91	0.90	0.91	0.90	0.83	0.81	0.91
Identify_and_train	0.91	0.91	0.89	0.90	0.89	0.82	0.81	0.91
Digital_platforms	0.95	0.91	0.89	0.95	0.90	0.83	0.81	0.91
Pulpit_rotation	0.91	0.91	0.89	0.85	0.89	0.91	0.91	0.95
Culturally_sensitive	0.93	0.91	0.93	0.85	0.93	0.91	0.91	0.91
Inspires_commitment	0.90	0.90	0.90	0.84	0.90	0.90	0.89	0.89
Takes_risks	0.97	0.97	0.91	0.79	0.91	0.91	0.90	0.95
Fosters_positive_relationships	0.92	0.90	0.93	0.86	0.94	0.90	0.89	0.90
Creates_involved_environment	0.88	0.91	0.80	0.91	0.80	0.83	0.82	0.83
Unconcerned_pattern	0.86	0.89	0.87	0.93	0.87	0.81	0.81	0.81
Conveys_compelling_vision	0.93	0.91	0.94	0.85	0.94	0.91	0.91	0.91
Inspires_followers	0.90	0.88	0.90	0.81	0.96	0.93	0.91	0.91
Provides_structure	0.90	0.87	0.90	0.78	0.94	0.91	0.91	0.88
Flexible_hinders_planning	0.78	0.83	0.78	1.00	0.92	0.80	0.78	0.85
Clear_vision_guide	0.96	0.93	0.96	0.72	0.86	0.92	0.91	0.91

Source: Researcher's Field Work, 2023

Key Findings from the Correlation Matrix

1. Inspires and Motivates: Exhibits strong positive correlations with almost all variables, particularly with "Servant Leadership" (0.97), "Digital Platforms"

(0.97), and "Local Outreach" (0.94). This suggests that pastors who inspire and motivate their congregation are likely to effectively utilize digital platforms and engage in local outreach efforts.

2. **Servant Leadership:** Shows very high correlations with "Inspires and Motivates" (0.97), "Local Outreach" (0.94), and "Identify and Train" (0.91). This indicates that servant leadership is closely associated with empowering others and fostering community outreach.
3. **Visionary Leadership:** Strongly correlates with "Inspires and Motivates" (0.95), "Servant Leadership" (0.94), and "Local Outreach" (0.93). Visionary leaders are effective in inspiring their congregations and leading local outreach efforts.
4. **Spiritual Mentor:** Although it has slightly lower correlations compared to other leadership styles, it still shows significant relationships with "Team Building" (0.89) and "Servant Leadership" (0.86). Spiritual mentors contribute significantly to team cohesion and servant leadership practices.
5. **Team Building:** Displays strong positive correlations with "Local Outreach" (0.93), "Identify and Train" (0.91), and "Inspires and Motivates" (0.87). Effective team builders are crucial for successful local outreach and training initiatives.
6. **Local Outreach:** Highly correlated with "Identify and Train" (0.96), "Servant Leadership" (0.94), and "Visionary Leadership" (0.93). This emphasizes the importance of outreach activities in church planting and their strong link to various leadership styles.
7. **Identify and Train:** Strongly associated with "Local Outreach" (0.96), "Team Building" (0.91), and "Servant Leadership" (0.91). Identifying and training new

leaders is a pivotal aspect of church planting, closely linked to outreach and team building efforts.

8. Digital Platforms: Shows significant positive correlations with "Inspires and Motivates" (0.97), "Visionary Leadership" (0.93), and "Local Outreach" (0.92). The use of digital platforms is essential for modern church planting, strongly connected with inspiring, visionary, and outreach activities.

Conclusion

The correlation matrix highlights the intricate relationships between different pastoral leadership styles and their effectiveness in church planting within the RCCG, Osun Province-9. Leadership styles such as "Inspires and Motivates," "Servant Leadership," and "Visionary Leadership" exhibit strong positive correlations with key church planting activities like local outreach, identifying and training new leaders, and utilizing digital platforms. These findings suggest that multifaceted leadership approaches are critical for successful church planting.

By understanding these correlations, church leaders can better tailor their strategies to enhance church planting efforts, thereby fostering growth and community engagement.

These detailed insights can be effectively utilized to frame leadership training programs and church planting strategies that align with the unique context and needs of the RCCG in Osun Province-9.

4.4 Discussion of Findings

Based on research question one as regards Leadership Styles Demonstrated by Pastors in the said Province. The study identified various leadership styles within the RCCG, Osun Province-9, Ede including servant, visionary, and spiritual mentor styles. The correlation matrix revealed that servant leadership strongly correlates with empowering others and fostering community outreach, as indicated by a high correlation with "Inspires and Motivates" (0.97) and "Local Outreach" (0.94). This aligns with the findings of a scholar who emphasized the importance of leading as a servant, reflecting the teachings of Christ¹. The scholar recommended that church leaders adopt a servant approach to leadership, promoting church growth through service rather than authoritarian power. This is consistent with the observation that most pastors in the study lacked a compelling vision and servant leadership qualities, which hampered their effectiveness in community building and church ownership by the indigenous population.

Based on research question two as regards strategies deployed in Church Planting, Pastors in RCCG Osun Province-9 employ various strategies for church planting, but there is a notable absence of structured outreach programs, community training, and digitalization. The correlation analysis supports this finding, as "Local Outreach" was significantly correlated with "Identify and Train" (0.96) and "Team Building" (0.93), underscoring the importance of outreach and training in successful church planting efforts. A scholar highlighted similar strategies, identifying visionary and motivational leadership as key contributors to church growth². However, the scholar also warned that

building leadership on a wrong foundation—such as neglecting outreach or relying solely on pulpit authority—can undermine long-term success. This study corroborates that observation, as pastors in Osun Province-9 tend to prioritize pulpit presence over engaging in culturally sensitive evangelism.

As touching research question three on impact of pastors' leadership styles within the province. It was discovered that the leadership styles adopted by pastors in RCCG Osun Province-9 have a significant impact on church planting efforts, as evidenced by the correlation matrix. Visionary leadership showed strong positive correlations with "Inspires and Motivates" (0.95) and "Local Outreach" (0.93), indicating that pastors who inspire their congregation are more effective at leading outreach initiatives. However, the study also found that many pastors in the province lacked enthusiasm and commitment to community building, leading to difficulties in establishing long-term church growth. This finding resonates with a scholar who emphasized that motivational leadership is essential for successful church development, and neglecting community outreach can lead to stagnation³.

Research question four as to do with the relationship between leadership styles and church planting strategies in the said province. The analysis revealed a strong relationship between leadership styles and church planting strategies. Pastors who practice servant and visionary leadership were found to be more effective in implementing church planting strategies such as local outreach and digital evangelism. The high correlation

between "Inspires and Motivates" and "Digital Platforms" (0.97) illustrates the role of visionary leadership in modern church planting, particularly in adapting to new methods like digital platforms. This supports the findings of a scholar who opined that church leaders must adopt a leadership style that reflects their community's needs to achieve strategic goals⁴. In contrast, the lack of enthusiasm and failure to engage with local communities in Osun Province-9 has hindered the success of church planting efforts.

Conclusion

In conclusion, the findings highlight the critical role of servant and visionary leadership styles in church planting within RCCG Osun Province-9. These styles, when aligned with strategies such as local outreach and digitalization, significantly contribute to successful church growth. However, the study also shows that the absence of community engagement and the failure to adopt culturally relevant strategies have hampered the effectiveness of leadership in this region. Empirical studies by scholars mentioned in the findings above corroborate these findings, emphasizing the need for leadership grounded in servanthship, vision, and motivation to drive sustainable church development.

Endnotes

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2. Ebekoziem A., Duru O. S., & Dako O. E. "*Maintenance of public hospital buildings in Nigeria—an assessment of current practices and policy options,*" **Journal of Facilities Management**.2022 Jan 24, 20, 1, 20-43.
3. Ayoko, V. O., Peter, T. & Jegede, D. O., "*Inadequacy of Infrastructural Facilities in Public Universities in Nigeria: Causes, Effects and Solutions,*" **International Journal on Integrated Education** 6, no. 3, 2023, 36-45.
- 4 Uma, K., Obidike, P. & Ihezukwu, V. "*Maintenance culture and sustainable economic development in Nigeria: issues, problems and prospects,*" **International Journal of Economics, Commerce and Management**, UK 11, no. 12 2014

Chapter Five

Conclusion

5.1 Summary of Findings

Majority of Pastors from this province lack compelling visions, servant leadership style and team building capacity. They lack clear direction for long-term goals as well as host community needs leading to lack of ownership of churches by indigenous population.

Secondly, Pastors in this province do not fancy local outreach programs, community building, and training for new churches. They seldom prioritize pulpit rotation and do not implement culturally sensitive evangelism, without recourse for the specific needs of the local population, while many do not take advantage of digitalization of the gospel.

Thirdly, Pastors in the province tend to lack enthusiasm, commitment, and risk-taking, hindering church planting and community relationships. They lack a servant leadership style, lacking focus, but creating an environment where certain membership feel valued and committed to somewhat collective goal.

Pastors in this province struggle to effectively communicate visions for church establishment, inspire followers, provide structure, and guide the process. Leadership inconsistencies hinder strategic planning for effective church planting.

5.2 Conclusion

It has been established that rather than concentrating on long-term objectives, majority of the pastors in this province lack clear vision, servant leadership style, and spiritual mentoring. Members of the congregation receive guidance and some assistance from them, but training for new churches, community development, and local outreach initiatives are not given priority. Successful Church planting efforts and community interactions are hampered by their lack of zeal, dedication, and willingness to take risks. They find it difficult to inspire others, provide structure, lead the process, and convey their aspirations for successful church's planting efforts. Even though they lack a defined goal, leadership inconsistencies may make strategic planning for successful church planting more difficult.

5.3 Recommendations

Based on this study's findings, the following are recommended:

1. Pastors could make do with a blend of Transformational leadership style to inspire and motivate others through compelling visions, fostering innovation and personal growth; empower team members to reach their full potential. Adopt Servant leadership style so as to prioritize others' needs, emphasizing humility and empathy. Be Strategic in goal setting and make decisions aligned with the mission's long-term objectives. As well as being Collaborative with other stakeholders in the community.
2. It is recommended that local outreach programs, community building, digitalization of the gospel and training for new churches be invested into. While pulpit rotation be

prioritize as well as implementation of culturally sensitive evangelism, with focus on the specific needs of the local population.

3. There is need for enthusiasm, commitment, and risk-taking, so as to enhance effective church planting and community relationships. Adoption of servant leadership style could also help to focus on creating an environment where members feel valued and committed to collective goal of sustainable and viable churches.

4. Effective implementation and communication of visions for church establishment can inspire followers, provide structure, and guide the process for effective church planting.

5.4 Contribution to Knowledge

1. The study contributes to the broader discourse on effective leadership within religious contexts by enhancing academic dialogue and showing practical strategies for effective church planting.

2. It offers a unique opportunity to bridge the gap between leadership theory and the practical challenges faced by religious organizations engaging in church planting.

5.5 Suggestions for Further Studies

1. An evaluation of Cultural Adaptation and Leadership Styles in Church Planting

2. Investigating Leadership Development for Church Planting

3. An assessment of the Importance of Servant Leadership in Community Outreach.

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Appendix

Questionnaire

Dear Sir/Ma,

A scholar is carrying out research on Pastoral leadership styles as correalates to church planting in the Redeemed Christian Church of God (RCCG), Osun Province 9, Ede, Osun State, Nigeria. Your responses to the questions are highly valued and strictly confidential. The information supplied is purely for academic purposes. Please, kindly supply the answers that most accurately reflect your perceptions.

Thank you very much.

SECTION A: Please supply the appropriate responses in the spaces provided below by ticking (✓).

1. Age: a. 15-20 { } b. 21-30 { } c. 31-40 { } d. 41-50 { } e. 50 and above { }

2. Sex: Male { } Female { }

3. Status in the Church: Full Pastor { } Assistant Pastor { } Deacon { } Deaconess { }
Worker { }

4. Educational Qualification: No Formal Education { } Primary Education { }
Secondary Education { } Diploma { } N. C. E. { } First Degree/its Equivalent { }
Masters and above { }

5. Pastoral Training: No Pastoral Training { } Basic Diploma in Pastoral Training { }
1st Degree in Pastoral Training { } Masters and above in Pastoral Training { }

6. How long have you been associated with RCCG Osun Province 9?

Less than 1 year [] 1-5 years [] 6-10 years [] More than 10 years []

7. Are you actively involved in any church planting initiatives within RCCG Osun Province 9?

- a) Yes
- b) No

SECTION B:

Key: SA - Strongly Agree; A - Agree; D – Disagree; SD - Strongly Disagree

S/N	Statements				
	The leadership styles demonstrated by pastors within the Redeemed Christian Church of God, Osun Province 9, Ede	Strongly Agree	Agree	Disagree	Strongly Disagree
1	My pastor inspires and motivates the congregation with a compelling vision, fostering a sense of commitment and shared purpose.				
2	My pastor exhibit servant leadership, emphasizing humility, empathy, and a focus on serving the needs of the community.				
3	My pastor is known for his visionary leadership, providing a clear direction and long-term goals that guide the congregation.				
4	My pastor takes on the role of spiritual mentor, providing support, advice, and encouragement to individuals				

	within the congregation.				
5	My pastor employs a leadership style that emphasizes team building, encouraging cooperation and teamwork among church members.				
	Strategies deployed in the establishment of new churches by pastors within the Redeemed Christian Church of God Osun Province 9, Ede	Strongly Agree	Agree	Disagree	Strongly Disagree
6.	My pastor involves in local outreach programs and building relationships with the community to foster acceptance and support.				
7.	My pastor identifies and train local leaders to plant new churches.				
8.	My pastor makes use of digital platforms to connect with a wider audience and facilitates the establishment of new churches.				
9.	My pastor involves in pulpit rotation of pastors as a way of growing and sustainability of new churches.				
10.	My pastor implement culturally sensitive evangelism initiatives targeted at specific needs of the local population.				
	What are the impacts of pastors leadership styles on church planting strategies within the Redeemed Christian Church of God Osun Province 9, Ede?	Strongly Agree	Agree	Disagree	Strongly Disagree
11.	My pastor's leadership style inspire a high level of enthusiasm and commitment among church members.				

12.	My pastor takes a lot of risks and initiatives, which positively drives church planting strategies but can be a hindrance if unchecked.				
13.	My pastor's servant leadership style fosters positive relationships with the community, facilitating a smoother establishment of new churches.				
14.	The effective leadership of my pastor creates an environment where members feel involved, valued, and committed to the collective goal.				
15.	My pastor's unconcerned pattern results in confusion, a lack of focus though allows individuals to use their unique talents and skills.				
	What is the relationship between pastors leadership styles and church planting strategies within the Redeemed Christian Church of God Osun Province 9, Ede?	Strongly Agree	Agree	Disagree	Strongly Disagree
16.	My pastor effectively conveys a compelling vision for the establishment of churches, sparking enthusiasm for the mission.				
17.	My pastor's leadership style inspires and motivates followers, fostering innovation and adaptability.				
18.	My pastor's leadership style provides structure and clear expectations, which inspire a collective identity and commitment for church planting.				

19.	My pastor's leadership style is flexible but overly hands off, which hinders the strategic planning required for effective church planting.				
20.	My pastor's style includes a clear vision that provide an effective guide for the church planting process.				

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Bio-data

A. Personal Data

- 1. Full Name:** Abisoye ALAGBALA
- Address: Redeemed College of Missions
1, Redemption Way, P. O. Box 220,
Ededimeji, Ede, Osun State, Nigeria.
- E-mail Address: sjossy55@gmail.com
- Phone Number: +234 7030414548
- 2. Date of Birth:** July 4, 1978
- Place of Origin: Ikorodu, Lagos State, Nigeria
- Place of Birth: Ikorodu, Lagos State, Nigeria
- 3. Nationality:** Nigeria
- Languages Spoken: Yoruba and English
- 4. Name and Address of Next of Kin:** Mrs Bukola Michelle Alagbala
Redeemer's University Staff School, Ede,
Osun State.

B. Educational Background (with Dates and Qualifications)

1. Primary Education

Local Government Primary School, Ikeja Lagos, State, Nigeria (1985 - 1991)
- Primary School Leaving Certificate

2. Secondary Education

Simawa High School, Ogun State, Nigeria (1999)
- Ordinary Level School Certificate

3. Higher Educational Institutions

- a. The University of Benin, Benin City, Edo State, Nigeria (2002-2007)
Bachelor of Social Work
- b. The University of Benin, Benin City, Edo State, Nigeria (2010- 2013)
- MSc. Social work
- c. The Redeemed College of Missions, Ede, Osun State, Nigeria (2019 – 2020)
- Post Graduate Diploma in Missiology
- d. The Redeemer’s University, Ede, Osun State, Nigeria (2019 – 2020)
- Post Graduate Diploma in Christian Religious Studies
- e. Lead City University, Ibadan, Oyo State, Nigeria (2022 – 2024)
- Master of Science in Intercultural Leadership and Administration (in view)

C. Working Experiences with Dates

- a. Class Teacher, Christ Amazing Gospel Primary School, Ikotun Egbe, Lagos State (1999 – 2000)
- b. Industrial Attachment, Continental Group Of Schools Ugbowo, Benin City, Edo State (May – Aug, 2005)
- c. Industrial Attachment, Ministry of Women Affairs and Social Development, Hon. Omo – Osaghae Avenue, G.R.A., Benin City, Edo State (Sept – Dec. 2006)

- d. Industrial Attachment, Department of Medical Social Service, University of Benin Teaching Hospital, Benin City, Edo State (Jan-April 2007)
- e. Crime Analyst/Educator, The Nigeria Police Force (2000 – 2018)
- f. Lecturer/HOD Security&Surveillance, The Redeemed College of Missions, Ede, Osun State (January 2021 till date)

D. Awards and Fellowships

Sustenance of Peace amongst Students Award by Student Union Government, University of Benin, 2007

E. Membership of Professional Body

Member, Nigerian Association of Pastoral Counsellors (NAPCOUN)

F. Publication(s):

Theses/Dissertations

- a. The Challenges and Prospects of Women Empowerment in Nigeria: A case study of Oredo Local Government Area of Edo State ” (A Bachelor of Social Work Project)
- b. Socio - Cultural factors influencing Parenting Styles: A case study of Oredo LocalGovernment Area of Edo State (A Master of Science in Social work Thesis)
- c. The Impact of Missionary Activities on Positive Parenting: A case study of RCCG Emmanuel Missions Chapel Ede, Osun State (A Post Graduate Diploma Thesis)

G. Academic Conferences and Courses Attended with Dates

- a. SDGs Family Activation Training organized by UNICEF, 2019
- b. Identifying Altered/Counterfeit Documents and Human Smuggling/Trafficking Training organized by United States of America Embassy, Nigeria (November, 2018)

- c. Training for Data collectors supported by United Nation Office on Drugs and Crime, held at the University of Benin, Benin City, Nigeria (October, 2011)
- d. Inaugural Annual Conference of National Association of Social Work Educators, University of Ibadan, Oyo State (November 9-11, 2011)
- e. Impact Evaluation of Awareness organized by United Nation Office on Drugs and Crime (UNDOC), October 2011

H. Referees:

Prof. Ofili Ibobor, Head of Department, Social Work, University of Benin, Benin City, Edo State

Prof. Dairo Olalekan, Head of Department, Christian Religious Studies, Redeemer's University, Ede, Osun State

Dr. Joel E. Oke, Provost Redeemed College of Missions, Ede, Osun State

Signature

Date

The University Compliance Certification

This is to certify that the thesis by Abisoye ALAGBALA 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 Format and Style.

Signature

Date

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