

**Assessment of Mission Strategies and Leadership Approaches of New Life College of
Theology and Mission, Ibadan, Oyo State**

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Certification

This is to certify that the thesis titled "Assessment of the Mission Strategies and Leadership Approaches of New Life College of Theology and Mission, Ibadan, Oyo State" written by Oluronke Bolanle OWOADE with matric no: LCU/PG/002472 was carried out in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria, for the award of Master of Science Degree (MSc) in Intercultural Leadership and Administration and this has not been previously submitted.

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Date

Dedication

I dedicate this thesis to God Almighty who has been my source of strength and help.

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Acknowledgement

I want to express my gratitude to the management and staff of this institution, Lead City University, Ibadan, for their support in this research work. I appreciate the efforts of the lecturers in the Department of Politics & International Relations. My sincere appreciation goes to my supervisor, Dr. Peter Oderinde, who despite many inconveniences and busy schedule and burdensome workload read through my work and made highly intelligent suggestions and corrections. My sincere thanks go to the Head of Department of Politics and International Relations, Prof. Akeem Amodu, the Head of Department of Religious and Intercultural Studies, Ass. Prof. Ayodele A. Atowoju; the Postgraduate co-ordinator, Dr. Emmanuel Adetunji and my able Lecturers at Lead City University, Ibadan, starting with Prof Tunde Oseni, Prof. Roland Badru, Dr. Oluwaseun Afolabi, Dr. Adebayo Afolaranmi, Dr. Dayo Makanjuola, Dr. Sunday Adepoju, Dr. Segun Adekoya, Dr. Modupe Albert, Ven. Emmanuel Olagunjoye. Thank you all.

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Even though the above-mentioned institution and people have assisted in the process of this research work, I stand responsible for the errors, if any, found in the work.

Abstract

Mission Strategies are the set of procedures, plans and directions for implementing the programs and activities of the church. The effectiveness of missionaries on the mission fields depends largely on the effectiveness of the mission strategies being adopted and the effectiveness of the mission leadership styles used by their trainers. Good leadership styles enhance effectiveness and productivity. New Life College of Theology and Mission is a missionary institution where missionaries are being trained in order to work in New Life For All Nations Ministries mission fields. This study assessed the mission strategies used in New Life College of Theology and Mission, Ibadan to achieve its mission and vision. The study used descriptive survey research design and thematic analysis to analyse the data collected, to address the research questions. Findings from the study revealed that various leadership styles such as empowerment, vision-setting, mentorship, and innovative approaches to ministry being utilised within New Life College of Theology foster growth in the Church. It also revealed that Mission strategies play a crucial role in the growth of the Church, the theological orientations of the Church, which are deeply intertwined with its mission strategies. The research also uncovered factors that significantly contribute to growth within the Church to range from internal factors such as organizational structure or leadership dynamics to external challenges like societal trends or cultural shifts. The study recommends that the missionary trainers and the Church should contribute towards developing effective leadership styles and mission strategies that align with the objectives of fostering growth within New Life College of Theology and Mission and the wider church community.

Keywords: Leadership strategies, Mission strategies, New Life Theological orientation, Church growth, Setbacks in mission

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List of Acronyms

Acronym	Meaning
NLFANM	- New Life For All Nations Ministries
AoMSaLAoNLCoTaMIOS	- Assessment of Mission Strategies and Leadership Approaches of New Life College of Theology and Mission, Ibadan, Oyo State

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Chapter One

Introduction

1.1 Background to the Study

The concept of leadership originated from the time of creation of nature, plants and animals in the world¹. An individual is always required to lead at every level of socio-political and economic life ranging from the family set-ups to the society, including business, politics, religion, and social and community-based organizations. A leader is defined as one or more people who selects, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills and focuses the follower(s) to the organization's mission and objectives causing the follower(s) to willingly and enthusiastically expend spiritual, emotional, and physical energy in a concerted coordinated effort to achieve the organizational mission and objectives².

Another scholar defined a leader as a person who sets goals for his/her people or team mates, and then leads or rallies them to achieve those goals. A leader is also described as a person who instructs and controls people in order to secure predefined goals or targets³. Some scholars have posited that leaders are not only interested in effecting change for the purpose of benefiting the organization and its members only but also for the development and growth of the people they are working with³. From these definitions, leaders are people who shape the goals, motivations, and actions of others through inspiration and encouragement.

Good leaders provide directions, inspiration, and guidance to their team members. They also exhibit courage, passion, confidence, commitment, and ambition. They influence their team members to work on their individual strengths and talents and build teams committed to achieving common goals¹. Good leader is able to recognize diversity among

the followers and is flexible enough to adapt to the differences among the groups and the changing situations. Although anybody can occupy a leadership position as a result of promotion or inheritance but to become effective and productive, a leader needs to be trained to become more effective in their communication skills. They need to know how to connect with team members and encourage growth. They must also be open to change and develop positive attitudes. A leadership fails and becomes ineffective if the leader resist change and is unable to develop good working relationships with others. It also fails when the leader cannot build and lead a team, project into the future and is therefore not able to meet the objectives of the organization⁴. While effective leadership styles have a positive impact on the people involved, the team and the organization, ineffective leadership have a negative impact on the individual, the team members and the organization as well. Ineffective leadership prioritize the leaders' interests above those of the team and that of the organization.

An organization fails if the leadership lack important characteristics or abilities to succeed. Leaders also fail if they possess undesirable qualities⁵. Various leadership strategies can be employed by leaders in various spheres of life, such as in missions, to engage their team members, missionary trainees and the trainers in order to influence and encourage excellent performance that helps the organizations achieve their objectives. It has been found that there is a relationship between the success of an organization and its leadership, same applies to the growth of a church. Though the growth of a church depends on God to bring increase through the activities of evangelism (winning souls) from all the nations of the world and disciple them for God in obedience to the commandment of the Great Commission, if the church leadership does not go about its mission objectives strategically, the church will fail¹.

Leadership styles are the set of procedures, plans and directions for implementing the programs and activities of the church. The growth of the church depends largely on its leadership effectiveness. Good leadership styles enhance growth. Leadership styles creates and sustains a good work environment, organizational culture and fulfilment of workers⁵. Missions involves reaching out to people of other faiths with the salvation that is in Jesus Christ alone. This is according to the commandment of Jesus Christ to his disciples. Missions is a call. It sometimes involves the crossing of one border to another, nation, community, tribe, language and ethnic cultures⁴. It is a deliberate and conscious effort to break barriers of tradition, culture, language, norms, ethnicity, remoteness, exposure of other people in order to win them for Christ over a period of time⁶. Missions requires a type of leadership that is able to embrace and promote cultural diversity and sensitivity so as to accommodate all the cultures involved.

For a missionary to be effective and productive in the field, it requires a deliberate effort to learn new ideology, culture, norms, values, of the people, adjust to what is obtainable in the environment, endeavor to learn the language of the people, not to shift ground on conviction of faith in Jesus Christ in spite of the respect for their culture.

People from various cultural backgrounds and values come to missionary institutions to be trained and at the end of their training program, they would be required to work in various mission fields that might be culturally different from theirs⁶. As a result, there should be leadership strategies in place for cross-cultural training in missionary institutions. This will help with the training of effective and efficient leaders who are knowledgeable in the field of cultural diversity.

The missionary trainers in missionary institution must also be grounded in effective leadership styles for running missionary institutions. This will produce missionaries that

can work strategically in any mission field. Leadership in missionary institutions requires the missionary trainers to have the knowledge of the culture, personalities, history and the values of people they would be training and the various mission fields where the missionaries would be working⁶. The missionary trainers in missionary institutions should be skilled in communication so as to be able to present their visions, expectations and goals effectively to their missionaries in training. They should be skilled in making informed decisions from relevant available information. In order to be effective, the leadership should be able to make timely and rightful decisions, when faced with difficult or complex situations⁶. Leaders in missions need to be flexible and must be able to adapt easily to new environments and unexpected challenges. They need to know and understand the cultural beliefs and values of the people they are working with⁶.

A missionary institution should be an environment where people respect and value one another's cultural norms, values and traditions. It should be a place where missionary trainees from diverse backgrounds are encouraged to work together, exchange ideas, and share experiences, thus, building mutual understanding and learning among the missionary trainees⁶.

To be effective and productive, leaders in missions should develop strategies to understand and adapt to different cultural norms, values, and traditions. Missionary leaders should be able to speak the local language and also must be able to express ideas, values, and beliefs in a way that is easily understood and accepted by the local community⁷. Missionary leaders need to have strategies of resolving conflicts and disputes in a respectful and constructive manner. They should be skilled in mediation and negotiation, fostering harmony and unity within the community. A missionary leader

should be aware of the changes going on in the global environment with innovative technology, and new strategies that can encourage church growth⁷.

The New Life for All Nations Ministries was established in 1972 as part of the universal body of Christ, called the Church. New Life Gospel Church is the church arm of New Life For All Nations Ministries for discipleship, ministering and mentoring, while the Ministries consists of the administrative outreach over the churches⁸. New Life Gospel Church is an indigenous church with mission orientation since its inception. The vision of The New Life For All Nations Ministries is to take the gospel of Jesus Christ to all nations of the world, to plant churches structured and governed in accordance with New Testament principles and practices in every nation, to teach, to train those who give their lives to Jesus Christ and to go with the gospel of Jesus Christ to places where Christ is not yet known⁸. In order to pursue this vision, New Life Mission Institute was established in 1992 by the leading of the Holy Spirit to teach and make disciples of all nations. The name New Life College of Theology and Mission was adopted in 2016.

New Life College of Theology and Mission is an inter-denominational mission, pastoral, and theological centre where all who have the call and vision for the work of the Lord are trained, tutored and exposed to the deeper knowledge of the work of the Lord as commanded by the Lord Jesus Christ⁸. The college admits and trains all ministers of Gospel, church leaders, church workers (including the youth), and all born again (the people who had turned away from their sins and the world's system to Jesus as their Lord and Saviour) irrespective of their denominations and religious affiliations. The college also admits students of any race, colour, or tribe for mission training⁸.

In spite of all the efforts and activities of New Life For All Nations Ministries in evangelism and in producing missionaries to work in all the mission fields of New Life

For All Nations Ministries, not much has been done in assessing the mission strategies in relation to leadership styles adopted. This study has identified the factors responsible for the leadership styles adopted by New Life For All Nations Ministries and by extension, New Life Gospel Church. This study assessed the mission strategies in relation to the leadership styles adopted by New Life College of Theology and Mission, Ibadan, Oyo State.

1.2 Statement of the Problem

Previous studies on mission strategies, leadership and Church growth have reported diverse outcomes^{1, 2, 6, 7}. Again, studies on the mission activities and training of New Life College of Theology and Mission, Ibadan, have adopted different approaches in relation to theological education, learning and organizational operations. Therefore, this study assessed mission strategies and leadership approaches of New Life College of Theology and Mission, Ibadan. Despite the attention given by scholars on the effects of mission strategies on Church growth, very little has been done in relation to leadership approaches in New Life College of Theology and Mission, Ibadan. The general objective of this study is to assess the mission strategies of New Life College of Theology and Mission, Ibadan in relation to leadership styles.

1.3 Aim and Objectives of the Study

The aim of this study is to assess the mission strategies of New Life College of Theology and Mission, Ibadan in relation to leadership styles.

The objectives of the study were to:

- i. identify the mission strategies that are included as part of the training in New Life College of Theology and Missions, Ibadan;

- ii. ascertain the leadership styles of missionary trainers at New Life For All Nations Ministries, Ibadan;
- iii. ascertain the theological orientations of New Life College of Theology and Mission in relation to mission; and
- iv. identify factors responsible for growth of New Life For All Nations Ministries, Ibadan.

1.4 Research Questions

This study addresses the following research questions:

1. What are the mission strategies that are included as part of the training of the New Life College of Theology and Mission, Ibadan?
2. What are the leadership styles adopted by the missionary trainers at New Life College of Theology and Mission, Ibadan?
3. What are the theological orientations of New Life For College of Theology and Mission, Ibadan in relation to mission strategies?
4. What are the factors that contribute to growth of New Life For All Nations Ministries in Ibadan?

1.5 Significance of the Study

This study enabled the researcher to assess the mission strategies adopted by missionary trainers in New Life College of Theology and Missions and by extension New Life For All Nations Ministries, Ibadan. It provided advice on how to improve the leadership styles in order to bring increase and productivity to the mission efforts of the New Life for All Nations Ministries, Ibadan.

It also provided an understanding into the Theological strategies that could be adopted by New Life for All Nations Ministries and other such ministries involved in missions that

will be better suited for the 21st century mission fields. It provided advice for the formation of a template for competent mission agenda of New Life For All Nations Ministries, Ibadan. It recommended the expansion of the curriculum of missionary institutions in training missionaries.

1.6 Scope of the Study

The scope of the study is limited to New Life College of Theology and Mission in relation to the mission strategies adopted. The researcher has chosen New Life College of Theology and Missions in Ibadan because of its involvement in evangelism and missionary training but in spite of its activities in missionary training not much has been done in assessing the effectiveness of the mission strategies in relation to the leadership styles adopted. The research also focused on Ibadan because the headquarters of the church is located in Ibadan, Oyo State, Nigeria. The targeted population for this study comprises of twenty five (25) missionary trainers who the leaders involved in training the missionaries at New Life College of Theology and Mission, Ibadan and twenty (20) missionary trainees of New Life College of Theology and Missions in Ibadan because of they are undergoing missionary training at New Life College of Theology and Mission. The researcher focused on the period of ten years (2013 - 2023) due to scarcity of documentation prior to this period.

1.7 Limitation of the Study

The major challenge was the inability of the researcher to access the leaders due to their tight schedules and as a result had book appointments in order to conduct the interviews.

The researcher was also not able to access the missionary trainees at the New Life For All Nations Ministries Camp Ground, because this year's training was taking place at another

place, so the researcher was only able to interview them in December when they came for the yearly convention.

Another challenge was that there were not many written documents about the ministry.

1.8 Operational Definition of Terms

Born-again: This is somebody who has been changed spiritually by faith through Jesus. Someone who has renounced his/her old sinful ways of life and has received Jesus Christ as his/ her Lord and Saviour.

Church: The assembly of those that have been called out of darkness and the world system into the kingdom of God through faith in the Lord Jesus Christ.

Convert: A person who has just repented, turned back from his /her old sinful ways of life and has given his/her life to Jesus as Lord and Saviour. Someone who has been called out of darkness into kingdom of God by grace through faith in the Lord Jesus Christ.

Cross-cultural: It is a concept that involves two or more different cultures.

Cross-cultural Missionary Institution: It is a place where missionaries from different cultures and cultural backgrounds are brought together to learn about cross-cultural missions, how to communicate effectively with people from other cultures, how to live together harmoniously and to be able to interact with people from diverse cultural backgrounds.

Home Church: It is a church where someone is a member maybe from birth and has been brought up spiritually.

Internal Haemorrhage: It is crisis within the association.

Mass Evangelism and Open-air Crusades: These are forms of preaching in the streets or in the public with the intention of winning souls for Christ.

Militant or Aggressive Approach: It is to spread the gospel far and wide in a quick manner, not wasting any time or resources.

Missions: This is the act of sending individuals or groups across geographical boundaries to tell others about the love of God and His plan of judgement and redemption.

Missionary: A person who go to another land and culture with the good news of Jesus Christ with the aim of bringing the people to the knowledge of Christ. Teaching the people about Christ until they accept Christ and live according to His teachings.

Mission Field: The New land where a Cross-cultural missionary has gone to with the good news of Jesus Christ.

Rapture: This is the time that Jesus will come with trumpet sound and take the believers both dead and alive to reign with Him to heaven

Strategic Leadership: A type of leadership that is able to have in place vision and plans that can move the organization forward, able to see into the future and is ready to adapt to changes that can bring about the growth of the organization. What is the perspective of New Life on this?

Women Missionaries: These are women who go to other people of other cultures, outside her own border with the gospel of Jesus Christ.

Endnotes

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 Concept of Leadership

The concept of leadership has been in existence since the time of creation of nature, plants and animals in the world. After the creation, man was made to rule and direct the affairs of all the creatures. An individual is required to lead at every level of socio-political and economic life ranging from the family set-ups to the society, including business, politics, religion, and social- and community-based organizations. A leader is a person who sets goals for his/her people or team mates, and then leads or rallies them to achieve those goals¹. He/she influences the thoughts, attitudes, and behaviors of others. He/she is able to visualize what is ahead and so helps others to see what lies ahead and gives direction on how to achieve their goal. He/she encourages and inspires others².

Leadership as a concept cannot easily be defined as it is context-dependent and subject to interpretation³. Leadership has been studied and analysed extensively in various fields such as political science, psychology, sociology and business. Leadership is described as a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. Leaders carry out this process by applying their leadership attributes, such as beliefs, values, ethics, character, knowledge and skills⁴. Good leaders provide direction, inspiration, and guidance to their team members. They also exhibit courage, passion, confidence, commitment, and ambition. They influence their team members to improve on their individual strengths and talents. They also build teams committed to achieving common goals⁵.

An effective leader gives clear directions to their employees or team members and lead them to commit to their jobs and to work as a group to achieve the organization's goals and objectives⁶. Effective leadership plays a crucial role in the success of missionary institutions. As the world becomes increasingly interconnected, leaders must have the abilities to navigate diverse environments and effectively lead their teams.

Leadership is a process by which an individual motivates or influences others to achieve organizational goals. It is enhances and encourages self-esteem and motivates employees to achieve organizational tasks and goals⁷. Similarly, leadership is a process of influencing a group of people to understand and agree on what needs to be done and how to do it. It is a process that involves facilitating individuals and group of people to accomplish shared objectives, Leadership is described as a process which is observable, understandable and that touches on personal, organizational and social level⁷. Leadership motivates, influences and directs others to work effectively to pursue organizational goals. Individuals can motivate, influence, inspire and guide others towards a common goal or vision using various communication, delegation, decision-making and problem-solving skills⁸. It requires listening to people, supporting and encouraging them and involving them in decision-making and problem-solving process. It involves team building and developing the ability of the team members to make informed decisions⁸.

Leadership is also described as a process or act of influencing the work and actions of an organized group to lay down its objectives and achieving them. Some attributes of leadership are: firstly, leadership is a process, it is not a static quantity, but something that is likely to build or improve with the passage of time (or the other way around). Secondly leadership is something that influences or motivates the team members or the ones who

are led. Thirdly leadership does not mean setting the objectives for the members only, but also putting into writing the strategy or plan to achieve them⁷.

The key words in the definitions of leadership, which are process, motivation, encouragement, achieving goals, and touching at personal level show that leadership creates a bond with the people who are led at personal level so that they are inspired and not forced to achieve the goals and targets. So leadership is defined as a process in which a person or persons inspire(s) and motivate(s) the people to meet the shared goals or objectives which may be changed or added as per the needs and challenges. Leadership connects with the people beyond superficial or formal level, and creates a bond that motivates them to do things rather than forcing them⁷. Christian leadership is defined as a dynamic relational process in which people, under the influence of the Holy Spirit, partner to achieve a common goal - it is serving others by leading and leading others by serving⁹. It is also described as a process of influencing others to achieve accomplish God's purposes through Christ-like characters¹⁰. It is a call to serve others by helping them to achieve their full potential for God's purposes and with Christ-like character.

Transformational leadership is often regarded as an effective leadership style in the context of missionary institutions. This style encourages leaders to inspire and motivate their followers, while also promoting individual growth and development¹¹. Transformational leaders build strong relationships, foster trust, and lead by example, ensuring the success and effectiveness of their teams¹¹. Servant leadership is another effective leadership style utilized by missionary institutions. Leaders who adopt this style focus on the needs of their followers and emphasize service to others. By prioritizing empathy and humility, servant leaders create an environment of trust and collaboration, enabling effective communication and cooperation¹². Effective leadership is essential for

the success of missionary institutions. Transformational leadership style and servant leadership style are among the key leadership styles that have been identified as effective in this context. By combining these styles, leaders can successfully navigate the complexities of different environments and guide their teams towards achieving their mission and goals.

Principles of Leadership

Leadership involves setting a clear vision, effective communication, decision making and motivating others to succeed. The following are the principles of leadership:

Vision: A clear vision inspires and serves as a guiding light, motivating team members to work towards a common goal. A compelling vision also helps to align the efforts of the followers with the organisation's goals and values¹³. A leader's vision must be clear, compelling and achievable. It should be communicated effectively for everyone in the organization to quickly understand. It should be concise.

A compelling vision inspires people to work towards vision. An achievable vision is realistic and attainable. Transformational leadership is a leadership style that focuses on inspiring and motivating the followers to attain their full potential¹⁴.

Integrity: Leadership integrity is the ability of the leaders to adhere to a set of values and principles consistently with ethical standards. Leaders with integrity are honest, trustworthy and transparent in their actions and decisions¹⁵. They prioritise the well-being of their followers and the organization over personal gains and interest. Such leaders take responsibility for their mistakes and are accountable for their actions. Leadership integrity is needed for building trust and credibility with followers. This

action inspires the followers to do the same, thus, creating a culture of honesty and transparency within the organization¹⁵.

Communication: Effective communication is essential for the leadership to be effective and successful. It involves using various communication skills to convey information, actively listening, understanding different perspectives, and adapting the leader's communication style to different individuals and situations. By fostering open lines of communication, the leader builds trust with the followers and promotes collaboration¹³. Leaders who can communicate effectively can easily inspire and motivate their followers to achieve common goals.

Continuous Learning and Personal Development: Continuous learning is essential for leaders to stay relevant and to adapt to new challenges in this 21st century that is rapidly changing . Personal development enhances the leadership capabilities, increases self-awareness, and empowers to inspire and guide others effectively¹³.

Decision Making and Problem Solving: The decision-making skills of a leader plays a crucial role in shaping the direction of the followers or organization. Sound decision-making involves gathering information, analysing options, considering different perspectives, and making informed choices. Also, effective problem-solving skills enables the leader to address challenges and find innovative solutions¹³.

Empathy: This is the ability to understand the needs of others, being aware of their feelings and thoughts and being able to respond appropriately to their emotions¹⁶. Authors suggest that empathy is a crucial element of emotional intelligence and it is essential for building solid relationships with employees and stakeholders. Leaders are required to cultivate three types of empathy: cognitive, emotional and compassionate empathy and

empathetic concern. Cognitive empathy involves understanding another person's perspective and point of view, without necessarily feeling those emotions yourself. It is like putting yourself in someone else's shoes to understand their thoughts and feelings. Emotional empathy which is also known as affective empathy consist of feeling and sharing the emotions of others. The compassionate empathy and empathetic concern involves caring about another person's well-being and taking actions to help them¹⁷. Empathy in leadership leads to tremendous organizational success.

Adaptability: This is the ability to speedily respond to changes in situation and make necessary adjustments to its strategies, structures and processes to suit a new environment¹⁸. The ability of the leadership to adapt to changing circumstances and stay flexible enable the leaders to effectively manage change, seize opportunities, and mitigate risks, ultimately leading their organization to achieve its goals¹⁹.

Influence: Leadership has been described as the ability to influence others. Influence is the ability to have an impact on the behaviors, attitudes, opinions and choices of others. An effective leader Influences not manipulating others to get his way but by noticing what motivates employee commitment and using that knowledge to leverage performance to achieve positive results. The ability of a leader to influence others is based on trust. A leader, who exerts positive influence on others through focused and deliberate effort, will build trust and become a true driving force toward excellence²⁰.

Accountability: Accountability involves taking responsibility for actions, admitting mistakes and being transparent about decision-making processes. By taking responsibility for their actions, leaders earns their followers' trust and hence creates a culture of trust, transparency and high performance within their organization.

Prioritizing accountability is one of the signs of a good leader because it drives better results and enhances employee engagement and overall company performance²¹. Ineffective leadership in missionary training often arises from a lack of cultural competence among leaders. Cultural competence is referred to as the ability to understand, appreciate, and adapt to different cultural perspectives and practices. Without this key skill, leaders may unknowingly perpetuate cultural insensitivity, leading to ineffective training and strained relationships with local communities²². Another challenge is the lack of diversity in leadership positions within missionary institutions. When leadership does not reflect the multicultural nature of the contexts that missionaries will be serving in, it can hinder the institution's ability to understand and address the unique challenges faced by trainees²³. This lack of diversity can limit cross-cultural understanding and compromise effective leadership in training programs.

Ineffective leadership is often characterized by the use of rigid and standardized training approaches that fail to account for cultural nuances and local realities. This approach overlooks the importance of context-specific training methods, resulting in inadequate preparation for missions²⁴. Inflexible training approaches can hinder the development of necessary skills and hinder trainees' ability to effectively engage with different cultures. Leadership's inability to establish effective communication channels can also contribute to ineffective missionary training. Language barriers, both verbal and non-verbal, can hinder effective instruction and understanding, leading to misunderstandings and reduced effectiveness in training programs²⁵. Communication challenges can hinder the transfer of knowledge, hinder relationship building, and ultimately impede effective leadership in missionary institutions.

Institutions must prioritize intercultural training and development programs for leaders to enhance cultural competence. This includes providing opportunities for leaders to engage in immersive cross-cultural experiences, offering reflective spaces for dialogue and exploration of diverse perspectives, and facilitating ongoing education on cross-cultural communication and understanding²⁶. Efforts should be made to ensure diversity and inclusion in leadership positions. Institutions can actively recruit leaders from a range of cultural backgrounds and provide pathways for leadership development and advancement for individuals from under-represented communities²⁴. This will bring diverse perspectives, promote understanding among trainees, and enrich training programs.

Leaders should adapt training approaches to be sensitive to the cultural contexts in which missionary work will take place. This may involve integrating local cultural practices, employing local trainers or experts, and tailoring instruction to address specific challenges faced in the region²³. Context-specific training approaches better equip trainees to navigate cross-cultural interactions effectively. Leadership should implement effective communication strategies to bridge language and cultural barriers. This may include providing language training, utilizing interpreters or translators, employing visual aids and non-verbal communication techniques, and actively seeking feedback from trainees to ensure understanding and engagement²⁷.

Effective cross-cultural leadership in missionary training institutions is crucial for preparing missionaries to engage meaningfully and respectfully with diverse cultural contexts. By addressing the challenges of cultural competence, limited diversity in leadership, inflexible training approaches, and communication barriers through the suggested solutions, institutions require a unique set of skills due to the diverse nature of

cultures encountered²⁸. To be effective in this field, missionaries need to undergo comprehensive training that equips them with the necessary skills and knowledge.

2.1.2 Concept of Leadership Styles

1) **Transformational Leadership Style:** This kind of leadership make change happen in self, others, groups and organizations. They nurture others to achieve greater success and growth. They look for ways to move forward, addressing challenges and taking risks²⁹. Transformational leaders bring about effective change in others, nurturing them to achieve greater success and growth using skills like communication, charisma, adaptability and empathetic support. This leadership style comprises of four primary elements:

a) **Individualized Consideration:** Individuals are regarded as fundamental contributors to the organization. They are able to instil the development of desired workplace behaviour into individual members. Transformational leaders listen to employees' concerns and needs and provide for their needs for empowerment, achievement, enhanced self-efficacy and personal growth. The fundamental elements of individualized consideration consist of reassurance, caring for and coaching of individuals and an open and consultative approach³⁰.

b) **Inspirational Motivation:** They are skilled in motivating others in understanding and buying into the vision of the organization. These leaders motivate and inspire members to exceed their own and the organisation's expectations, challenge them to set goals, to be more creative and innovative in problem-solving. These leaders encourage the followers to make autonomous decisions without supervision and provide them with tools to make

these decisions³⁰. They are constantly inspiring, rewarding and correcting their followers and they replace them if they fail.

c) **Idealized Influence (Charisma):** These leaders instill self-confidence in their followers. The followers are inspired to see their leaders as role models. These leaders show confidence in the preparedness of a follower to make self-sacrifices and preparedness to undertake exceptional goals and role-modeling behavior. These leaders transform their followers through regular communication presenting themselves as role model, and encouraging them toward “achieving the mission and goals of the organization. They have a degree of emotional stability and control. The characteristics of idealized influence are role-modeling, articulation and values-creation, providing sense of purpose, meaning, self-esteem, self-determination, emotional control and confidence in followers³⁰.

d) **Intellectual Stimulation:** Transformational leaders regularly accept challenges, take risks, encourage creativity and solicit followers’ input and ideas. They also cultivate similar skills in their followers as well. These leaders give room for mutual agreement between them and their followers by inspiring the followers to develop problem solving techniques when faced with complex decision making. Leaders with this leadership approach first unravel the complexities of the challenge, develop sense of direction towards what it means for them and their followers before involving the followers in the challenge³⁰.

2) **Democracy (Participatory) Leadership Style:** Democratic leadership is also referred to as participative leadership. This is the type of leadership where the leaders build relationships and encourage input and opinions from the team members³¹.

They guide group members and also participate actively in the group and allow inputs from group members when making decisions and solving problems. Decision making is shared among team members but the leaders retain the final say in decision making process. It might take time to reach a consensus, yet the collaborative and supportive behaviors help build inspiration and drive commitment³¹. Democratic leadership style is effective in that it brings about high productivity, creativity, team engagement, and a collaborative work environment. It also encourages open communication and empowers employees to set goals, examine their performance, and motivate them to succeed³².

3) Laissez-faire Leadership Style: Laissez-faire leaders offer little or no guidance to followers. They take little or no part in vital organizational matters and incline to procrastinate their response to critical issues. They leave the decision-making up to the followers³⁰. They pay little attention to the completion of duties and productivity and this leads to excessive frustration and low level of self-esteem among the followers. This leadership style tends to result in lack of direction, members who blame each other for mistakes and refused to accept personal responsibility. This style can only be useful in situations where only highly qualified experts are involved. It often leads to poorly defined roles and a lack of motivation³³. It has been found that this is generally the leadership style that leads to the lowest productivity among group members³³.

4) Transactional Leadership Style: Transactional leadership is also known as managerial leadership. It is a leadership style where leaders rely on rewards and punishments to achieve optimal job performance from their subordinates³⁴. It is based on an exchange or transaction. It involves employer-employee relationship, and the follower is mandated to complete required tasks in exchange for a reward.

The followers who perform their tasks to the specified levels are rewarded while those who do not perform to those set of standards are punished³⁴.

The relationship between leader and follower is based on theories that assume individuals are not self-motivated and need structure, instruction and supervision to accomplish their jobs. The theory also postulates that workers will perform their tasks as the transactional leader wants them to do in exchange for the leader's offering something the workers want, such as pay³⁴.

5) Coaching (Development-Oriented) Leadership Style: These leaders are empathetic and focused on developing others for the future. They are focused on learning and development; they help others grow and develop. They listen to their followers and welcome change and various approaches to solving problems³¹. These leaders build strong and engaging teams, based on a foundation of self-awareness³⁴.

6) Strategic Leadership Style: Strategic leadership is a type of leadership in which the leaders are able to visualize, plan, lead, and make the best out of the resources they have to execute strategies efficiently and successfully³⁵. The leaders are able to influence their followers to embrace a collective vision for the success of the organisation³⁶. They focus on long-term success and provide their team with a clear sense of direction and collaboration to work together toward a common goal³⁶. Skills for strategic leadership include the following: Strategic thinking, Communication skills, Strategic planning, Measuring objectives and key results, Strategic agility, Awareness, Trust and reliability, Execution, Integrity, Management.

7) Autocratic (Pacesetter) Leadership Style: These leaders have high standards for themselves and others. They focus on high-speed achievement. They are very achievement-oriented, action-driven, and focused primarily on results. This leadership is

achievement-oriented, action-driven, and focused primarily on results. It does not seek any input from others. The team members are expected to be self-motivated, self-directed, and skilled. It destroys commitment and erodes the trust of the followers³¹.

2.1.3 Concept of Leadership Theories

Leadership theories are the explanations of how and why certain people become leaders. They focus on traits and behaviours that people can adopt to increase leadership capabilities. The followings are the major leadership theories.

1) **The Great Man Theory of Leadership:** This theory was proposed by Thomas Carlyle in the 1840s. It assumes that some people are born with leadership traits. It assumes that great leaders are born and not made. And according to this theory, leaders are born with traits such as charm, confidence, intellect, communication skills, and social aptitude which set them apart³⁷. The term Great Man was used because, leadership at the time was thought of primarily as a male quality, especially in terms of military leadership. It assumes that leadership is for men and not for women. The theory assumes that leadership cannot be learned, it is inborn³⁷.

2) **Trait Theory of Leadership:** This theory, like the Great Man theory assumes that leaders are born with leadership traits and qualities that set them apart for leadership. Such traits include certain qualities such as intelligence, accountability, sense of responsibility, and creativity, among others^{37,38}. Research has shown that there are many people with traits associated with leadership who are not in leadership positions and there are people who lack these traits but excel in leading groups³⁷.

3) **Contingency Theory of Leadership:** Contingency theory suggests that there's no particular leadership style that is best suited for all situations. It recognizes that there

might be a particular variable that influences a particular situation and a leader must be able to take those variables into consideration³⁹. Effective leadership is about being able to balance between behaviors, needs, and context³⁷. Effective leadership is not only about having the right traits but also the ability to assess the needs of their followers, analyze the situation at hand, and act accordingly³⁹.

4) **Situational Theory of Leadership:** The theory proposes that leaders choose the best course of action based upon situational conditions or circumstances. Different styles of leadership may be more appropriate for different types of decision-making⁴⁰. In this theory, no leadership style is considered to be better than the others, but a good leader would be able to adjust his or her style based on the situations at hand. Situational leaders are flexible and can choose from a range of leadership styles as the situation demands⁴⁰.

5) **Behavioral theory of Leadership:** Behavioral theories of leadership focuses on the behaviors and actions of the leader rather than intellectual qualities or internal states. According to this theory, an individual can learn to become a good leader through teaching and observation. This theory is considered to be one of the best leadership⁴⁰.

6) **Participative Theories of Leadership:** Participative leadership theories suggest that the ideal leadership style is one that takes the input of others into account. Participation and contributions of the group members are encouraged. The leaders help group members feel more relevant and committed to the decision-making process. The leader however, retains the right to allow the input of others³⁷. Using this theory brings about improved commitment and collaboration and thus it leads to better quality decisions and a more successful business⁴⁰.

7) **Transactional/Management Theory of Leadership:** It is also known as management

theories. It focuses on the role of supervision, organization and group performance and the exchanges that take place between leaders and followers. The leadership uses a system of rewards and punishments. The leader makes it clear what is expected of the followers and the consequences. Employees are rewarded when they succeed and they are punished when they fail⁴⁰.

8) **Transformational Leadership Theory:** The Transformational Leadership theory is also known as relationship theory. It focuses on the relationship between the leaders and their followers. These leaders are able to inspire their followers to transform and become better at their tasks because they are inspirational and charismatic in nature. They allow the followers to know the significance of the task at hand and the higher good involved in performing it²⁶. These leaders are focused on the performance of group members, but also on each person to fulfil his or her potential. Leaders of this style often have high ethical and moral standards⁴⁰.

9) **Skills Theory of Leadership:** The skills theory does not agree with the assumption that there is a connection between inherited traits and the capacity to lead effectively. It acknowledges that leadership performance depends largely on learned skills, a developed style, and acquired knowledge. A strong belief in skills theory often demands that considerable effort and resources should be devoted to leadership training and development⁴⁰.

10) **Performance Theory of Leadership:** The concept of performance is referred to as productivity, efficiency, quality, outcome, capacity, and success⁴¹. It is used in assessing individual, group or team, organizational, job, academic, leadership/management, job or task, creative, and environmental in various spheres of life. The performance of an organization could be measured in terms of achieved goals such as increase in efficiency

and productivity, continuous improvement, maximum profit, competitive growth, quality, customer satisfaction, corporate image, and reputation, beyond the organization's ability to survive and maintain its continuity in line with its objectives⁴¹. Organization performance however is largely dependent on individual and group performance since the organizational performance is described as the success of the organization as a whole in accomplishing set goals and objectives while individual or group performance is assessed based on the fulfillment of the job criteria in line with the goals of the organization⁴¹.

For any organization to have a successful performance, they must be able to adapt to the changes and developments in their environment using the right resources with effective methods. In order for the performance of an organization to be positively affected, the leaders need to consider factors such as the organization's structure, systems, management programs, human resources, reliability of activities and processes, environmental compliance, and competitive strategy⁴¹. Leaders should also adopt flexible leadership approaches in ensuring organizational performance instead of adopting a single leadership style. Leaders should regularly review the gains and losses of the organization in relation to the factors mentioned above, analyze the potential synergy in the organization and improve the existing synergy while making decisions to increase performance⁴¹.

Since leadership is a dynamic process and the relationship between the leader and the followers requires a two-way interaction, effective leadership interaction should be carried out depending on both the followers and the organizational performance⁴¹.

2.1.4 Conceptual Review of Leadership Styles in Missionary Training

Missionary training institution plays a crucial role in preparing individuals for the challenges and complexity of working in diverse cultural context⁴². Effective leadership within these institutions is essential for fostering cultural sensitivity, promoting effective communication, and successfully achieving the objectives of Christian missions⁴².

1) **The importance of Leadership in Missionary Training:** Missionary training institutions require competent leadership to provide guidance, mentor-ship, and support to trainees. Effective leadership facilitates the development of cultural intelligence and adaptive skills necessary for fruitful engagement⁴².

2) **Transformational Leadership Style:** It emphasizes inspiring and motivating others towards a shared vision. Research indicates that this leadership style positively influences trainees' personal growth, commitment, and cultural competence⁴³. Transformational leadership promotes collective learning, teamwork, and the ability to adapt to diverse cultural settings.

3) **Servant Leadership Style:** It focuses on the leader's commitment to serving the needs of individuals and communities. This approach fosters collaboration, empathy, and humility among trainees, enabling them to better understand and appreciate diverse cultures. Studies have shown that servant leadership enhances trainees' cultural sensitivity and their ability to build trust and establish authentic relationships⁴⁴.

4) **Cross-cultural Leadership Style:** Cross-cultural leadership emphasizes the ability to navigate cultural complexities and facilitate intercultural collaboration. This style involves embracing cultural differences, promoting cultural synergy, and leveraging diversity as a source of strength⁴². Cross-cultural leadership helps trainees to develop

intercultural communication skills, adapt to cultural nuances, and effectively lead in multicultural teams.

5) **Transactional Leadership Style:** It focuses on reward and punishment systems to motivate behavior. While this style may have limited effectiveness in cross-cultural contexts, it can still play a role in setting expectations and maintaining discipline within training institutions⁴⁵. However, an overreliance on transactional leadership may hinder trainees' ability to develop authentic connections and adapt to cultural differences.

Effective leadership in missionary training institutions is therefore crucial for empowering trainees in their preparation for diverse and complex mission contexts. Transformational and servant leadership styles are particularly paramount, as they promote personal growth, cultural sensitivity, collaboration, and adaptability. Cross-cultural leadership also plays a vital role in navigating cultural complexities and facilitating intercultural collaboration. Although transactional leadership may have limited utility in cross-cultural settings, it can still be used in moderation to maintain discipline. Cultivating appropriate leadership styles in these institutions will contribute to the successful and culturally sensitive execution of missions^{44, 45}.

2.1.5 Concept of Leadership Styles in Mission: A Comprehensive Review

Leadership plays a pivotal role in the success of any mission or endeavor. Effective leadership strategies can inspire and guide individuals towards a common goal, fostering collaboration and maximizing productivity.

1) **Transformational Leadership:** This has been widely recognized as a powerful strategy in mission-driven organizations. This leadership style focuses on inspiring and motivating followers by providing a clear vision, fostering innovation, and promoting

personal growth. According to a study, transformational leaders have a significant positive impact on employee performance and job satisfaction, ultimately leading to mission's success⁴⁶.

2) **Servant Leadership:** This emphasizes the leader's commitment to serving the needs of their followers and the missions itself. By prioritizing the well-being and development of their team members, servant leaders create an environment of trust, collaboration, and shared responsibility. Servant leadership positively influences follower performance and organizational citizenship behavior, contributing to mission success¹.

3) **Distributed Leadership:** In complex missions, distributed leadership has gained prominence as a strategy that involves multiple individuals sharing leadership responsibilities. This approach enables the utilization of diverse expertise, enhances decision-making processes, and fosters a sense of ownership among team members. The importance of distributed leadership in mission settings, emphasizes its positive impact on team performance and mission outcomes¹.

4) **Authentic Leadership:** Authentic leadership centers on leaders being true to themselves, displaying transparency, and building genuine relationships with their followers. By creating an atmosphere of trust and openness, authentic leaders inspire loyalty, commitment, and engagement among team members. Authentic leadership impact positively on employee job satisfaction, organizational commitment, and overall mission success⁴⁷.

5) **Missional Leadership:** This leadership is mainly based on the spiritual transformation of the people and institutions. It gives room for the leaders and their followers to participate in the mission of God⁴⁸.

In missional leadership, the leader's life lives and speaks comprehensively about the mission of God and the life of Jesus so as to guide others to surrender to and also participate in the mission of God on a personal and community level⁴⁹. Mission is the lifestyle of the leaders. For leadership to be effective in moving people toward the mission of God, leaders must understand and be engaged with it as well. The Scriptures must be established as the primary source of authority and information for the leaders in leading people into God's mission.

In making conclusion, effective leadership styles are essential in achieving organizations mission success. Transformational leadership, servant leadership, distributed leadership, and authentic leadership have all proven to be valuable approaches in guiding individuals towards a common goal. By understanding and implementing these strategies, mission-driven organizations can foster collaboration, enhance performance, and achieve remarkable results. It is crucial for leaders to continually adapt and refine their leadership styles to meet the evolving challenges and dynamics of missions in the years to come^{1, 47}. It is also important for leaders in missionary institutions to adopt missional leadership as it is spirit-led, change-oriented, it is both individual and communal, it is transformational in nature as it prioritizes people above programs and it results in purpose-driven action⁴⁸.

2.1.6 Concept of Critical Examination of Missionary Training

Missionary training plays a vital role in equipping missionaries with the skills and knowledge necessary to engage in effective mission. Exploring various dimensions of missionary training and critically examining its theoretical foundations, pedagogical approaches, and strategies for effective implementation⁵⁰.

1) **Theoretical Foundations:** One prominent theoretical framework in missionary training is the Cultural Intelligence (CQ) model. This model emphasizes the development of knowledge, skills, and attitudes necessary for effective interactions. CQ can enhance missionaries' ability to understand and adapt to diverse cultural contexts⁵⁰.

2) **Pedagogical Approaches:**

2a) **Experiential Learning:** Advocating for the integration of experiential learning methodologies, such as simulations, case studies, and immersive cultural experiences, into missionary training. They highlight the benefits of hands-on experiences in fostering cultural empathy and adaptability⁵¹.

2b) **Collaborative Learning:** The value of collaborative learning environments where missionaries can engage in constructive dialogue, share their cultural insights, and learn from one another. Such environments promote cultural humility and encourage the development of cross-cultural communication skills²⁶.

3) **Strategies for Effective Implementation:**

3a) **Contextualization:** The importance of contextualizing missionary training programs to the specific cultural contexts where missionaries will serve. Training that incorporates local language acquisition, cultural understanding, and contextual theology enhances missionaries' effectiveness and their ability to build meaningful relationships with local²⁶.

3b) **Continued Professional Development:** Scholars had argued that missionary training should not be limited to pre-field preparation but should also include ongoing professional development. Providing resources for ongoing learning and facilitating communities of practice can support missionaries in adapting to evolving challenges²⁶.

This conceptual review has shed light on various dimensions of missionary training. It highlights the significance of theoretical foundations, pedagogical approaches, and effective implementation strategies to equip missionaries for fruitful ministry. It is important for mission organizations and training institutions to incorporate these insights into their programs to ensure the preparedness and effectiveness of missionaries in an ever-changing global landscape²⁶.

2.1.7 Concept of Mission Strategies in Missionary Training Institutions

Running a missionary training institute involves a multifaceted approach to ensure that students are equipped with the necessary skills, knowledge, and spiritual foundation for effective mission work. In designing a successful program, incorporating various mission strategies and methodologies is crucial. Here are some mission strategies for running a missionary training institute:

1. **Spiritual Formation:** The first and the most basic method of mission is the spiritual development of missionaries - their struggle for holiness, their capacity to carry God's grace, their humble, servant attitude, and their identification with the people. Prioritize spiritual formation through prayer, worship, and spiritual disciplines to help students deepen their relationship with God and cultivate a strong faith foundation⁵².

2. **Biblical and Theological Education:** Provide in-depth biblical and theological training to help students develop a solid understanding of the scriptures and theology to guide their mission work⁵³.

3. **Cross-Cultural Training:** Offer cross-cultural training to help students understand and appreciate diverse cultures, languages, and worldviews they might encounter in their mission field⁵⁴.

4. **Practical Ministry Skills:** Equip students with practical ministry skills such as preaching, counseling, leadership, and community development to prepare them for various aspects of mission work⁵⁵.
5. **Hands-on Experience:** Provide opportunities for students to participate in hands-on mission experiences, including outreach programs, short-term missions, and internships in local and international settings⁵⁶.
6. **Language Learning:** Emphasize the importance of learning the local language of the mission field to effectively communicate with the people they will be serving⁵⁷.
7. **Mentorship and Discipleship:** Establish a mentorship program where experienced missionaries can guide and support students as they navigate the challenges and opportunities of mission work⁵⁸.
8. **Missionary Skills Training:** Teach practical skills such as fundraising, project management, conflict resolution, and cultural sensitivity to help students navigate the complexities of mission work⁵⁹.
9. **Community Engagement:** Encourage students to engage with the local community, build relationships, and understand the needs and challenges of the people they will be serving⁵⁶.
10. **Evaluation and Feedback:** Regularly evaluate the effectiveness of the training program through feedback from students, alumni, and mission partners to make necessary adjustments and improvements that motivate and align with the goals and aspirations of their team and stakeholders⁶⁰.

11. **Partnerships:** Foster partnerships with churches, missions organizations, and other institutions to provide a network of support, resources, and opportunities for students to engage in mission work⁶¹.

12. **Continuing Education:** Offer opportunities for alumni to engage in continuing education, mentorship programs, and networking events to support their ongoing growth and development as missionaries⁵⁴.

Incorporating these mission strategies into the curriculum and activities of the missionary training institute, will prepare the students to become effective and culturally sensitive missionaries who go and raise others.

2.1.8 Concept of Nurturing Cultural Competence in Leadership in Missionary Training

In the context of missionary training, cross-cultural leadership plays a crucial role in equipping missionaries with the necessary skills and knowledge to effectively engage with diverse cultures.

1) **Cultural Intelligence (CQ):** Cultural intelligence refers to an individual's ability to understand and adapt to different cultural contexts. In the context of cross-cultural leadership in missionary training, developing cultural intelligence is vital for effective engagement with diverse cultures. The positive impact of cultural intelligence on cross-cultural leadership effectiveness, emphasizing its role in promoting cultural understanding and facilitating successful missionary work⁶².

2) **Intercultural Communication:** Effective intercultural communication is a fundamental aspect of cross-cultural leadership in missionary training. Leaders must possess the ability to navigate language barriers, cultural norms, and non-verbal cues to

foster understanding and build relationships with individuals from different cultural backgrounds. Underscored the importance of intercultural communication competence in cross-cultural leadership, highlighting its impact on successful missionary training and engagement⁵.

3) **Cultural Sensitivity and Adaptability:** Leaders in missionary training must demonstrate cultural sensitivity and adaptability to effectively engage with diverse cultures. Cultural sensitivity involves recognizing and respecting cultural differences, while adaptability refers to the ability to adjust one's behavior and expectations to fit within a specific cultural context. The importance of cultural sensitivity and adaptability in cross-cultural leadership, highlighting their role in building trust and rapport with local communities during missionary work¹¹.

4) **Collaborative Leadership:** In the context of missionary training, collaborative leadership is essential for fostering teamwork and leveraging the diverse skills and perspectives of missionaries from different cultural backgrounds. Collaborative leaders encourage open communication, shared decision-making and mutual respect, creating an environment that values and integrates diverse cultural perspectives. The significance of collaborative leadership in cross-cultural contexts, highlighting its positive impact on team cohesion and mission effectiveness⁶³.

In making conclusion, cross-cultural leadership is a critical component of missionary training, enabling missionaries to effectively engage with diverse cultures and communities. By developing cultural intelligence, enhancing intercultural communication skills, fostering cultural sensitivity and adaptability, and embracing collaborative leadership, missionary leaders can equip missionaries with the necessary tools to navigate cultural differences and facilitate successful missionary work⁶³.

As the world becomes increasingly interconnected, the importance of cross-cultural leadership in missionary training will continue to grow, ensuring missionaries are well-prepared to navigate the complexities of diverse cultures in New Life College contexts.

2.1.9 Concept of Church Growth

The concept of Church growth involves a deliberate and intentional effort to expand the reach and impact of the church with an emphasis on the importance of discipleship in church growth and development of the church⁶⁴. Church growth is not only a matter of attracting more people to attend services but rather a comprehensive approach to evangelism, discipleship and community building. The key to church growth is focusing on personal relationships and individual discipleship⁶⁴. One-on-one mentoring and training is important to the development of strong and committed followers of Christ who would be able to go out and make New disciples themselves. This approach leads to exponential growth in the Church as each disciple trained train others in turn. The Churches also need to be flexible and adaptable in their approach to ministry. Churches should be willing to experiment with new methods and approaches to reach new people and meet the changing needs within their communities⁶⁴. This concept of Church growth has significantly impacted evangelical Christianity in shaping the way many Churches approach evangelism, discipleship and community outreach.

The Church's primary goal should be to make disciples, not just converts. Proper growth and transformation can only occur through intentional, relational discipleship, where believers are trained and equipped to live out their faith in every spheres of life. The Church grows as it reproduces itself in the lifes of the people trained and equipped for ministry⁶⁴. Church growth is rooted in the biblical understanding of discipleship and should be modelled after Jesus's example of discipleship. Discipleship is not just a

program or a curriculum, it is a way of life that involves personal investment and sacrifice on the part of those who are disciplining others⁶⁵.

The common misconception surrounding mega-Churches is that they are solely focused on numbers rather than prioritizing creating a sense of community and meeting the spiritual needs of their congregations. One key factor in the success of mega-Churches is their ability to adapt to changing cultural and societal trends⁶⁶.

These Churches often employ innovative strategies for outreach, such as utilizing technology and social media to connect with younger generations. Additionally, these Churches strongly emphasize leadership development, allowing them to cultivate a large pool of talented staff and volunteers. Another essential aspect of mega-churches is their focus on creating a welcoming atmosphere for visitors. These Churches often prioritize hospitality and provide various services and amenities, such as tuck-shops, bookstores and childcare facilities. Mega-Churches offer valuable lessons for religious institutions, such as adapting to cultural trends, investing in leadership development and prioritizing hospitality⁶⁷.

2.1.10 Concept of Mission

Mission is basically the divine activity of sending intermediaries, whether supernatural or human, to speak or do God's will so that his purposes for judgment or redemption are furthered⁶⁸. A missionary is a member of a religious group who is sent into an area in order to promote its faith or provide services to people, such as education, literacy, social justice, health care, and economic development.

Biblically, the concept is expressed by the use of verbs meaning "to send, " expressing God as the subject⁶⁸. In the Latin translation of the Bible, the word mission was used by

Jesus Christ when he sent his disciples into the cities, commanding them to preach the gospel in his name. This term originated in 1598 and it is mostly used in referring to Christian missions, but it can also be used in reference to any creed or ideology.

Mission is a Latin word "Missio Dei", which means the mission of God or "sending of God". It reveals the heart of God toward mankind concerning His divine plan of salvation for all the people of all nations of the world⁶⁹. Christian mission is the plan of God to redeem mankind from the bondage of sin to Himself and to heal their land⁷⁰. It is a commandment of God to the church in order to fulfil His purpose of salvation for mankind. It involves all the efforts and activities that take place in the process of taking the gospel of Jesus Christ to the different people groups in diverse cultures until the people understand, accept and apply it to their own cultures. It entails sending and senders, going and goers, the task, a context, a target group, a time frame, a sending church or organization, team work⁷¹.

Christian mission is also described as an organized effort to carry out evangelism or other activities, such as educational or hospital work, in the name of the Christ. It involves sending individuals and groups across boundaries, mostly beyond ones geographical boundaries to preach Christ. The people sent are called missionaries⁷². It is a form of outreach and evangelism which aims at reaching out to non-christians in order to make them embrace the Christian faith⁷³. Christian mission is also described as taking the message of Jesus Christ to places where He has not been found or has not been preached before as in unreached people groups. Christian mission in this contemporary time is more than preaching Christ. It now involves other activities such as empowering church planters, training pastors and missionaries, starting schools, urban redevelopment, micro loans, well digging, medical intervention, meeting whatever need that needs to be met,

and also taking the name of Christ alongside to benefit the people and for Christ's glory⁷⁴.

The history of Christian mission can be traced back to the early Christian church when Jesus sent the apostles to proclaim the gospel of Jesus Christ to all nations⁷⁵. And since then, Christian mission have been carried out in various ways. Preaching, teaching, healing and community service are now involved in the process of proclaiming Christ. The aim of Christian mission is to bring individuals to faith in the Lord Jesus Christ and to transform the society and promote justice and peace. Therefore, missions endeavor does not only deal with spiritual conversion, but also the transformation of the individual, the church, the community and the culture⁷⁶. Christian mission have varied over the years to reflect the changing situation of the church and the prevailing worldview. Christian mission brings about development and positive changes to different communities. It advances the pursuit of justice, the furthering of human dignity, the reconciliation of hostile groups, the care of the environment⁷⁷. An aspect of Christian mission based on social action, involves provision of education, health care services, alleviation of human suffering and the elimination of injustice, exploitation, and deprivation in order to demonstrate the love of God to humanity³⁹. This approach believes that social action is an integral part of missions as it goes along with evangelism and disciple making. Christian missions is also defined as an act of "sending out" of some that have been called and trained to evangelize, plant churches, train leaders and engage in other activities that lead to the establishment of indigenous churches⁷⁸. Missions are therefore not only based on evangelism but it also includes discipleship and church planting⁷⁸.

Christian missions have also been influenced by colonialism and imperialism. During the colonial era, the Europeans used missions as a tool to establish their political and

economic influence on African communities⁷⁹. This often led to the establishment of mission stations and schools that propagated Western culture and values alongside Christianity⁸⁰.

Missions is also defined in terms of going from one's culture to other cultures and reaching out to people of other cultures with the salvation that is in Jesus Christ alone. This is according to the commandment of Jesus Christ to his disciples. It involves the crossing of one border to another, nation, community, tribe, language and ethnic cultures⁷⁹. This gives room for the establishment of indigenous Christian communities. This process of going from one's culture to another culture to spread the message of salvation that is in Christ Jesus is known as cross-cultural missions. It is a call which requires a deliberate and conscious effort to break barriers of tradition, culture, language, norms, ethnicity, remoteness, exposure of other people in order to win them for Christ over a period of time⁴. Missions is an integral part of Christianity. The foundation can be found in the Bible⁸¹. In the contemporary time, missions is not only focused on evangelism, it goes along with social issues and also brings about the transformation of local communities.

Christian missions were brought to the shores of Nigeria with the primary aim of trading in the 15th and 16th centuries AD by some Portuguese traders and missionaries. These trade activities opened the channel for evangelism and converts were made. However, this enterprise failed and Christianity and Christian missions could not be established in Nigeria⁸². As a result of this failure, Christianity and Christian missions was replanted in Nigeria by other various Christian missionary bodies and individuals of Thomas Fowell Buxton's doctrine from England in different parts of southern Nigeria from the nineteenth century.

Their intention was to spread Christianity among the people as well as to introduce industry and legitimate trade in the place of slave trade. These Christian missionary bodies and individuals evangelized different parts of southern Nigeria and also brought about civilisation and development of various forms to different parts of Nigeria⁶.

The missionaries introduced a new method of evangelism which was intended to abolish slave-trade in Africa and to produce missionaries who would engage in improving the social, political and commercial conditions of the native tribes. This method was meant to bring about western civilisation. The missionaries to be produced were expected to rise in social position and influence while receiving Christian instruction and form themselves into a self-supporting Christian Church, thus giving a practical proof that godliness has promise of the life that is now as well as that which is to come⁸⁰. Schools were built in order to train these Africans as missionaries and as well as to educate them in diverse subjects ranging from Arts, Science, Medicine, and Agriculture to Engineering so that they can in return lead their own nations to the ideal European standard.

This approach of evangelism was also to produce converts who would engage in gainful employment and become better civilised in western form. In order to achieve this, the foreign missionaries encouraged their converts to become civilised farmers, traders, patriotic citizens and to be interested in the government of their tribes. As a result of these services, a scholar noted that the church performed more than just spiritual duties; it fed the hungry, taught modernized farming, carpentry and animal husbandry⁸⁰.

The foreign missionaries were the pioneers of education in Nigeria. They learnt the local languages through interpreters and translated the Bible into local languages. They taught the locals to study the Bible in their own languages and were made better Christians.

The missionary education provided Nigerians with a lingua franca and brought about social communications between the various ethnic groups and also loosened kinship ties. Thus, mission acted as an integrative force that united people of different and formerly hostile traditional communities⁸⁰.

Industrialization also became prominent in the culture of the people. Small scale industries were established to provide employment for the people. The missionaries also built hospitals, dispensaries, maternity centres and leper colonies to provide medical services for the people. Thick forests were also cleared to effect rural development. Roads were constructed to connect the towns and the various institutions and also to help the movement of the farmers and traders in the rural areas.

For the church to grow, the leaders need to make efforts to make a real impact on the lives of the people in its community. The current economic situation of Nigeria, high rate of unemployment and corruption calls for the 21st century mission-based church to contribute to the improvement of the economic condition of the country. It needs to associate with the economic development of the people and this could be achieved by engaging in economic ventures that would produce the required wealth and eliminate poverty. The leadership of the Church should also engage in the promotion of education by investing in building schools and recruiting qualified teachers to teach in such schools, with proper supervision as did the missionaries in the nineteenth century⁸⁰.

Despite the fact that Christian missions brought about western civilisation and economic growth, the approach by the foreign missionaries was largely negative. They condemned African's ways of life, cultures and religions and Africa was seen as a dark continent. They assumed that everything African was heathen and superstitious barbarism.

They admitted that there was hardly any religion in Africa but fearful superstitions. They believed that they were superior to the Africans. They condemned polygamy on the ground that it was against the Christian doctrine. They also condemned the traditional marriage ceremony and preached in favour of couples wedding in the Church with a priest officiating, rather than the elders negotiating according to the rules of the traditional system⁸³. These negative attitude of the colonial missionaries impact negatively on the activities of some contemporary missionaries and they have been rejected in some regions.

The contemporary missionaries in South Western Nigeria therefore need to learn from the mistakes of the past missionaries. They must value the culture of the people and must not see others as being inferior, because Christ sees everyone as being equal before God. Missionaries of today should create platform of integrity and loyalty to Christ and the gospel⁸³.

Implications for Contemporary Christians

For the church to grow, the leaders need to make efforts to make a real impact on the lifes of the people in its community. The current economic situation of Nigeria, high rate of unemployment and corruption calls for the 21st century mission-based church to contribute to the improvement of the economic condition of the country. It needs to associate with the economic development of the people and this could be achieved by engaging in economic ventures that would produce the required wealth and eliminate poverty. The leadership of the Church should also engage in the promotion of education by investing in building schools and recruiting qualified teachers to teach in such schools, with proper supervision as did the missionaries in the nineteenth century⁸⁰.

The contemporary missionaries should also engage the people in things that will help in improving their daily living without taking advantage of the people for self gain⁸³.

Setbacks to Christian Missions in South Western Nigeria

Christian missions have suffered a number of setbacks and barriers that has brought hindrances to the progress of missionary activities. These setbacks and barriers are brought about as a result of some factors which include poverty, proliferation of churches, Islam, politics and colonialism.

1) Poverty: Poverty is a setback to the church missions in South Western Nigeria. Most people are subjected to poverty, injustice, class distinctions. Most people in the region cannot afford food, good drinking water, shelter, which has caused most of them to resist the word of God. The prospects for economic expansion are not bright^{80, 84}.

The church leadership should therefore not focus the pattern of preaching in the church on the future prosperity and condemnation of the people's quest for genuine economic well-being, but must and should address the poverty of the masses by engaging in economic ventures that would produce wealth and eliminate poverty in their communities.

The church must address the ills in the community by contributing towards improving the economic condition of the country⁸⁴.

2) Proliferation of Churches: Nigeria is seen as the country with the highest number of churches in Africa because New Churches and Christian Movements are just emerging indiscriminately. This is also true in major cities of the South Western part of the country. Churches and prayer houses is now a major industry in this geo-political part of the country. Churches exist in family houses, uncompleted buildings, warehouses, and in any

available space. This continued and indiscriminate emergence of new churches is a challenge to Christian missions in South Western Nigeria. These new Churches mostly based their preaching on how people can possess and make wealth above helping them to know their position in Christ⁸⁴.

3) Religious Fundamentalism: Islam is one of the predominant religions in South Western Nigeria. It was founded around 600 A.D. by prophet Mohammed. Its roots has been traced to Abraham, the patriarchal father of Judaism. It believes that Ishmael is the promised child and not Isaac, and as a result the Arabs are the true people of God not the Jews. It is believed that the Koran is the true teachings of God (Allah) and not the Bible, and Mohammed is his chief prophet, and Jesus Christ is just another holy man and prophet. Islam is a religion that is legalistic, ritualistic, militant, all-consuming, intensely zealous, and strongly “evangelistic”. Every area of a Muslim's life is dominated by his faith. The Muslims believe that if one dies in a battle for Allah, such will receive great spiritual reward. Islam, is a big threat to Christian Missions in South Western Nigeria because of its history, military posture and close ties to Judaism and the Bible.

It has been found that the growth of non-Christian religions is much faster than that of the church. While strongly committed Christian groups (those referred to as Great Commission Christians) are growing at a rate of 1.44 percent worldwide, the non-Christian religions are expanding at 2.11 percent. Today there are more than 1.6 billion Muslims, seven times the number one hundred years ago⁸⁴.

New Life Gospel Church has been called by our Lord Jesus Christ to make disciples of all nations and is involved in training missionaries for this purpose, so the leadership of New Life College of Theology and Mission in relation to New Life Gospel Church need to

arise and put in place strategies that will help to overcome the setback caused by Islam in order to fulfil the great commission among the Muslims in South Western Nigeria. Some strategies used by the Muslims in winning souls to their faith are grant of loan with free interest, free scholarship for education, forceful marriage, employment, use of charms, friendliness through business etc.

Some of the steps below can also be taken by the church leadership to overcome setbacks in mission :

- foster local families of love, friendship, discipleship and mentor-ship;
- train and mobilize the church members, not only the missionaries to fulfill the Great Commission among Muslims;
- empowerment and provision of a platform for a younger generation of scholarly practitioners to engage the Muslim world;
- mobilization of Christian servant leaders in every church, vocation and nation;
- focus on intercession for the Muslim world;
- seek the financial support from Christians with the means to seriously engage the Muslim challenge⁸⁴.

4) Lack of adequate financial and material support for mission work⁸².

5) Lack of adequate application of the word of God amongst church members because church gives more attention to personal and selfish interests rather than the word of God.

As a result, mission activities receive setbacks⁸².

6) **Politics:** Politics is another setback to missions. It is defined as the procedure of making decisions that apply to the members of a group. It is a way of achieving and exercising a position of governance, over a human community, particularly a state⁸².

Politics is associated with struggles between different groups of people (ethnic, religious or class) in order to have the ultimate power in a more significant group. It is also characterized with propaganda, war and violence, deception, struggle and strife⁸². Though politics is useful in political science and state governance, it is not ideal for Christian missionary activities⁸². Politics is always exercised to acquire power, control and manipulation in any society, group, organization and leadership. Politics has been extended to the church and missions and has led to several conflicts in christian missionary activities when mission leaders were controlled by political influence rather than missiological and christian principles⁸².

Christian missions have experienced a number of setbacks and barriers because church politics has been brought into the activities of the missions in recent times. The politics of ethnicity, personality, tribalism and national interests, are prominent in the setback for the activities of Christian missions.

Effects of Politics on Christian Missions include:

1. Some church leaders see their positions in the church as a political, constitutional or traditional right. They believe that no one can challenge their decision or opinion in the Church. They hinder church expansion by resisting the move to plant a new branch of the church in some areas and this makes it very difficult to mobilise for church expansion⁸².
2. Another effect of politics on Christian missions is the promotion of ethnic and tribal rivalry. The activities of Christian missions will no longer be on the directive and leadership of the Holy Spirit whenever politics is applied and this might hurt tribal and ethnic interests. Each tribe and ethnic group in the church will be lobbying for the church to direct church attention to their ethnic interests. When this happens, the aim of the

Christian mission, which is soul winning and expansion of God's kingdom, will be diverted to something else.

3. Lack of adequate financial and material support for mission work arises whenever Christian Missions activities are politicized. The release of financial and material resources for mission work becomes a political and debatable issue when one faction agrees on giving support to missions and the other faction disagrees⁸².

4. Conflict and crisis arises as a result of politics and has constituted a setback to mission⁸². It brings about internal disagreement and spiritual bitterness amongst the members and leaders of the church and thus hinders the accomplishment of the vision of Christian missions⁸².

5. As a result of the politics in Christian missions, some mission officers have been appointed into office as a result of the influence of their 'godfathers' and not by the leadership of the Holy Spirit. As a result, people who have little or no knowledge about Christian missions are appointed to run the affairs of the mission efforts of the church⁸².

In order not to experience setbacks and barriers in Christian mission, politics should not be allowed in Christian missionary activities. Christian missionary activities should be done with love, void of politics, and the Holy Spirit should be allowed to take the lead for effective fulfilment. Discipleship should be taken very seriously because it is the means of building responsible christians. Ethnic and tribal differences should also be discouraged in the body of Christ because it gives a platform for politics in the church⁸².

The missionaries therefore need to learn from the mistakes of the past missionaries. They must value the culture of the people and must not see others as inferior, because Christ

sees everyone as being equal before God. Missionaries of today should create platform of integrity and loyalty to Christ and the gospel⁸³. The scholar recommends that contemporary missionaries should also engage the people in things that will help in improving their daily living without taking advantage of the people for self gain⁸³.

2.1.11 New Life For All Nations Ministries

The New life for All Nations Ministries was established in 1972 as part of the universal body of Christ called, the Church. New Life Gospel Church is the church arm of New Life For All Nations Ministries for discipleship, ministering and mentoring, while the Ministries consists the administrative Outreach over the churches. New Life Gospel Church was established for the gathering of saints saved by the grace and called out from the world system of sin into a new relationship with God through redemption by the Lord and Saviour Jesus Christ⁸⁵.

The Church like all true Churches has a purpose to fulfill. It has been separated and established in this world to show God's love and light. The purpose is to go into the entire world and preach the gospel (the good news) of the kingdom to all creatures and to teach the precepts commanded by the Lord Jesus Christ through discipling of the nations. Since, the ministry of every church can be compared to a burning candlestick on a lampstand with a time limit; New Life Church is conscious 'rapture' that will happen in this world and has determined to respond accordingly⁸⁶. This will encourage members to aim at the goals of winning souls for Christ at every given opportunity. The New Life for All Nations has laid the foundation for process of successful evangelization through the objectives of the church. Therefore, every member of New Life For All Nations Ministries is expected to imbibe this vision into their calling⁸⁵.

New Life For All Nations Ministries has recorded quite good success in soul winning through the Lord Jesus Christ, which has led to the establishment of a form (discussed below) of administration and operations led by the Holy Spirit. New life for All Nations Ministries started in 1972 operations as All Nations Disciples of Christ Evangelistic Association. It was a school of evangelism and discipleship where the converts were taught the word of God and the ways and manners of Jesus Christ. All Nations Disciples of Christ Evangelistic Association developed into an evangelistic ministry that encouraged many missionaries to win 'souls' and make them disciples of Christ⁸⁵.

New Life For All Nations Ministries started as a non-denominational, non-sectarian, and an inter-denominational evangelistic association. The mission statement of the association from 1972 - 1980 was intended to: bring the gospel of Christ to homes (house-to-house), as practised by the early church in the Bible. The cardinal values also include: mass evangelism, open air crusades in cities, towns, and villages in different parts the world⁴². Thereafter, the newly 'born-again' who gave their lives to Jesus Christ through these activities were taught the word of God and disciplined in the school. As there was no intention of starting a church, mass number of people were coming only for evangelism and discipleship classes during the week. At the weekends, these set of people went back to their various churches for Sunday services⁸⁵.

However, individuals who gave their lives to Jesus Christ in the process of mass evangelism, who had no church to return, continued studying in the school of evangelism with daily Bible studies and regular meetings for action-plan to build outreach the growing need to establish a church⁸⁵. This way of making disciples out of converts brought about some problems which almost led to the collapse of the association because of its inherent weaknesses in lack of central authority, leadership, or a definite plan for a

church. One of the major schisms was differentiation in theological orientations between the association's vision and the doctrines that most newcomers knew⁸⁵.

For example, the process of receiving the baptism through the Holy Spirit became the source of debates. Some that believed in the doctrines of the association met with stiff resistance by their home churches, which led to many being ex-communicated from their home churches. These resulted into many being stuck without a proper church to attend, but alas many resorted to the association for help to serve as a place of worship. At the beginning, this in itself created problems that nearly brought the association to near extinction. To stop the internal 'haemorrhage', which may lead to open conflagration, the various schools of evangelism had to have resident pastors instead of visiting ministers of God⁸⁵.

Also as a result, a doctrinal framework was put in place to address issues of church operations such as church services, marriage, naming ceremonies, church discipline, and welfare of ministers. Therefore, New Life For All Nations Ministries embraced the vision of a New Testament Church, which is modelled on the template of the early church operations mentioned in the book of Acts of Apostles in the Bible. This gave rise to the emergence of elders over the churches as sole authorities in the affairs of the local churches. A plural leadership system later emerged in the ministry when two brothers were appointed to be in-charge of other departments, such as: the Crusade Department and the School Department. This plural leadership structure was later exploited by divisive individuals in the church, which led to the formation of the modern vision⁸⁵.

A vigorous work on theological doctrines for best practices by the New Life For All Nations Ministries resulted in many seminars and conferences, teachings, which gave

birth to a published work, titled: "The Doctrinal Guide". "The Doctrinal Guide" gave the blueprint on how the New Testament church should operate. The Doctrinal Guide is a set of principles put in place by the leadership of the church to state the beliefs of the church. New Life For All Nations Ministries as a church believes in one true God, eternally existing in three persons, God the father, God the Son and God the Holy Spirit. That the Lord Jesus Christ died for the sins of the world according to the scriptures that all who believe in Him are justified by His blood, and shall be saved from the coming wrath of God through Him⁸⁶.

The church also believes that the Bible is the inspired Word and revelation of God and accept the trustworthiness of its historical records, the authority of its teachings, and the truth of all the utterances of our Lord Jesus Christ as contained in it. As a result, it becomes the only basis of faith and fellowship in the New Life Gospel Church. The church believes in the Baptism of the Holy Spirit, through which the outward manifestation is the speaking in new tongues. Sanctification is also adopted as a standard of living as it is seen as separation from that which is evil⁸⁵. The Great Commission as given by our Lord Jesus Christ to His Church to evangelize the world is the great mission of the New Life Gospel Church. The New Life Gospel Church believes that man was created in the perfect image of God⁸⁷, man sinned and thereby incurred not only physical death, but also that of spiritual death, which is separation from God, and that in consequence of the fall all human beings are born with a sinful nature⁸⁵.

The fall and deprivation of mankind, necessitate redemption through the blood of Jesus Christ. The salvation of mankind is through the regenerative work of the Holy Spirit. The Church believes in Jesus Christ, corporeal resurrection and ascension into Heaven and He is there as the High Priest and Advocate. The Church believes in the Millennial Reign, in

the bodily resurrection of the just and the unjust and also in the hope that the second coming (personal return) of the Lord Jesus Christ. This will usher all believers into the marriage supper of the Lamb. Also in the final day will feature judgment of the living and the dead, the everlasting blessedness of the saved, and the everlasting punishment of the lost. The Vision of New Life For All Nations Ministries is to take the gospel of Jesus Christ to all nations of the world. The ideology is to plant New Testament churches in every nation; and to teach and to train those who have given their lives to Jesus Christ to go and evangelize the gospel to places where Christ is not yet known⁸⁵.

The Goal of New Life for All Nations Ministries

- Every member of New Life should be a soul winner by lifestyle and doctrine.
- Every outreach (individual or corporate) should be aimed at establishing a New Testament church.
- Every person so reached should be disciplined in the New Testament church pattern.
- The churches so established are to be governed by ordained ministers and elders.
- Every New Testament church so established would be mission oriented.
- An apostolic authority and control will be exercised over the established churches through New Life For All Ministries. This apostolic authority is delegated to a local church executive, consisting of the ordained minister(s) and the elders⁸⁵.

The goal calls for a 'militant or aggressive' approach to evangelizing on the part of every member and the ministry as a corporate body in fulfilment of the call of God upon the ministry. The churches so formed would also grow to produce another of its kind⁸⁵.

The Objectives of New Life For All Nations Ministries

- Taking the whole gospel of Jesus Christ to the whole world, through: personal witnessing, mass evangelism crusades, publications (books, tracts, newsletters, magazines etc.), mass media outreach through radio, television, and information technology.
- Planting New Testament churches through: Persistent follow-up after an outreach. Meeting in fellowships e.g. House fellowships, public in-door gatherings, transit camps etc. In establishing the believers through biblical fellowship meetings, teaching seminars, workshops and conferences. Spiritual strengthening through fervent prayers and fasting and in-depth study of the scripture. Ensuring observance of the Lord's ordinances such as water baptism, breaking of bread, etc
- Discipling the believers through personal witnessing, teaching bible studies, group trainings, equipping the saints for effective ministering in the church.
- Establishing a Mission and Pastoral Institute.
- Ordaining called ministers and qualified elders over the churches established.
- Establishing a mission-oriented church: Each church will be actively involved in inland and foreign mission outreach. This could be through individual, collective or corporate efforts.
- Ensuring a working relationship among the established churches through: Corporate meetings, joint seminars, conferences, workshops. Corporate mission outreach. Exercising apostolic authority and control over the established churches by the New Life For All Nations Ministries.
- Establishing a long-term or short-term commercial venture. The sole aim will be to finance the ministries. This will not be at variance with the vision and goals.

The objectives ensure that the gospel of Jesus Christ is being proclaimed to all nations of the world, to reach places where Christ is not yet known and win the souls of the people for Christ. Then disciple them and establish them in knowledge of Church. This works in line with the purpose of God to save the whole world for Himself⁸⁵.

New Life College of Theology and Mission

New Life Mission Institute was established in 1992 by the leading of the Holy Spirit in order to the vision given to New Life For All Nations Ministries to teach and make disciples of all nations. The name New Life College of Theology and Mission was adopted in 2016⁸⁵. The college is an inter-denominational missions, pastoral, and theological centre where all who have the call and vision for the work of the Lord are trained, tutored, and exposed to the deeper knowledge of the work of the Lord as commanded by the Lord Jesus Christ. The college admits and train all ministers of Gospel, church leaders, church workers (including the youth), and all 'born again' (the people who had turned away from their sins and the world's system to Jesus as their Lord and Saviour) irrespective of their denominations and religious affiliations. The college also admits students of any race, colour, or tribe for mission training⁸⁵.

The Objectives of New Life College of Theology and Mission

The objective of the training is to build men and women who are called of God into teams that share a common vision and goals. The following are the objectives of the college:

- to provide (full-time and part-time courses) instructions and training to students in Theology, Pastoral Studies, Missions and other areas that can enhance effectiveness in the ministry;
- to train church leaders and workers on leadership and church ministries;

- to train women in leadership and missionary involvement;
- to train youths in leadership development, short-term missionary involvement and capacity building in youth services;
- to run short-term programs on Deacon-ship etc.

The full-time school runs from Mondays to Fridays for one year while the part-time school takes place during the weekends for two years during which the trainees are posted to different mission fields of New Life For All Nations Ministries for three months practical training to have the experience in the mission fieldwork. Different leadership trainings also take place at different times of the year to boost the leaders of the church. Women are not excluded as the women leadership training takes place yearly in August⁸⁸. All these training are organised by the leadership of the ministry to build men and women who would train more people for the ministry.

Function and administration of New Life For All Nation Ministries

A) Church administration

The Church is the arm for discipleship, ministering and mentoring, while the Ministries consists of the administrative outreach over the churches.

- i) Each local church is autonomous in the New Testament pattern.
- ii) Church autonomy means the self-governance of a local church in spiritual administration in line with the vision, goal and objectives of the New Life For All Nations Ministries.
- iii) A New Testament Church is a body of called out ones from the world into Christ Jesus for divine fellowship, to fulfil the Great Commission.

iv) Each local church is governed by an apostolic authority exercised by a central body of New Life For All Nations Ministries but passed down in succession for the purpose of exercising spiritual administration over the churches so established.

v) This apostolic authority is delegated to a local church executive, consisting of the ordained minister(s) and the elders⁸⁵.

B) Administration of New Life For All Nations Ministries

The New Life For All Nations Ministries is the administrative, co-operative outreach organ of the New Life For All Nations Ministries, to enable her fulfil the Great Commission. It consists of mainly three Directorates with departments of Ministries under each.

The first is The directorate of vision and operation has three (3) departments, namely:

i) New Life Mission Institute is for the recruiting, training of ministers and sending forth of the trained missionaries.

ii) The training Department, which organizes seminar, conferences and workshops to equip the disciples for ministering.

iii) The ministerial Board, which deal with the posting, welfare and discipline of ministers.

2) The directorate of administration and finance has the following departments:

i) Administration of the Zones, through the zone's overseers.

ii) Publication department, for publishing of materials of New Life For All Nations Ministries.

iii) Finance department, for fund generation, accounting and auditing.

iv) Youth Department, for coordination of youth programme and activities.

v) Children Department, for coordination of children ministries.

3) The directorate of missions and outreach consists primarily of two (2) departments namely:

- i) Mission Department, dealing with local, national and foreign mission outreach.
- ii) Evangelism and Crusade department, dealing with evangelistic and church planting outreach.

Each of these directorates is headed by an Executive Director who is also a member of the central Executive Council of the New Life For All Nations Ministries⁸⁵.

Decision Making in the New Life For All Nations Ministries

Matter of policies and discipline are decided at various levels and final decisions are taken from the appropriate levels of the local church to the central executive council.

i) Discipline: Discipline can be meted on an erring member from a local church by a warning, a suspension or excommunication based on the gravity of the offence, and according to bible standards after a thorough investigation. However, it shall further be referred to the zonal and central executive councils for final ratifications if necessary.

ii) Policy decisions: Matters on ministering, election to key offices and administration, are initiated at various stages and finalized appropriately. Decisions on election to key offices, ministering, may be initiated at the Local, Area, Zonal and Central bodies but a final decision is reserved for the annual Delegates' Conference. Decisions on administration, may be initiated and carried out at the Local, Area, Zonal or Central bodies, based on the approved constitution and By-laws of the New Life For All Nations Ministries⁸⁵.

Leadership Structures in the New Life For All Nations Ministries

New Life For All Nations Ministries recognizes the leadership of our Lord Jesus Christ over the church of God. Similarly, the Lord has delegated His authority to certain people who are His ministers such as Apostles, Evangelists and Teachers, who are to receive from Him and take decisions in the church through the Holy Spirit guidance. The leadership structure in New Life For All Nations Ministries is based on Apostolic Authority. A delegated power and authority are exercised by a Central Body of New Life For All Nations Ministries and passed down in succession for exercising spiritual administration over the churches established under The New Life For All Nations Ministries, from the Zonal body to Area and to Local bodies⁸⁵.

The central body is the elected highest administrative body of New Life For All Nations Ministries. It is headed by a President and General Overseer. It is constituted by other elected officers at the Annual Delegates' Conference. They include the Vice President, the General Secretary, the Executive Directors of Vision and Operations, Mission and outreach, the Treasurer, Financial Secretary, and the Zonal Coordinators, other officers as member of the Central Executive include directors of other directorates appointed by the Central Executive Body. The Zonal, Area and Local Bodies are the administrative bodies elected for the smooth running of the delegated from the Central Body. They consist of ordained ministers and elders in the bodies. The Local Church Executives and the Local Council consists of all the ministers, elders, deacons, leaders and workers, men and women, in the Local church, appointed to carry out the ministries of the New Life For All Nations Ministries. The Delegates Conference The annual stewardship meeting of members of New Life For All Nations Ministries. It is the highest decision-making officers and disciplines referred to it are taken⁸⁵.

The divine purpose involved in the vision and operation of New Life for All Nations Ministries, from its inception to the present is in a tripartite order of:

i) A call to settle in a New Testament Church

The need to establish gospel churches, fellowship in bible studies, prayer meetings, worship services and Evans discovered and established. Here the members are edified in spiritual gifts and biblical leadership. The New Testament church pattern was further defined to include church to faithful ones rather than to multitude. This vision is being progressively pursued.

ii) A call to be sent out

iii) Ministering is the third and most important goal for every believer. Every New Lifer is a potential missionary. Everyone is involved in going, praying and giving to missions. Every New Life Gospel Church is a missionary church. The main work of the New Life For All Nations Ministries is to coordinate missions and equip the saints for the work of ministry⁸⁵.

History of New Life Women Ministry

The ministry of women, officially referred to as 'New Life Women Ministry', unconsciously started off from the days of All Nations Disciples of Christ Evangelistic Association, (1972). Women were actively involved in different crusade programmes through praise worships, intercessory prayers, crusade propagations, evangelism, care giving, welfare of brethren, mission and revival activities. These were at diverse stages and levels of formal and informal administration. The names of such young and old female personalities are lost in history due to the unforeseen need to put such into records

and the limitation(s) of the human memory of those that witnessed these activities⁸⁵.

The level of women's involvement was however limited by the experience and exposure of the founder who was more concerned about conversion of souls to God's Kingdom than church administration. Issues of who to lead were mainly relegated to the background even amidst the males. Therefore, any rift(s) that emanated from such were practically not given much thought at the early stages⁸⁵. Of note as well were the issues of diverse association days, meetings, ceremonies, festivals, harvests and the likes, which were prevalent at the time, especially amidst the females. These, was gravely against, having experienced diverse forms of these from Christ Apostolic Church and The Apostolic Church. The bane was that it took away the focus of the brethren from the actual work of missions and evangelism, which the Lord called the church to⁸⁵.

At the commencement of New Life for all Nations Evangelistic Ministry in the mid 1970s, doctrines on administration cropped up which consciously or unconsciously reduced the involvement of women in ministry and leadership. This was predicated on Apostle Paul's injunction to Timothy that "... a woman (should) learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent"⁸⁸. This generated a lot of controversies, where women were seen and tagged as vessels that have either aligned with or are easily manipulated by the devil against the work of God. They were openly called witches and weaker vessels in derogatory manners. This went on for a while until the Lord started opening the hearts and minds of the leaders at the centre concerning what should be the role of women in ministry⁸⁵. It first started because of the need for some to stay behind and look after the children so that they will not constitute any form of hindrance or disturbance, while others, mostly the men, embarked on house to house evangelism. Naturally, mostly the women stayed behind and this later became the Children Ministry. Many of such children have positively grown in the Lord and are worthy leaders today⁸⁵.

It was in 1978 that women issues started becoming a subject of discussion at the Delegate (highest ruling Body) level. There was an advocacy for the allowance of women in ministry. It was argued that since women were left redundant, they would definitely be used by the devil, for the idle hand/soul is the devil's workshop. With the cooperation of late General overseer, both men pioneered the spread of the need for women to be allowed in ministry work to all zones and areas⁸⁵. Likewise, there was the obvious gap of women not being comfortable discussing feminine issues with men hence imposing a male leader on them became more of a problem of a seriously retrogressive nature. Therefore the Ministry leaders decided to allow them to start leading themselves especially in the area of missions which was the main drive of the Body⁸⁵.

The commencement of New Life Missions which is the present Missions and Outreach Directorate in the early 1980s, mainly brought to the fore and started the mobilisation of all sectors of the church, with the female sector being of key importance. The pioneer Women Ministry Secretary, was mandated to start off the anchorage of the women in mission. This she did in collaboration with the women Leader and the Treasurer. It started off under the the pioneer General Secretary of the Ministry, who was saddled with the responsibility of monitoring the activities of the Women Body. The former was instrumental to the commencement and growth, till it became semi-independent. It was later placed under the Operations Directorate⁸⁵.

The three pioneering women leaders started the work by inviting pastor's wives from all the zones to the first National Women Summit at Ladoké Akintola University of Technology (LAUTECH), Ogbomoso, Ogun State in 1982. Another Summit followed at Ibadan, Oyo State in 1984 which included pastors' wives and women leaders from all zones and local churches. This had the women leader of Shield of Faith Mission

representative to Nigeria and the women leader of Grace Evangelical Church, Scout Camp, Challenge, Ibadan, Oyo State, as the main speakers or resource persons. After the Summit, Zonal Executives were inaugurated which led to quite a significant mobilisation of the females for missions, evangelism, outreach and the likes. This brought increased activities on women involvement in ministry. However, the diverse leadership issues at this period somewhat had a dragging effect on quite a number of the women activities, and proper organization could not be effected⁸⁵.

There was a re-visitation in the 1990s through a nationwide re-orientation campaign and mobilisation of women in missions, evangelism and outreach in all of the zones in Nigeria and outside. This aided and led to the official formation of Women Mission in 1997. At sometime during this period, the central leadership resolved to change the leadership of the Women Body. This was propelled by the need not to appear to be turning the Ministry into a family empire since it was the wives of the central leaders that were in charge. It was this line of thought that brought in the pioneer director of the group. The above move equally brought about the unwritten rule that wives of serving central leaders should not hold any central administrative post(s)/office(s) in the Women Ministry⁸⁵.

Equally at the time, the need to train the women became obvious thus, diverse forms of training and education commenced in weekly, formal and informal shapes leading to the commencement of the Women Leadership Training in 2002. This was geared towards the training and re-training of women in leadership in the month of August. Several women have gone through this in certificate and diploma forms with emphasis on practical missions and administration. It has made the Women Body to reach different, previously unreached parts of Nigeria and beyond with the gospel of the Lord Jesus Christ. Some of

these are Togo, Benin Republic, and Ghana, to state a few. It is worth noting that Women Leadership Training was handled by the present General Overseer of the Ministry, who was then in charge of operations, training and the Ministry's theological and mission institute. He pioneered and formulated the "Principle of Women Ministry"⁸⁵.

As earlier hinted, Women Ministry officially started off as Women Mission, being mainly initiated for the need to articulate the involvement of women in missions and evangelistic activities, in line with the early vision of the Ministry. The mission work increased which captured the interest of others, males inclusive, opening up other areas of concern(s). This demanded increased activities outside of mission work and called for a more encompassing Body hence, the need for better organization. A constitutional upgrade in the Ministry in 2007 caused an expansion of the arm to include the Children Ministry, Youth Sisters/Spinsters and Women Affairs with the retention of Women Missions. The first two was predicated on the increasing objectionable character traits and ways, experienced in the youth who all came through the Children Ministry. The logic was that if the women were made to cater for the children as was done in the early days, Christian sanity would not be missing in the lives of majority of the youth. Thus, there were obvious needs for restoration. Women activities led to the change of name to Women Ministry in 2013 and the dedication of the Deborah House; the Women Ministry building at the headquarters in Ibadan, Oyo State in 2012. Since then, the body has grown in stature, structure and operations and her By-Law is presently under consideration by the Management Board⁸⁵.

The arms of the Women Ministry can be summarily described thus

1) Women Affairs: this is actually designated as Women Welfare but in actual fact, the activities carried out by this arm have been broadened beyond the welfare of the females. It now includes their physical, spiritual, mental, emotional, secular, professional affairs or general wellbeing⁸⁵.

2) Women Mission: this arm is strictly focused on mission activities in close collaboration with the ministry's Missions and Outreach Directorate. It as well comprises Medical and Educational Mission activities⁸⁵.

3) Youth Sisters/Spinsters: involves interaction of the older females with the youth sisters or those that are yet to be married since they will take over the Women Ministry⁸⁵.

4) Children Ministry: women spend more time with children since they are their nurturers from birth. The Children Ministry is however quite as old as the Ministry herself with well established administrative structures; even before the advent of the Women Ministry. As earlier noted, Children Ministry commenced because of the need for some to stay behind and look after the children while others embarked on evangelism. Many of the children turned out well in their youthful days and these are still bursting in the Lord, being parents and grandparents today. However, when Women Mission became established, many of the women consciously or unconsciously developed less and less interest in the children. This negatively started reflecting in a number of youths that came through the Children Ministry, not desiring to live and uphold Christian virtues and ways. Many of these youths have been found engaged in shamefully distasteful and unholy activities that have led to ill-timed pregnancies, parenthoods, deaths and imprisonments. However, there are those with contrary opinion. These insist that youthful waywardness

should not be placed at the feet of women getting involved in mission work but on the individual parents. These youths spent more time with their parents who have severally shown a lack of cooperate with the church in the raising of their wards⁸⁵.

The Children Ministry was initially under the Operations Directorate being mainly handled by male teachers and those that remained among these have become elders in their different local assemblies. Thus, only the Children Ministry is argued and considered in some quarters to be in a working relationship with (and not under) the Women Ministry. As at today, majority of the children teachers are females and to the Ministry's leaders, Children Ministry is directly under the Women Ministry⁸⁵.

5) Women Leadership Training: this is geared towards the fact that if women are to be good leaders, they must know the intricacies of leadership so that the work of God in their hands will not be dragged back or redirected away from its purpose. It is a criterion for leadership position and is carried out in close collaboration with the office of the Director of Training and Rector of New Life College of Theology and Missions⁸⁵.

6) Zonal Women Ministry: comprises females at individual zonal levels. These work with the Ministry's Zonal Overseers and Executives to further propagate the different activities of the Women Ministry, specifically concentrating on the zones⁸⁵.

7) Publication: this mainly is concerned about the different publications of the body. The main one is the annual official magazine – 'Women of Faith and Virtues'; which has been in existence since 2003. It is centered on the operations and activities of the Women Ministry⁸⁵.

Women's Ministry's Beliefs, Practices and Roles of the Women Ministry

Women are doctrinally considered not to be qualified to hold, have and/or exercise church authority. This is mainly translated to be operative in leadership activities, which is why women are not allowed to be pastors/clergy, elders, deaconesses or to teach in the church with the exception of teaching women, youth and children. Although they perform the duties of a deacon in some local assemblies, they are however not referenced or designated as deaconesses⁸⁵. By the understanding of the central leaders, if women are addressed as deaconesses, it qualifies them to be part of the Church Executive Council which is the highest ruling Body (authority) in control of each local assembly. It is this same reasoning that holds at the Delegate level, the highest ruling Body of the Ministry as a whole. This is the reason why the Women Ministry Director is not allowed any seat or to render her annual departmental report at this level. She must delegate it to a man⁸⁵.

New Life Women Ministry, as at today may not be fully ripe to completely operate as that of the New Testament times but this is subject to future development. The mission is to:

See to the welfare of the female gender and children. Build the lives of people who will emulate the Spirit of the Lord Jesus Christ and formulate from time to time, means of generating funds to carry out the activities of the outfit. The vision includes the spiritual growth therefore women (old and young), youth sisters and children; proclaim the gospel of the Lord Jesus Christ, and instill the right moral and spiritual discipline⁸⁵.

The following goals are aimed at accomplishing the above mission and vision statements:

Women Affairs

A. To ensure that every woman utilizes all resources within reach for the expansion of the Kingdom of God, by:

- i. Organizing seminars, symposia and conferences at all levels (local, area, zonal and national).
 - ii. Encouraging compulsory attendance and active participation in the annual August Women Leadership Programme(s).
- B. Inculcate in every woman the lifestyle of being godly wives to their spouses and responsible mothers to their children by means of:
- i. Organizing marriage/family seminars where women become godly wives, responsible mothers and role models wherever they find themselves.
- C. See to the general wellbeing of women and children within the Ministry, so that they will be able to fulfill their God given roles as help-meet to their spouses through:
- i. Giving support to widows, orphans and needy pastors wives and missionaries as the need(s) arises.
 - ii. Embarking on the training of women in productive and profitable vocational venture(s).
 - iii. Generation of funds as specified per time.

Women Mission

- A. To reach the unreached through missionary support via:
- i. Organizing and participating in outreach/crusades in collaboration with the Ministry/Mission Board as the case may apply.
 - ii. Encouragement of regular prayer sessions at all levels of the Ministry.
- B. Embark on mission outreach via the means of:
- i. Encouraging every woman to actively participate in all programmed outreach.

ii. Encouragement of regular giving and donations to support mission projects.

C. Support and strengthen missionaries on home and foreign mission fields through:

i. Planning and conducting medical and educational mission activities as may apply.

- **Medical Mission** involves donations of medical aids, establishment of medical facilities and assisting existing ones.

- **Educational Mission** includes establishment of mission schools, support for existing ones and supply of educational materials.

- **Church Planting** comprises the establishment, visitation and support for new churches or worship centres.

ii. Paying regular visits to mission fields to strengthen mission work/missionaries.

iii. Providing financial, material and moral supports to the missionaries, their wives and children on the mission fields (local or foreign).

iv. Generation of funds as specified per time.

D. Prepare members to become tomorrow's missionaries via:

i. Invitation, interaction, education and allowance in practical participation in missions and missionary activities.

Spinsters

A. Help every spinster pursue chastity as a way of life for an effective personal witnessing for Christ via:

i. Fostering a cordial relationship with God by encouraging personal devotion, regular prayer and fasting.

B. Prepare every spinster for a virtuous life in a godly home by means of:

- i. Organizing and participating actively in seminars, symposia, congresses at all levels in the Ministry.
- ii. Participation in outreach and rural rugged evangelism.
- iii. Encouragement of compulsory participation in all activities organised by the Ministry.

C. Bridge the gap between the younger (spinsters) and older women within the Ministry through:

- i. Invitation, interaction, education and allowance in the participation of the organization of some Women Ministry programmes.

D. Prepare them for tomorrow's challenges and as future leaders in life and Ministry through:

- i. Engaging in life challenging activities and interactions like excursions to different Christian/spiritual centres, sports, short term mission expositions etc.
- ii. Participation of every spinster in vocational and skill acquisition activities.
- iii. Fostering a lifestyle of regular giving at all times.
- iv. Encouragement to financially contribute to the spinsters' unit as specified.

Children

A. Win the soul of every child to Christ via:

- i. Gospel messages with appropriate teaching aids.

ii. Annual and periodical participation of the children in witnessing to other children in their schools, homes, neighbourhood, churches etc

B. Engage in the care of orphans and the needy among the children in:

Visitations, counseling, gifts giving, educating (spiritual, secular and physical) and prayers.

C. Nurture every child in the way of the Lord by means of:

i. Preparation of Bible study messages, songs etc

ii. Organizing annual children conference.

iii. Monitoring every child through visitation, counseling and prayers.

iv. Participation in the art of scripture memorization, Christian drama and the singing of spiritual song.

v. Giving of incentives by the church or individuals to encourage the spiritual, mental, psychological and emotional growth and development of the children.

D. Inculcate the fear of the Lord into every child through spiritual and moral training by:

i. Attachment of each child to a spiritual mentor from the scriptures and the local assemblies.

E. Periodically train and re-train every children teacher, through:

i. Compulsory participation in all trainings and re-training programmes.

F. Generation of funds per time via:

- i. Encouraging children to save and give from their possessions to the work of the Lord, the needy, orphans, widows etc. This will be mainly done at every Children Day celebration (May 27th) and as the need arises.

Activities of Women in the Ministry

Activities in the Women Ministry are as follows:

1) Missions and Evangelism: via the leadership direction of the Missions and Outreach Directorate, women have been involved and are still involve in the propagation of the gospel of the Kingdom of God into yet to be reached areas. Their involvement is of such that it generally surpasses the males in the Ministry. Some male among the pastors and the laity are known to have unconsciously stated or referenced mission work in the Ministry to be the exclusive calling or reserve of just the women. This goes to show how highly involved they have been. Many pastors in the Ministry find it easier to approach the women in mission activities than the men. Some of the major reason attributed to this is that they are the ones whose job(s) or source(s) of income allows them to have time for it although, many arguments still exist for and against this. However, women's passion for the gospel and salvation of souls that are yet to accept the gospel of the Lord Jesus Christ cannot be denied. Additionally are the educational and medical missions that have been included in the mission work which have greatly aided the success thus experienced⁸⁵.

2) Church Members' Welfare: as ladies, wives and mothers, they are divinely created natural caregivers. Thus, they care for the wellbeing of their immediate families, the church community and humanity which is the duty of the Women Ministry. Some of the beneficiaries are widows, youths (mostly spinsters), children, orphans, converts,

unbelievers, fellow women, ministers and their families⁸⁵.

3) Ministers' Welfare: there are numerous gestures of financial and material disbursements by the Women Ministry to ministers and their families. This ranges from cash donations for the ministers' wives to start or support their petty trades, to the payment or sponsorship of their children academic pursuits. Equally are the purchases of motorcycles for missionaries. The Women Ministry is solely responsible for the payment of some ministers' salary/allowance⁸⁵.

4) Children Ministry: since women were already part of the children teachers before it was drafted to be with the Women Ministry, the work simply continued. However, there have being very little effects to the operations of the Children Ministry since it was already well established before the start of the Women Ministry⁸⁵.

5) Church Leadership: this area is contentious in the Ministry based on the fact that women are not allowed to be church pastors and elders/leaders except in the areas of finance, children, youth and amidst the women groups. In finance, they are mostly allowed at the absence of a skilled and competent male in knowledge, understanding and integrity. Equally, while the males handling church finances are referenced as deacons, the females are not and brethren would rather use the phrase 'the person handling the church finances' than deaconesses⁸⁵. This is basically due to cultural background but women should be involved in leadership as much as their culture and society permits. If this is exceeded, then there will be problems of conflicts and frictions with the men and the society.

6) Youth Sisters/Spinsters: this is an area where there has not been much impact as well basically because most youth sisters/spinsters easily align or identify themselves more as youth and not mothers or women. It is obvious that most youth sisters/spinsters

consciously or unconsciously view Women Ministry as a group for the mothers or those that are married. This is not helped by the custom of officially welcoming the newly wedded females into the Women Ministry during Sunday services. Even most of the newly married ones are still finding it difficult identifying with the Women Ministry, which is mainly caused by language issues. However, youth sisters/spinsters' conference have started. Women Ministry is equally involve in campus fellowship⁸⁵.

Accomplishments of The Women Ministries

The accomplishments are itemized thus:

1. Missions and Evangelism

- a. Diverse financial, material, emotional, physical, psychological (counseling) and spiritual (mostly through prayers) contributions to missionary activities have been carried out and are still planned.
- b. Much needed assistance in the welfare of missionaries and their families, to the level of being completely responsible for the welfare of some and their families.
- c. Some mission posts came into existence strictly through the activities of the Women Ministry with some of these becoming full grown local assemblies today. Examples of such are churches at Idanre and Araromi-Obu in Ondo State, Oḥunḃe, near Oja-Qdan in Ogun State and Banguida in Lome, Togo.
- d. Diverse programmes that involve days of non-stop fasting and prayers for missions and missionaries are continually held at national, zonal, area and local levels on regular basis. These are especially geared towards the Hausa/Fulani region of Nigeria and testimonies of different forms have been experienced.

- e. Financial, material, professional and spiritual provision in educational mission for the less privileged. This is done in cooperation with the Missions and Outreach Directorate and is mostly directed at the Hausa/Fulani children in the north of Nigeria. Many of these contributions are directed at the primary schools in Gidan Maga (Katsina State), Massu (Sherifiya LGA, Kano State) and New Life Comprehensive College at the headquarters in Ibadan, Oyo State. Women Ministry either aid in starting or sustaining these schools via the rendering of free education. The products of the primary school in Katsina State prompted the establishment of the secondary school in Ibadan and quite a number of them have excelled in their Senior Secondary School Examination. The Primary School in Kano presently has more than one hundred and twenty (120) pupils in enrollment.
- f. Acquisition of an 18-Seater Mazda bus for Women Mission outreach in 2003. This was the first in the Ministry.
- g. Women are unceasing prayer warriors. This they do with unflinching faith for the church with special focus on the leadership, for the reason that leaders are constant targets by the devil and his agents. Diversely unique testimonies of the effects of these prayers abounds.

2.2. Theoretical Framework

Theory of Performance

The Theory of Performance (ToP) develops and relates six foundational concepts to form a framework that can be used to explain performance as well as performance improvements. The six foundational concepts are to perform, developing performance,

level of performance, a performer's mindset, immersion in an enriching environment and engagement in reflective practice. To perform is to take a series of complex actions that integrate skills and knowledge to produce a valued result. A performer can be an individual or a group of people engaging in a collaborative effort. Developing performance is a journey, and level of performance describes location in the journey⁸⁹. The theory says that the current level of performance depends holistically on the following six components: context, level of knowledge, levels of skills, level of identity, personal factors, and fixed factors⁸⁹. The performer's mindset, immersion in an enriching environment and engagement in reflective practice are the three axioms proposed for effective performance improvement⁸⁹.

The theory of performance (ToP) is useful in many learning contexts which are:

- Traditional contexts which includes learning in classrooms, workshops, and other venues that are traditionally associated with learning;

non-traditional contexts i.e. learning in contexts that are not traditionally conceptualized as learning environments. Examples of which include academic advising, self development, departments, academic committees, professional research groups, colleges and

- organizational learning context which informs learning by organizations through the idea of examining the level of performance of the organization.

This study find useful, the organizational learning context which informs learning through the idea of examining the level of performance. The performance of a system, depends on the components of the system and on the interactions between these components. As the levels of knowledge and skills increases, the level of performance increases. Components

that holistically interact to establish the level of performance are levels of identity, levels of skills, level of knowledge, the context of performance, personal factors and fixed factors⁸⁹.

For any organization to have a successful performance, they must be able to adapt to the changes and developments in their environment using the right resources with effective methods. In order for the performance of an organization to be positively affected, the leaders need to consider factors such as the organization's structure, systems, management programs, human resources, reliability of activities and processes, environmental compliance, and competitive strategy. Leaders should also adopt flexible leadership approaches in ensuring organizational performance instead of adopting a single leadership style⁹⁰.

Leaders should regularly review the gains and losses of the organization in relation to the factors mentioned above, analyze the potential synergy in the organization and improve the existing synergy while making decisions to increase performance. In conclusion, since leadership is a dynamic process and the relationship between the leader and the followers requires a two-way interaction, effective leadership interaction should be carried out depending on both the followers and the organizational performance⁴¹.

2.3 Review of Empirical Studies

A scholar has explained effective leadership and how it can bring positive change that helps the organization to improve and be innovative. They concluded that effective leadership brings about positive changes in the organization. Effective leaders lead their employees in the correct direction and motivate them to continuously improve and innovate. This increases the organization's performance and sustains the organization.

Leaders carry out this process by applying their leadership attributes, such as - beliefs, values, ethics, character, knowledge and skills⁴.

A research work gave the insight that ineffective leadership is often characterized by the use of rigid and standardized training approaches that fail to account for cultural nuances and local realities. This approach overlooks the importance of context-specific training methods, resulting in inadequate preparation for Christian missions²⁴. Inflexible training approaches can hinder the development of necessary skills and hinder trainees' ability to effectively engage with different cultures.

Some scholars also wrote that effective cross-cultural leadership is essential for the success of missionary institutions. Transformational leadership, servant leadership, and cultural intelligence are among the key leadership styles that have been identified as effective in this context. By combining these styles, leaders can successfully navigate the complexities of cross-cultural environments and guide their teams towards achieving their mission and goals²².

A scholar have researched leadership styles and its Influence on job satisfaction of employees. Leadership styles and job satisfaction were the two factors taken into consideration in order to understand and identify the employee perceptions of their leaders' style, identify employee job satisfaction level and identify and predict which leadership style is best for employees in the present day scenario. SPSS version 20 was used to conduct the test for the acceptance or rejection of hypothesis. Correlation analysis was used to find the degree of association between the elements. The authors concluded that effective leadership can be achieved by treating each employee as an individual rather than just a member of a group and thereby the managers can acquire respect for themselves. The study revealed that effective leadership and job satisfaction are essential

for the success of any organization. The study also revealed that transformational leadership has the ability to structure a relationship between the managers and their subordinates, which in turn helps to increase the job satisfaction of the employees⁹¹.

Another researcher conducted a comprehensive review on the literature, research and theoretical framework of leadership and concluded that the productivity and success of the organizations depend on the understanding of the complex and multifaceted human factor and the creation of an appropriate working environment. The knowledge of leadership theories will help the leaders to interact better with employees and activate more effective leadership processes⁹².

Another research work was centred on leadership development as a strategy for active Christian missions in the urban area of Nigeria. According to the scholar, leaders should lead by example, contextualize the training given to the emerging leaders to make it relevant to their context and relate well with the future leaders because leadership development is critical to ensuring Christian missions' effectiveness. The research also reveals that leadership training must be Bible-based⁹². The researcher recommends that the leader needs to study the culture of the area so as to avoid whatever will put the people off. The Holy Spirit should also be given pre-eminence in leadership training to bring about transformation in the lives of the mission trainers and the mission trainees through the word of God. Also, leaders in training should be trusted to lead gradually and take on more responsibility as time goes on⁸³.

A research was carried out to examine the wider context of leadership and its effectiveness towards improving school management. Recent theoretical developments in the study of educational leadership in school management were examined by having a concise overview of the meaning and concept of leadership in terms of research, theory,

and practice, followed by an examination of the theories of leadership, principles and styles of leadership. Contemporary issues and possible means of amelioration were identified at the end of each section. The scholars concluded that success is certain if the leadership styles, principles and methods are properly and fully applied in school management. School leaders are encouraged to discover the most appropriate leadership strategy, or combinations of strategies that will best enable their school achieve results²⁵.

A scholar investigated the correlation between leadership types and performance in different national cultural contexts and across sectors through a meta-analysis of 79 studies published between 1995 and 2020 using a random effects model. This allowed the research results to be combined quantitatively and analyzed as a whole. A coding process was used to understand the complex information and study findings in the studies included in meta-analysis more clearly and to extract the data suitable for the meta-analysis. The results indicated a relationship between performance types and the effect of leadership on performance. However, the study was limited because the full texts of some studies could not be accessed through the databases employed and also because the language of the studies included in the study was limited to English, those studies published in other languages were not included which indicates the presence of a potential method bias⁴¹.

A study was carried out to identify the effect of transactional and transformational leadership styles on job performance of academic leaders in institutions of higher education. It asserted that leadership styles can assist in the development of leadership capability of both leaders and enhance their performance and commitment. While some scholars have claimed that transformational or visionary leadership is nearly more effective compared with transactional leadership at all times, some others claimed that no

single style of leadership is the most effective one. As a result, a leader should take on the style of leadership that fits the setting. However, majority of preceding empirical research on the leadership's effects on performance that studied the relation between performance and leadership styles reported a positive relationship⁹³.

A study was carried out to investigate the impact of Transformational and Transactional Leadership on Organizational Citizenship Behaviors (OCBs) among secondary school Teachers. The study used questionnaire as a tool to collect data from teachers in eight schools. The study also employed a stratified technique sample due to the different number of teachers in each school to ensure equal distribution. 174 valid questionnaires were analyzed by analysis of moment structures (AMOS). The result indicated that the Transformational and Transactional had a positive and significant impact on Leadership on Organizational Citizenship Behaviors (OCBs). However, the results showed that transformational leadership has a higher impact on Leadership on Organizational Citizenship Behaviors (OCBs) among teachers than the Transactional leadership style. The result indicates that the principals as a leader should show a behaviour toward empowering and encouraging their teachers to look beyond their self-interests but also the interest of the school or organization. The study is limited to secondary schools' teachers, and the results could not be generalized to include other sectors⁹⁴.

Some scholars also studied the impact of servant leadership on organizational behavior and concluded that the employee competence is an intermediary between servant leadership and organizational performance. Servant leaders make a positive difference in an organization's excellence⁹⁵.

A study was conducted on the importance and challenges of money in Christian missions. The scholar said that though Christian missionary activities requires money, money-

related issues should be handled with care as the approach taken in handling money in Christian missions can either promote the gospel or delay its advancement and distort its shape. The scholar considered biblical perspective of money, importance of money in Christian missions, challenges related to money in Christian missions and how to handle money in Christian missions. It was concluded that missionaries, as well as mission agencies must be sensitive in the way money is being handled in missions, the support they give to native work, the way the missionaries live on the field and the way they report mission finances⁹⁶.

2.4 Conceptual Framework

2.4.1 Conceptual Framework for the Study

The conceptual framework for this study is aimed at identifying the current leadership styles being adopted by New Life College of Theology and Mission and its effectiveness on the growth of the church in Ibadan. The model is shown diagrammatically in the figure 2.1 and the figure presents the Independent variables of the study (Leadership Styles) and the types are Transformational, Democracy, Laizzes-fairer, Transactional, Coaching, Strategic, Autocratic and Missional. Effective leadership styles and strategies are essential in achieving organizations mission success (Church Growth). By understanding and implementing the effective leadership Styles and their strategies, mission-driven organizations can foster collaboration, enhance performance, and achieve remarkable results.

In addition, the relationship between the independent variables (Leadership Styles) and the dependent variable (Church Growth), hinges on the Theory of Performance (ToP). To perform is to take a series of complex actions that integrate skills and knowledge to produce a valued result.

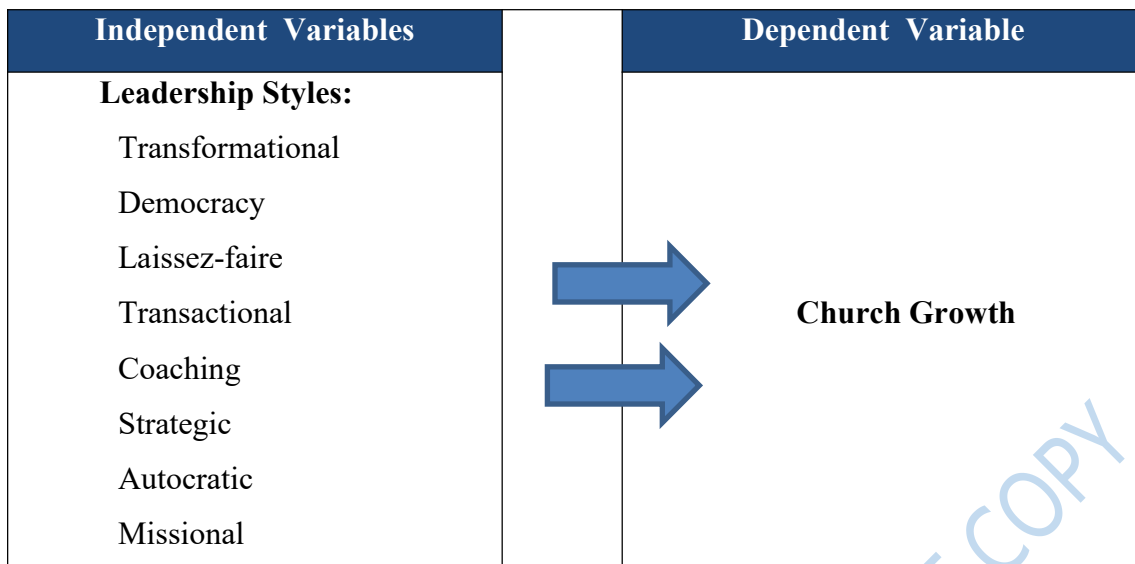


Figure 2.1 Conceptual Framework

Source: Researcher Concept 2024

2.5 Summary of Gap in Literature Reviewed

The research gap in the literature related to the study on leadership strategies for bringing growth in churches, specifically focusing on New Life Gospel Church, can be identified in the following areas:

- 1) Limited studies that specifically investigate the effectiveness of different leadership styles in academic institutions such as New Life College of Theology within the context of fostering church growth. Existing literature lacked a detailed analysis of how leadership strategies in an academic setting can influence the growth of a church community.
- 2) Scarcity of research that delves into the relationship between mission strategies and leadership approaches within theological education institutions and their impact on church growth. There is a gap in understanding how mission strategies are formulated and

executed in conjunction with leadership strategies to drive growth within a religious community.

3) Insufficient exploration of the theological underpinnings that guide mission strategies and their alignment with leadership practices in the context of church growth. Literature does not extensively address how theological orientations influence the development and implementation of mission strategies, as well as how these align with leadership approaches to achieve growth objectives.

4) Inadequate attention to identifying and analyzing the specific factors contributing to the growth rates despite active mission efforts in theological institutions like New Life College of Theology. Research in this area does not thoroughly examine the internal and external factors that contribute to growth despite dedicated mission initiatives, potentially overlooking crucial insights for strategic improvement.

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Chapter Three

Methodology

3.1 Research Design

Research design is a process of finding a definitive answer to research questions. It is a total plan that connects the conceptual research problems to the pertinent empirical research. It is defined as the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with frugality¹. This research adopts a descriptive survey research design. Descriptive research is a research method used to accurately and systematically describe a population situation or phenomenon. It involves a careful observations and analysis of information obtained from a representative population sample². This method is suitable for this study as it allows the researcher to record what was observed to analyse the information obtained from a representative population sample.

Leadership in missionary institution requires the leader to have in place strategies to instill mission awareness into the missionary trainees. This method will afford the researcher to gather data from a large number of respondents on the leadership styles and the adequacy of the training adopted by New Life College of Theology and Mission and New Life For All Nations Ministries.

3.2 Population of the Study

The targeted population for this study comprised of twenty five full-time and part-time missionary trainers and fifteen missionary trainees of New Life College of Theology and Missions, Ibadan. The total population include all missionary trainers and missionary trainees of New Life College of Theology and Mission, Ibadan. The targeted population

for this research are the two categories of people who are: 1) 10 missionary trainers; and 2) 10 missionary trainees.

3.3 Sample and Sampling Techniques

For this study, purposive sampling technique was adopted to select twenty respondents, ten of which were missionary trainers and ten missionary trainees in New Life College of Theology and Missions. All the respondents were purposely selected because they are all involved in full-time training at New Life College of Theology and Mission, Ibadan. Inferences were drawn from the data gathered from the targeted population of the study.

The purposive sampling technique is also known as judgmental or expert sampling. It involves intentional selection of participants based on the researcher's deliberate choice. It is an intentional and strategic selection procedure that uses samples to explore specific characteristics. Participants are chosen deliberately, not randomly, to align with specific study objectives³. Purposive sampling method was chosen as it is considered relevant to this study because it involves selecting missionary trainers and missionary trainees among those involved in mission work at New Life College of Theology and Mission, Ibadan. This method can be used for small populations as it allows the researcher to target individuals with specific attributes relevant to the study. Purpose sampling targets selected rich groups to determine quality information. The individuals chosen were willing to provide the information needed because of their knowledge or experience and proficiency on the issues relating to leadership styles adopted at New Life College of Theology and Mission, Ibadan. Their availability, willingness to participate and ability to communicate experiences and opinions in an articulate, expressive and reflective manner was also considered. This technique concentrated on people with better ability to assist with this research.

3.4 Description of The Research Instrument

The research instrument used for the data collection for this research was an interview guide. A predetermined semi structured set of questions were used to collect information from the respondents. The questions were aimed to get responses from the missionary trainers and missionary trainees involved in mission work at New Life For All Nations Ministries. The instrument called Assessment of Mission Strategies and Leadership Approaches of New Life College of Theology and Mission, Ibadan, Oyo State(AoMSaLAoNLCoTaMIOS) was developed by the researcher and used to gather data for the study. The instrument consisted of nineteen (19) questions divided into four sections:

Section A: gathered data on respondent's demographic information on Gender, Age, Year of service and Marital Status.

Section B: contains items relating to:

1. Mission strategies in place.
2. Environment that honors and appreciates different beliefs.
3. Environment that honors and appreciates different customs.
4. Adapt your communication style.

Section C: contains items relating to:

1. Leadership styles adopted.
2. Reasons for adopting the strategies.
3. How effective are the styles.
4. Leadership mediates in resolving conflicts.

5. Other strategies that can be adopted.

Section D : contains items relating to:

1. College of Theology and Mission hinders the growth.
2. College of Theology and Mission give room.
3. Leadership Styles and methods.
4. College of Theology and Mission take time to listen.
5. Education level of leaders.

Section E : contains items relating to:

1. Strategies fail/succeed.
2. Setbacks to the leadership strategies adopted.
3. Factors responsible for the setbacks.
4. Communication skills of the trainers.
5. Recommendations on leadership strategies.

3.5 Validity of Research Instrument

It is expedient to establish the validity of the instrument used in this research which is, question guide, which consist of semi structured questions. Validity expresses the extent to which an instrument measures what it purports to measure. It involves collecting and analyzing data to assess the accuracy of an instrument⁴. There are two essential parts to validity in research, namely, internal (credibility) and external (transferables) validities⁴. Internal validity refers to whether a study can be replicated while external validity shows whether the results given by the study are transferable to other groups of interest⁵.

3.6 Reliability of the Research Instrument

Reliability refers to the consistency of the instrument, meaning the extent to which an instrument gives the same result if the measurements were to be taken again under the same conditions. To ascertain the reliability of the instrument, Pilot study was conducted to test the effectiveness and efficiency of the instrument. To determine the reliability of the instrument, the researcher considered the relevance of the data to the research questions and applied the data to conduct a pilot study with missionaries of another ministry, Christian Missionary Foundation, Idanre, Ondo state in Nigeria. The instrument's reliability index was evaluated using the Cronbach Alpha reliability approach⁵. In light of this, the reliability coefficient for the (AoMSaLAoNLCoTaMIOS) using Croanbach Alpha was set 0.82, which was deemed reliable for the research.

3.7 Method of Data Collection

The data for this study was collected using an interview guide. A predetermined semi structured set of questions were used to collect information from the missionary trainers and trainees of New Life College of Theology and Mission, Ibadan. The researcher personally interviewed the participants to get the information needed. A letter of introduction was presented to the ministry to seek permission to conduct the interviews for the research. Furthermore, the researcher booked appointments to meet with these missionary leaders in order to know their availability.

3.8 Methods of Data Analysis

Data collected was analyzed using Thematic Analysis. Thematic analysis is a method for analyzing qualitative data that involves reading through a set of data collected and looking for patterns in the meaning of the data to find themes. It is an active process of reflexivity in which the researcher's subjective experience is at the center of making sense of the data. Thematic analysis emphasizes identifying, analyzing, and interpreting qualitative data patterns⁶.

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Endnotes

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Chapter Four

Results and Discussion of Findings

4.1 Demographic Presentation of The Respondents

The analysis of research questions and findings demands some important information about the sources and respondents. Therefore, the presentation of demographic information is crucial to data analysis and discussion of findings. The demographic evidences in this research contain statistical presentation of respondent's Name, sex, ages, Years of service. This enables the researcher to have a comprehensive knowledge about the respondent's background information and the pattern of responses along the demographic lines. The researcher used interview guide to gather information. A total of twenty (20) respondents participated in the interviewing. The analysis of demographic data and information are presented below.

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Table 4.1 Demographic Information of the Respondents (N=20)

S/N	VARIABLES	FREQUENCIES	PERCENTAGES	
1	Gender	Male	20	100%
		Female	0	0%
2	Age	10 – 20 Years	0	0
		21 – 30 Years	0	0
		31 – 40 Years	2	10 %
		41 – 50 Years	6	30 %
		51 – 60 Years	5	25 %
		61 – 70 Years	7	35 %
3	Year of Service	0 – 5 Years	1	5 %
		6 – 10 Years	4	20 %
		11 – 20 Years	2	10 %
		21 – 30 Years	8	40 %
		31 – 40 Years	5	25 %
4	Marital Status	Married	20	100%
		Single	0	0%
		Divorce	0	0%

Source: Researcher's Fieldwork 2024

The Age distribution reveals the age of respondents of Missionary trainers (of New Life College of Theology and Missions) and Missionary (of the New Life Gospel for all Nations Ministries). The researcher deduced and was revealed in the data presentation that the respondent's age range was from Thirty-One to Seventy (31 – 70) Years of age. It

shows the age range covers the matured people that were involved in the missionary works.

The data presentation of the Years of Service of respondents reveals that the numbers of years of Service of respondents of Missionary trainers (of New Life College of Theology and Missions) and Missionary (of the New Life Gospel for all Nations Ministries). The researcher deduced and it was revealed in the data presentation that the respondent's years of services was from One to Forty (1 – 40) Years of age. It shows the years of service covered by the people involved in the missionary works.

The number of frequencies of people with 21 – 30 Years of service led with 40%, while people with 31 – 40 years of service came 2nd with 25%, while people with 6 – 10 years of service came 3rd with 20%, while people with 11 – 20 years of service came 4th and the people with 0 – 5 years of service came 5th.

4.2 Presentation of Data

Thematic analysis was used to analyze the data collected from the respondents. Firstly, the content was analyzed as a detailed and systematic examination of the contents of a particular body of material for the purpose of identifying patterns and themes¹. For the analysis, the views gathered through the data was used to ascertain whether the research topic is relevant or not. The data gathered from the respondents helped to generate inferences as to whether the responses are following the same pattern and how the research could address the problems¹.

In defining what research problem is, a scholar wrote that, too many researchers at all levels write as if their task is to answer a question that interests them alone but this is wrong. To make a research matter, the researcher must address a problem that others in the community, readers, also want to solve. A researcher must understand what research problems look like. Practical problems and conceptual problems are two types of problems to be understood².

The ten missionary trainers and ten missionary trainees were randomly selected and they were all men. These missionary trainers are also pastors and church leaders in New Life For All Nations Ministries, Ibadan. The responses of these missionaries were incorporated into the discussion below.

4.2.1 Analysis of Research Questions

The Research Problem

The problem for this research examined the leadership styles that can be used by New Life College of Theology and Mission that will likely enable the missionaries to be effective and productive on mission fields to bring about growth in New Life For All Nations Ministries, Ibadan.

Research Question One: What are the mission strategies of the New Life College of Theology and Mission to achieve growth New Life For All Nations Ministries, Ibadan?

1a. Does New Life College of Theology and Mission have any cross-cultural mission strategies in place?

In answering the question, a respondent (Mts 3) in the category of missionary trainers said that the curriculum does not contain any cross-cultural mission strategies³. Another respondent, (Mfw 11), in the category of missionary trainees also said that cross-cultural mission strategies is not part of the curriculum⁴. The following respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8 Mts 10 (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 15, Mfw 16, Mfw 18, Mfw 20 (missionary trainees), answered that advanced courses have not been included in the curriculum of the missionary school.

1b. Is there an environment that honors and appreciates different beliefs in New Life College of Theology and Mission?

Yes, there is an environment that honors and appreciates different beliefs in New Life College of Theology and Mission. In answering the question. A respondent, (Mts 1), in the category of missionary trainers answered that there is an environment that honours and appreciates different beliefs in New Life College of Theology and Mission⁵. Another respondent in the category of missionary trainees, (Mfw 14) said that different beliefs are appreciated and respected at New Life College of Theology and Mission⁶. The following respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 9, Mts 10 (missionary trainers) and Mfw 11, Mfw 13, Mfw 14, Mfw 15, Mfw 18, Mfw 19, Mfw 20 (missionary trainees), gave similar answers that there is an environment that honors and appreciates different beliefs in New Life College of Theology and Mission.

1c. Is there an environment that honors and appreciates different customs in New Life College of Theology and Mission?

In answering the question, a respondent in the category of missionary trainers, (Mts 7), said that there is an environment that honors and appreciates different customs in New Life College of Theology and Mission to some extent⁷. Another respondent in the category of missionary trainees, (Mfw 18), said that there is an environment that honours and appreciates different customs in New Life College of Theology and Mission⁸. All these respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 9, Mts 10 (missionary trainers) and Mfw 11, Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 17, Mfw 18, Mfw 19, Mfw 20 (missionary trainees), answered that there is an environment that honors and appreciates different customs in New Life College of Theology and Mission.

1d. As leaders, how do you adapt your communication style to accommodate any other cultural group?

In answering the question, a respondent in the category of missionary trainers, (Mts 10), answered that they try to learn about other people's ways of life⁹. Another respondent in the category of missionary trainees, (Mfw 14), said that they also learn other languages⁶. The following respondents: Mts 5, Mts 6, Mts 7, Mts 8, Mts 10 (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 17, Mfw 18, Mfw 19, Mfw 20 (missionary trainees), answered that they learn other people's languages and cultures, and seek ways of adapting to their ways of life.

Research Question Two: What are the leadership styles adopted by New Life College of Theology and Mission to bring about growth in New Life For All Nations Ministries, Ibadan?

2a. What are the leadership styles adopted at New Life College of Theology and Mission?

In answering the question, a respondent in the category of missionary trainers, (Mts 1), said that the leadership strategy is rigid, there is no tolerance for new ideals⁵. Another respondent in the category of missionary trainees, (Mfw 20), also said that the leadership does not give room for some certain things acceptable in other churches¹⁰. The following respondents: Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 10 (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 15, Mfw 16 (missionary trainees), all answered that the system is rigid and does not tolerate certain societal trends acceptable in other churches.

2b. What are the reasons for adopting the styles?

In answering the question, a respondent in the category of missionary trainers, (Mts 5), said that the leadership believes mainly in gathering people who are heavenly bound¹¹. Another respondent in the category of missionary trainees, (Mfw 13), said that the leadership is not focused on having large congregations but few that have the focus of making heaven¹². The following respondents: Mts2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 9, Mts 10 (missionary trainers) and Mfw 11, Mfw 13, Mfw 14, Mfw 15, Mfw 18, Mfw 19, Mfw 20 (missionary trainees), answered that the strategies were adopted to cut some excesses because the leadership does not believe in gathering crowds (quantity) but in gathering heavenly bound citizens (quality).

2c. How effective are the styles in working with missionary trainees from diverse cultures?

In answering the question, how effective are the strategies in working with missionary trainees from diverse cultures? A respondent in the category of missionary trainers, (Mts 8), said that it is effective because twenty three branches of the church have been established in Ibadan¹³. Another respondent in the category of missionary trainees, (Mfw 16), said that the missionary trainees are able to work in any mission field they are posted to because of their training¹⁴. The following respondents: Mts 1, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 9, Mts 10 (missionary trainers) and Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 17, Mfw 20 (missionary trainees), answered that the styles are effective because there are twenty-three branches of the Church are in Ibadan.

2d. How does the leadership mediate in resolving conflicts that are sensitive in nature?

In answering the question how does the leadership mediate in resolving conflicts are culturally sensitive in nature? A respondent in the category of missionary trainers, (Mts 6), said that there is a conflict resolution committee in place to resolve conflicts¹⁵. Another respondent in the category of missionary trainees, (Mfw 15), said that there is a conflict resolution committee made up of matured and experienced men¹⁶. There is a conflict resolution committee in place to resolve sensitive conflicts was the response given by the following respondents: Mts 1, Mts 2, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 10 (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 17, Mfw 18, Mfw 19, Mfw 20 (missionary trainees).

2e. Which other styles do you think can be adopted by New Life College of Theology and Missions to enhance growth in the New Life For All Nations Ministries, Ibadan?

In answering the question, a respondent in the category of missionary trainers, (Mts 2), said that the leadership should adopt a curriculum that is suitable for the 21st century mission fields¹⁷. Another respondent in the category of missionary trainees, (Mfw 12), said the leadership should adopt a curriculum that includes language learning and that is flexible enough to accommodate the changes in this modern age¹⁸. Adoption of a curriculum that is not stereotyped, but one that can accommodate the 21st century mission was the answer given by the following respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 6, Mts 7, Mts 8, Mts 9 (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 16, Mfw 17, Mfw 18, Mfw 19, Mfw 20 (missionary trainees).

Research Question Three: What are the theological orientations of New Life For All Nations Ministries in relation to mission strategies and church growth?

3a. Which of the Theological orientation of New Life College of Theology and Mission contribute to the growth of New Life For All Nations Ministries, Ibadan?

In answering the question, a respondent in the category of missionary trainers, (Mts 7), answered that teachings on giving of tithes and offerings were discouraged⁷. Another respondent in the category of missionary trainees, (Mfw 15), said that women are not allowed to occupy any position of authority over men¹⁶. All these respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 7, Mts 8, Mfw 11, Mfw 12, Mfw 13, Mfw 15, Mfw 16, Mfw 18, Mfw 20 (missionary trainees), answered that teachings on giving of tithes and offerings (giving of money in any form) was an allowed and women are not allowed to occupy any ministerial post.

3b. Does New Life College of Theology and Mission give room for an environment that honors and appreciates different perspectives?

In answering the question, a respondent, (Mts 2), in the category of missionary trainers answered that room is given for an environment that honors and appreciates different perspectives to some extent but with caution due to past experiences¹⁷. Another respondent, (Mfw 16), in the category of missionary trainees said that due to negative past experiences caution is taken in giving room for an environment that honours and appreciate different perspectives¹⁴. The following respondents: Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 9, Mts 10 (missionary trainers) and Mfw 11, Mfw 12, Mfw 14, Mfw 15, Mfw 17, Mfw 18, Mfw 19, Mfw 20 (missionary trainees), answered that New Life College of Theology and Mission give room for an environment that honors and appreciates different perspectives to some extent but with caution due to past experiences.

3c. Is the leadership styles and methods flexible enough to accommodate others accordingly and effectively?

In answering this question, a respondent, (Mts 6), in the category of missionary trainers answered that the leadership strategies was flexible enough to accommodate others before, but due to past experiences, the leadership strategies does not give room to accommodate everyone again¹⁵. Another respondent, (Mts 4), in the category of missionary trainees also said that as a result of past experiences, the leadership strategies and methods are not flexible enough to accommodate everyone¹⁹. The following respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 9, Mts 10 (missionary trainers) and Mfw 11, Mfw 13, Mfw 14, Mfw 15 (missionary trainees), answered the question that the leadership styles and methods is not flexible enough to accommodate others effectively.

3d. Does the leadership of New Life College of Theology and Mission take time to listen to and provide timely and constructive feedback to missionary trainees?

In answering the question, a respondent, (Mts 2) in the category of missionary trainers answered that the leaders respond on time whenever the trainees call for help¹⁷. A respondent in the category of missionary trainees, (Mfw 17), also said that the trainees are given the chance give a report about their experiences on the field-trip when they come back²⁰. All these respondents: Mts 2, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 10 (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 15, Mfw 17 (missionary trainees), answered that the leadership of New Life College of Theology and Mission take time to listen to and provide timely and constructive feedback to the missionary trainees.

3e. How does the education level of leaders involved intraining missionaries have the leadership of New Life College of Theology and Mission affect the growth of New Life For All Nations Ministries, Ibadan?

In answering this question, a respondent, (Mts 9), in the category of missionary trainers answered that most of the leaders then were not well educated and their resistance to modern changes forced the educated ones among them to leave²¹. Another respondent, (Mfw 12), in the category of missionary trainees said that the level of education of the leaders hindered the growth of New Life Gospel Church¹⁸. The following respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 9, Mts 10, (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 16, Mfw 17, Mfw 18, Mfw 19, Mfw 20, (missionary trainees), answered that most of the leaders then were illiterates and would not take the suggestions and ideas given by the few educated ones among them. This attitude frustrated the educated ones among them and most of them left, which

caused a decline in the growth of the Church. This attitude is still affecting the growth of the Church till date.

Research Question Four: What are the factors that contribute to growth of New Life For All Nations Ministries, Ibadan?

4a. Why do the styles failed/succeeded?

In answering the question, a respondent, (Mts 9), in the category of missionary trainers said that the strategies have succeeded so far, because as a result of the crude/rugged ways of training received by the ministers, they are able to endure and overcome different challenges they encounter on their mission fields²¹. Another respondent, (Mfw 19), in the category of missionary trainees said that the strategies have succeeded because the ministers have been trained to adapt to different kinds of situation²². Another respondent, (Mts 3), in the category of missionary trainers said that the styles have succeeded because the missionaries have been able to establish twenty three branches of the Church in Ibadan since inception³. All these respondents: Mts 1, Mts 2, Mts 3, Mts 4, Mts 5, Mts 7, Mts 8 Mts 10, (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 18, Mfw 20, (missionary trainees), agreed that the styles have succeeded.

4b. What are the setbacks to the leadership styles adopted by New Life College of Theology?

In answering the question, a respondent in the category of missionary trainers, (Mts 10), answered that many of the trained missionaries left after being trained because of lack of finances to support the missionaries on the mission fields and their families suffered⁹.

Another respondent in the category of missionary trainees, (Mts 1), also said the setback is as a result of the standard of the mission strategies¹⁰.

The following respondents: Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 9, Mts 10, (missionary trainers) and Mfw11, Mfw 12, Mfw 14, Mfw 15, Mfw 17, Mfw 18, (missionary trainees), answered that lack of financial support for the missionary was a setback to mission in New Life For All Nations Ministries, Ibadan.

4c. What are the factors responsible for the setbacks?

In answering the question, a respondent in the category of missionary trainers, (Mts 8), said that the rigidity and the level of education of the leaders caused the setback¹³. Another respondent in the category of missionary trainees, (Mts 1), said that the standard of the curriculum run by the college is not up to standard and no financial support for the missionaries¹⁰. The following respondents, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 9, Mts 10, (missionary trainers) and Mfw 11, Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 17, Mfw 18, (missionary trainees), answered that the education levels of the leaders, the standard of the curriculum run by the college, lack of finances to support mission work and rigidity of the leaders caused the setback to mission in New Life For All Nations Ministries, Ibadan

4d. How does the communication skill of the trainers in New Life College of Theology and Mission affect the running of the institution?

A respondent in the category of missionary trainers, (Mts 2), responded that the level of education and understanding of the leaders affects their communication skills and thus affect the running of the institution¹⁷. Another respondent in the category of missionary

trainees, (Mfw 14), said that the communication skills of the trainers in New Life College of Theology and Mission affect the running of the institution⁶. The following respondents: Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 10, (missionary trainers) and Mfw 11, Mfw 12, Mfw 13, Mfw 14, Mfw 15, Mfw 16, Mfw 17, Mfw 18, Mfw 19, Mfw 20, (missionary trainees), agreed that the running of the institution was affected by the communication skills of the leaders.

4e. What are the other recommendations on leadership styles that can enhance growth in New Life For All Nations Ministries, Ibadan?

In answering the question, a respondent in the category of missionary trainers, (Mts 8), said that the leadership should make provision for the development of the leaders in charge of training by making them to attend seminars, conferences of other mission agencies when available¹³. Another respondent, (Mfw 12), in the category of missionary trainees said that the leadership of the institute should interact with other mission agencies both at home and abroad so as to be able to know what will enhance their mission work in this century¹⁸. The following respondents: Mts 2, Mts 3, Mts 4, Mts 5, Mts 6, Mts 7, Mts 8, Mts 9, Mts 10, (missionary trainers) and

Mfw 11, Mfw 13, Mfw 14, Mfw 16, Mfw 17, Mfw 18, Mfw 19, (missionary trainees), agreed that the leadership should have interactions with other mission agencies and training institutions both at home and abroad, and development of leaders in charge of training by attending seminars, conferences of other mission agencies when available

4.3 Discussion of Findings

The main purpose of the study was to assess the mission strategies and leadership styles adopted by New Life College of Theology and Missions and by extension New Life For All Nations Ministries, Ibadan in order to provide advice on how to improve the leadership styles in order to bring increase and productivity to the mission efforts of the New Life for All Nations Ministries, Ibadan. Descriptive survey research design was adopted and the instrumentation / tool used was interview guide approach. For the sampling selection, purposive sampling was adopted in selecting 10 missionary trainers (Mts 1-10) and 10 missionary trainees (Mfw 1-10) of New Life College of Theology and Missions, Ibadan. The data collection has helped and contributed to solving the research topic and the sub-questions that emerges. The data was gathered and thematic data analysis had been used in analyzing the data. The views gathered through the data were used to ascertain whether the research topic is relevant or not. The data gathered from the respondents was used and has helped to generate inferences as to whether the responses are following the same pattern and how the research could address the problems. In the course of the, the following findings were established:

1. Based on the interviews conducted, the respondents said that, the system is rigid and does not tolerate certain things acceptable by other churches. The leadership of the institution do not believe in gathering crowds (quantity) but in gathering heavenly bound citizens. The system adopted is believed to be effective because twenty three branches of the Church has been established in Ibadan. There is a conflict resolution committee in place to resolve culturally sensitive conflicts. The institution needs to adopt a curriculum that is not stereotyped, but one that can accommodate the 21st century mission.

For leadership to be effective and productive in the 21st century, some scholars have opined that there must be a willingness to welcome new ideas or changes as change is an

unavoidable aspect of life. Effective leadership also requires the leaders to be able to drive the organisation's objectives, cooperate with people, establish effective groups, and be technologically proficient. Effective communication, problem-solving abilities, interpersonal skills, human relations skills, teamwork, good judgment and perseverance, and the capacity to create organizational capacities are all skills that leaders in the twenty-first century need to have.

These findings are significant as they were shown based on the interviews that was conducted and the respondents reveals the leadership styles of New Life For All Nations Ministries in Ibadan.

2. Based on the interviews that were conducted, the respondents said, advance courses have not been included in the curriculum. There is an environment that honors and appreciates different beliefs; there is an environment that honors and appreciates different customs to an extent in New Life College of Theology and Mission. Missionaries learn other people's languages and cultures, and seek ways of adapting to their ways of life.

Receiving thorough cross cultural missionary training in all of these areas provides the missionary trainees with the skill set and awareness to be able to tackle these obstacles as they partner with the Lord in His work in any culture. These findings are significant as they were shown based on the interviews that was conducted and the respondents reveals the mission strategies adopted by New Life College of Theology and Missions.

3. Based on the interviews that were conducted, teachings on giving of tithes and offerings (giving of money in any form) was an abomination and women are not allowed to occupy any ministerial post. New Life College of Theology and Mission give room for an environment that honors and appreciates different perspectives to some extent but with

caution due to past experiences. Formerly yes, but now with caution due to past experiences. The trainees are provided with timely and constructive feedback and assistance whenever there is a need and they are also allowed to give report after their field-trip: Most of the leaders then were illiterates and would not take the suggestions and ideas given by the few educated ones among them. This attitude frustrated the educated ones among them and most of them left. Some scholars have opined that there must be a willingness to welcome new ideas or changes as change is an unavoidable aspect of life. They must be open to learning and improvement of themselves and others. They must regularly gather feedback and ideas from a range of sources before making strategic decisions.

These findings are significant as they were shown based on the interviews that was conducted and the respondents reveals the theological orientations of New Life College of Theology and Missions in relation to mission strategies of the church in Ibadan.

4. Based on the interviews that were conducted, the styles adopted have succeeded because the trained ministers are used to crude ways of living and so are able to adjust to any situation. Many trained workers left after being trained as a result of lack of financial support for the missionaries and the standard of the mission strategies and few workers were left. The education levels of the leaders, the standard of the curriculum run by the college, lack of finances to support mission work and rigidity of the leaders. Yes, because of their level of education and understanding.

Transformational leaders believe in continuous learning and improvement of themselves and others. They are open to new ideas and fresh perspectives, they regularly gather feedback and ideas from a range of sources before making strategic decisions. They

understand that the world is changing and are always looking for ways for improvement, so they are not afraid to alter traditional approaches.

These findings are significant as they were shown based on the interviews that was conducted and the respondents reveals the factors that contribute to growth of New Life For All Nations Ministries, Ibadan.

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Endnotes

- 1 P. D. Leedy & J. E. Ormrod. *Practical Research; Planning and Design*. 9th ed. Upper SaddleRiver, NJ: Merrill, 2010.
- 2 W. C. Booth, G. G. Colomba, J. M. Williams, J. Bizup & W. T. Fitzgerald. *The Craft of Research*. Fourth edition. University of Chicago Press. p.61, 2016
- 3 C. Oladejo. Missionary Trainer, (Mts 3) - Male. Interviewed by researcher, Ibadan, 23 December 2023
- 4 D. Abatan. Missionary Trainee, (Mfw 11) - Male. Interviewed by researcher, Ibadan, 21 December 2023.
- 5 B. Adekola. Missionary Trainer, (Mts 1) - Male. Interviewed by researcher, Ibadan, 20 December 2023.
- 6 I. Salami. Missionary Trainee, (Mfw 14) - Male. Interviewed by researcher, Ibadan, 21 December 2023.
- 7 E. Odiah. Missionary Trainer, (Mts 7) - Male. Interviewed by researcher, Ibadan, 20 December 2023.
- 8 T. Adeniji. Missionary Trainee, (Mfw 18) - Male. Interviewed by researcher, Ibadan, 21 December 2023.
- 9 A. Olagoke. Missionary Trainer, (Mts 10) - Male. Interviewed by researcher, Ibadan, 23 December 2023.
- 10 F. Audu. Missionary Trainee, (Mfw 20) - Male. Interviewed by researcher, Ibadan, 23 December 2023.
- 11 P. Alawode. Missionary Trainer, (Mts 5) - Male. Interviewed by researcher, Ibadan, 20 December 2023.
- 12 F. Akintola. Missionary Trainee, (Mfw 13) - Male. Interviewed by researcher, Ibadan, 26 January 2024.
- 13 Y. Abidemi. Missionary Trainer, (Mts 8) - Male. Interviewed by researcher, Ibadan, 26 January 2024.
- 14 D. Olaniyan. Missionary Trainee, (Mfw 16) - Male. Interviewed by researcher, Ibadan, 26 January 2024.
- 15 P. Emmanuel. (Mts 6) - Male. Interviewed by researcher, Ibadan, 23 December 2023.
- 16 M. Oluwadare. Missionary Trainee, (Mfw 15) - Male. Interviewed by researcher, Ibadan, 26 January 2024.
- 17 P. Oma-onalo. Missionary Trainer, (Mts 2) - Male. Interviewed by researcher, Ibadan, 20 December 2023.
- 18 S. Adeola. Missionary Trainee, (Mfw 12) - Male. Interviewed by researcher, Ibadan, 21 December 2023.

- ¹⁹ E. Adewumi. Missionary Trainer, (Mts 4) - Male. Interviewed by researcher, Ibadan, 21 January 2024.
- ²⁰ H. Obiwale. Missionary Trainee, (Mfw 17) - Male. Interviewed by researcher, Ibadan, 23 December 2023.
- ²¹ M. Aboderin. Missionary Trainer, (Mts 9) - Male. Interviewed by researcher, Ibadan, 21 December 2023.
- ²² I. Adejo. Missionary Trainee, (Mfw 19) - Male. Interviewed by researcher, Ibadan, 26 January 2023.

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Chapter Five

Conclusion

5.1 Summary of Findings

- 1) There is a strong relationship between the missionary trainers and missionary trainees of New Life College of Theology and Mission, Ibadan. The missionary trainees are given access to necessary information when needed.
- 2) The various leadership styles being utilised by New Life College of Theology missionary trainers use include empowerment, vision-setting, mentorship, and innovative approaches to ministry.
- 3) There is an alignment between theological teachings and practical mission strategies.
- 4) The mission strategies adopted by New Life College of Theology and Mission, Ibadan align with strategies for promoting growth within the church.

5.2 Conclusion

Based on the research conducted on the leadership styles for promoting growth in the Church at New Life College of Theology, several key conclusions are drawn:

- 1) Mission strategies play a crucial role in the growth of the Church. By identifying and refining these mission strategies, the church can effectively reach out to the community, engage its members, and attract new followers.
- 2) The study revealed various leadership strategies being utilized within New Life College of Theology to foster growth in the Church. These strategies may include empowerment, vision-setting, mentor-ship, and innovative approaches to ministry.

3) The theological orientations of the Church are deeply intertwined with its mission strategies. Understanding the theological foundations that guide the mission efforts can help align the actions of the church with its beliefs, creating a more cohesive and impactful outreach program.

4) Despite the concerted mission efforts, the research uncovered factors that are hindering significant growth within the Church. These factors did range from internal issues such as organizational structure or leadership dynamics to external challenges like societal trends or cultural shifts.

By addressing the identified leadership styles, mission strategies, theological orientations, and factors contributing to growth, New Life College of Theology can adapt and evolve to effectively fulfill its mission and achieve sustainable growth in the Church

5.3 Recommendations

The missionary trainers can contribute towards developing effective leadership and mission strategies that align with the objectives of fostering growth within New Life College of Theology and Mission and the wider church community.

1) Mission Strategies: The missionary trainers must be able to identify the current mission strategies to be employed by the church. It is essential for the missionary trainers to evaluate the alignment of these strategies with the overarching goals of fostering growth and community development. The missionary trainers must be able to recommend the developing of a comprehensive mission strategy that incorporates both short-term / long-term goals and emphasize the importance of setting measurable objectives to track the progress plus the impact of these strategies on church growth.

2) Leadership Strategies: The missionary trainers are to thoroughly investigate and analyse the current leadership strategies implemented at New Life College of Theology and Mission. The missionary trainers should assess the effectiveness of these strategies in promoting growth within the church community. The missionary trainers must advocate for the adoption of transformational leadership styles that focus on inspiring and motivating individuals towards a shared vision. The missionary trainers must emphasize the importance of empowering church members to actively contribute to the growth and development of the community. The missionary trainers must also suggest exploring alternative leadership models that have been successful in fostering growth in similar religious institutions and missionary trainers are encouraged to learn from best practices and adapt them to suit the specific context of New Life College of Theology and Mission.

3) Theological Orientations: The missionary trainers must encourage the missionary to delve into the theological underpinnings that inform the mission strategies of the church. The missionary trainers should critically examine how theological beliefs and doctrines shape the approach towards mission and growth. The missionary trainers must be able to highlight the significance of ensuring that theological orientations are in harmony with the overall mission objectives of the church. The missionary trainers must be able to emphasize the need for clear communication and alignment between theological teachings and practical mission strategies.

4) Identifying Growth Constraints: The missionary trainers must be tasked with the responsibilities of identifying the factors that have hindered growth despite the church's mission efforts. It is crucial for the missionary trainers to conduct a thorough analysis of these constraints and develop targeted interventions for overcoming them. The missionary trainers must be able to recommend conducting interviews, surveys, or focus groups to gather insights from church members and leaders about the challenges they perceive in

relation to growth. The missionary trainers must approach this investigation with an open mind and a willingness to address underlying issues.

5.4 Contribution to Knowledge

The contribution to knowledge that this thesis aims to make lies in the assessment of the mission strategies adopted by New Life College of Theology and Mission, Ibadan in relation to the leadership styles to bring about increase and productivity to the mission efforts of the church. It focused on objectives such as identifying the current leadership styles employed, understanding the mission strategies in place, exploring the theological aspects relevant to mission strategies, and pinpointing the factors contributing to growth despite. This study offered practical insights and recommendations for enhancing growth and effectiveness within the Church context. This research has also enriched the understanding of leadership and mission dynamics within religious institutions but also provided valuable guidance for leaders and stakeholders to revitalize and expand their church communities.

5.5 Suggestion for Further Research

To further the research study focused on examining leadership strategies for fostering growth in New Life College of Theology and Mission, the following suggestions can be taken into consideration:

- 1) Researchers can delve deeper into the specifics of the leadership strategies that have been identified. Conduct interviews with key leaders, administrators, and decision-makers within the college to gain insights into how these strategies are developed, implemented, and evaluated.

2) Researchers can explore and analyse various mission strategies implemented by successful institutions or churches that have experienced significant growth. This comparative analysis can provide valuable insights into effective practices that could be adapted or modified for New Life College of Theology and Mission.

3) Researchers can conduct surveys or focus group discussions within the college community to understand the theological beliefs and values that inform and influence the mission strategies. Investigate how these theological orientations align or diverge from the practical strategies being implemented.

4) Researchers can utilise a combination of quantitative and qualitative research methods to identify and analyse the factors contributing to growth. This could involve statistical analysis of enrollment trends, financial data, as well as in-depth interviews or surveys to gather perspectives from various stakeholders.

5) Researchers can consider exploring case studies of other educational or religious institutions that have successfully navigated similar challenges and achieved growth. Drawing parallels and lessons from these case studies can offer valuable insights and potential strategies for addressing the growth limitations at New Life College of Theology and Mission.

By incorporating these suggestions into the research study, the missionary trainers can develop a comprehensive understanding of the leadership and mission strategies needed to drive growth and success within the college and its associated church community.

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Appendix I

Lead City University, Ibadan.

Department of Politics and International Relations

Faculty of Management and Social Sciences

15 December, 2023.

The President,

New Life For All Nations Ministries

Oloola, Soka Area,

Ibadan.

Dear sir,

LETTER OF PERMISSION TO CONDUCT INTERVIEW

I, Mrs Oluronke Bolanle Owoade, a Master's student in the Department of Politics and International Relations, Lead City University Ibadan, seek your assistance in order to administer an Interview to selection ten missionary trainers and ten missionary trainees of the ministry in relation to my dissertation. My research is titled "Assessment of the Mission Strategies of New Life College of Theology and Mission, Ibadan, Oyo State".

Your response will be anonymously recorded and treated with high degree of confidentiality. The information will be used only for this research purpose. The names of the missionaries will not appear in any publication.

Yours faithfully,

Owoade Oluronke Bolanle

Researcher

Dr. Peter Oderinde

Supervisor

Appendix II

Assessment of the Mission Strategies of New Life College of Theology and Mission, Ibadan, Oyo State

Interview Questions

Research Questions

RQ1. What are the mission strategies of the New Life College of Theology and Missions, Ibadan?

- a. Does New Life College of Theology and Mission have any cross-cultural mission strategies in place?
- b. Is there an environment that honors and appreciates different beliefs in New Life College of Theology and Mission?
- c. Is there an environment that honors and appreciates different customs in New Life College of Theology and Mission?
- d. As leaders, how do you adapt your communication style to accommodate any other cultural group?

RQ2. What are the leadership styles adopted by New Life For All Nations Ministries, Ibadan ?

- a. What are the leadership styles adopted at New Life For All Nations Ministries, Ibadan?
- b. What are the reasons for adopting the strategies?
- c. How effective are the styles in working with missionary trainees from diverse cultures?
- d. How does the leadership mediate in resolving conflicts that are sensitive in nature?
- e. Which other strategies do you think can be adopted by New Life For All Nations Ministries to enhance growth in the New Life Gospel Churches in South Western Nigeria?

RQ3. What are the theological orientations of New Life College of Theology and Missions in relation to mission strategies of the church?

- a. Which of the Theological orientation of New Life College of Theology and Mission hinders the growth of New Life Gospel Churches in South Western Nigeria?
- b. Does New Life College of Theology and Mission give room for an environment that honors and appreciates different perspectives?
- c. Is the leadership strategies and methods flexible enough to accommodate others accordingly and effectively?
- d. Does the leadership of New Life College of Theology and Mission take time to listen to and provide timely and constructive feedback to missionary trainees?
- e. How does the education level of leaders involved in the leadership of New Life College of Theology and Mission affect the growth of New Life Gospel Church?

RQ4. What are the factors responsible for growth of New Life Gospel Church in Ibadan?

- a. Why do the strategies fail/succeed ?
- b. What are the setbacks to the leadership strategies adopted by New Life College of Theology?
- c. What are the factors responsible for the setbacks?
- d. Does the communication skills of the trainers in New Life College of Theology and Mission affect the running of the institution?

e. What are the other recommendations on leadership strategies that can enhance growth in New Life Gospel Church in South Western Nigeria?

Lead City University Ibadan DO NOT COPY

Appendix III

Table 4.2 Table of Respondents

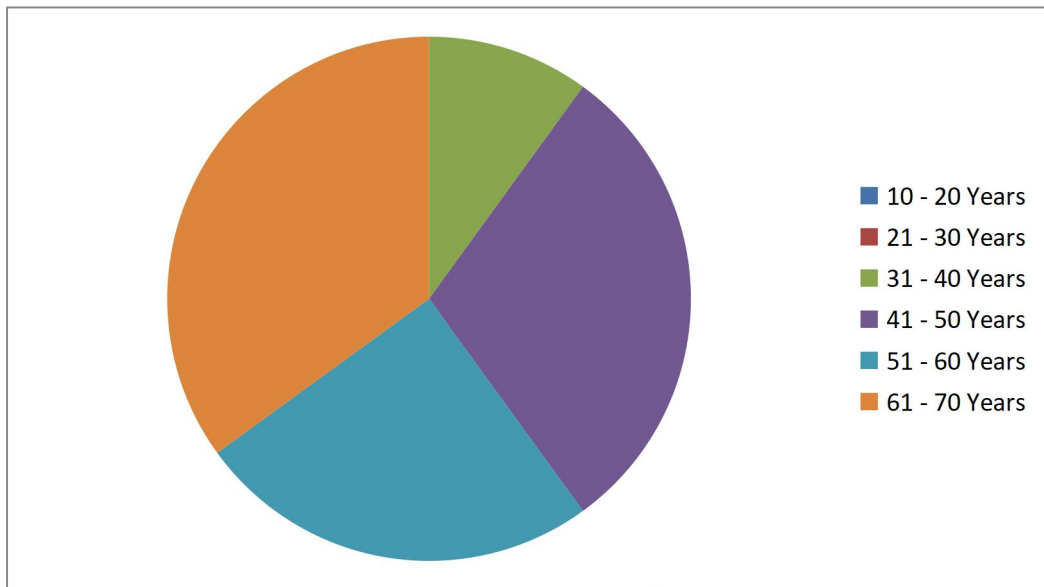
	Names	Sex	Age	Yrs of Services	Status	Date Interviewed
1	Pastor Adekola, B.	Male	45 Years	10 Years	Missionary	20 December 2023
2	Pastor Oma-onalo, P.	Male	44 Years	7 Years	Missionary	20 December 2023
3	Pastor Oladejo, C.	Male	69 Years	32 Years	M//Trainer	20 December 2023
4	Pastor Adewumi, E.	Male	53 Years	20 Years	Missionary	26 January 2024
5	Pastor Alawode, P.	Male	67 Years	30 Years	M/Trainer	20 December 2023
6	Pastor Emmanuel, P.	Male	59 Years	23 Years	M/Trainer	23 December 2023
7	Pastor Odiah, E.	Male	68 Years	31 Years	M/Trainer	20 December 2023
8	Pastor Abidemi, Y.	Male	55 Years	22 Years	Missionary	26 January 2024
9	Pastor Aboderin, M.	Male	49 Years	11 Years	Missionary	21 December 2023
10	Pastor Olagoke, A.	Male	60 Years	30 Years	M/Trainer	23 December 2023
11	Pastor Abatan, D.	Male	49 Years	12 Years	Missionary	21 December 2023
12	Pastor Adeola, S.	Male	62 Years	30 Years	M/Trainer	21 December 2023
13	Pastor Akintola, F.	Male	58 Years	22 Years	Missionary	26 January 2024
14	Pastor Salami, I.	Male	62 Years	28 Years	M/Trainer	21 December 2023
15	Pastor Oluwadare, M.	Male	61 Years	27 Years	M/Trainer	26 January 2024
16	Pastor Olaniyan, D.	Male	59 Years	22 Years	Missionary	26 January 2024
17	Pastor Obiwale, H.	Male	45 Years	10 Years	Missionary	23 December 2023
18	Pastor Adeniji T.	Male	54 Years	21 Years	Missionary	21 December 2023
19	Pastor Adejojo, I.	Male	60 Years	30 Years	M/Trainer	26 January 2024
20	Pastor Audu, F.	Male	63 Years	32 Years	M/Trainer	23 December 2023

Source: Researcher's Fieldwork 2023

Appendix IV

Figure 4.1 Distribution of Age Range of the Respondents

Pie Chart Presentation

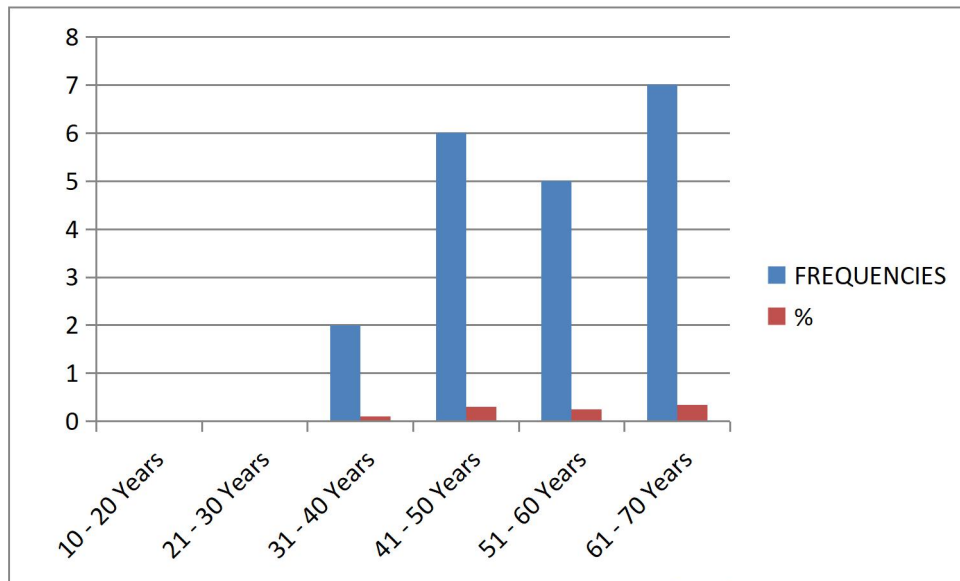


Source: Field Work, 2023

Lead City University Ibadan

Figure 4.2 **Distribution of Age Range of the Respondents**

Column Chart Presentation

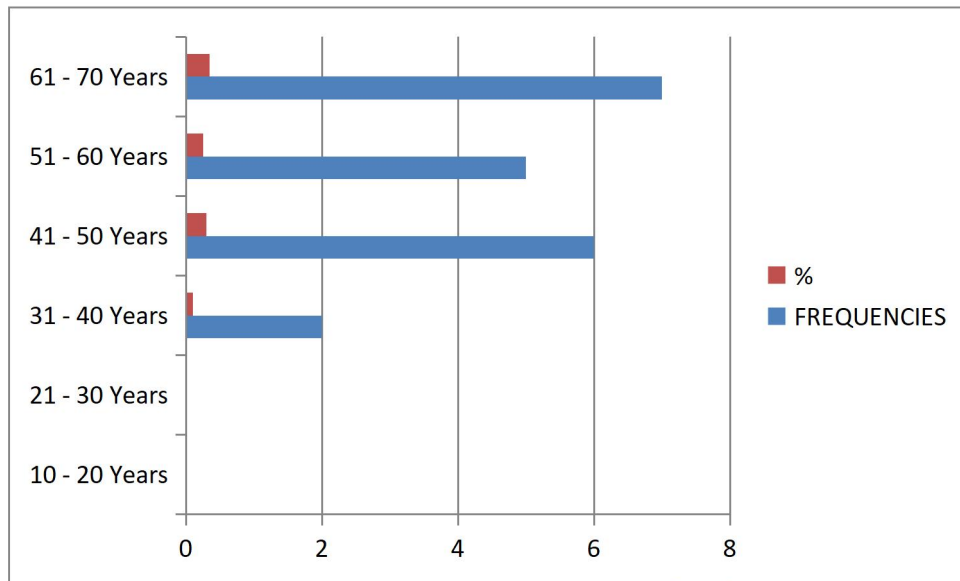


Source: Field Work, 2023

Lead City University Ibadan DCU

Figure 4.3 Distribution of Age Range of the Respondents

Bar Chart Presentation

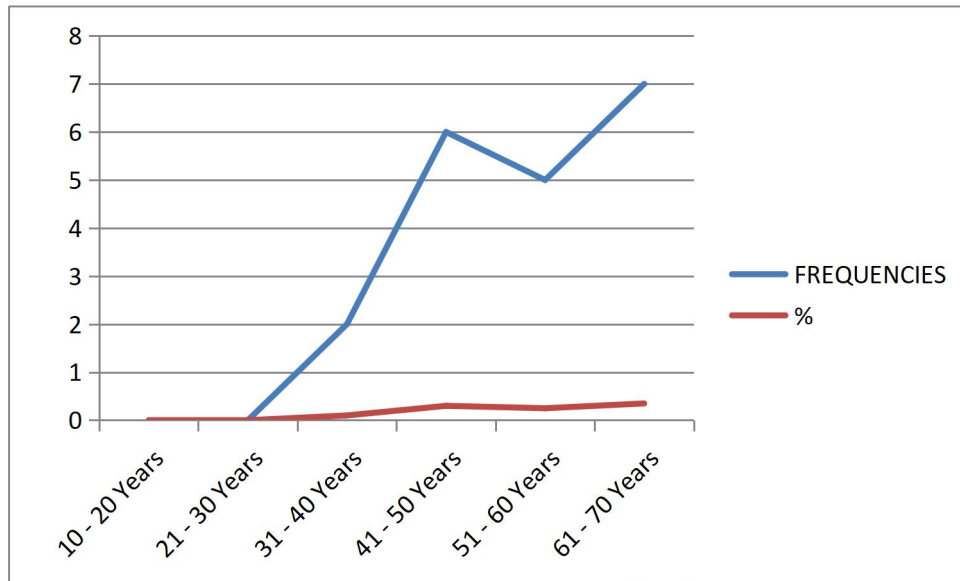


Source: Field Work, 2023

Lead City University Ibadan DCU

Figure 4.4 **Distribution of Age Range of the Respondents**

Line Chart Presentation



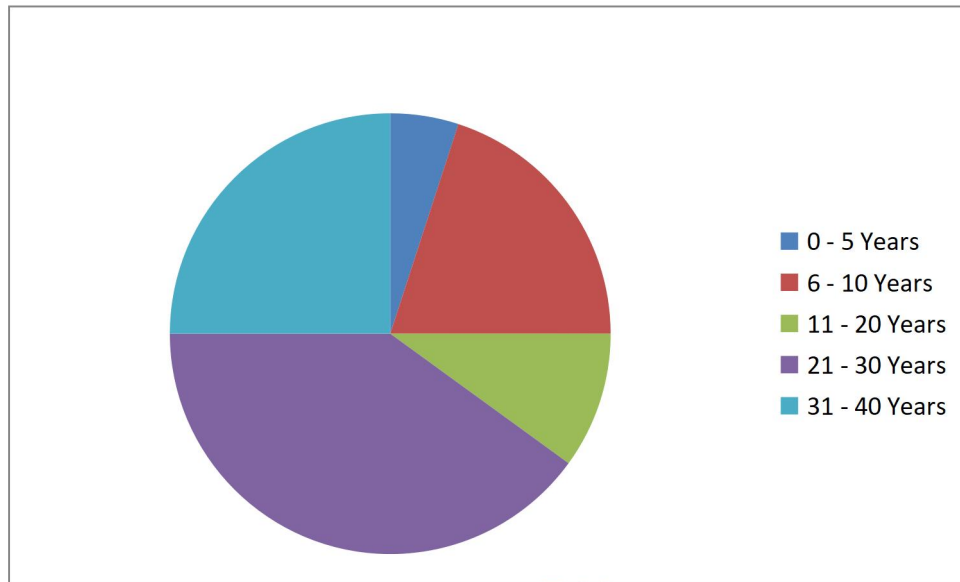
Source: Field Work, 2023

Lead City University Ibadan

Appendix V

Figure 4.5 **Distribution of Years of Service of the Respondents**

Pie Chart Presentation

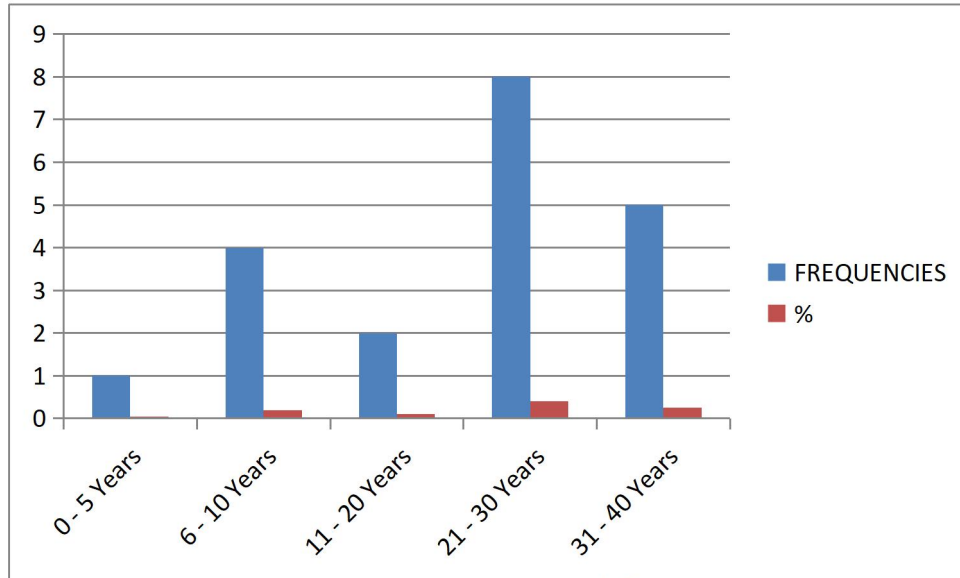


Source: Field Work, 2023

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Figure 4.6 Distribution of Years of Service of the Respondents

Column Chart Presentation

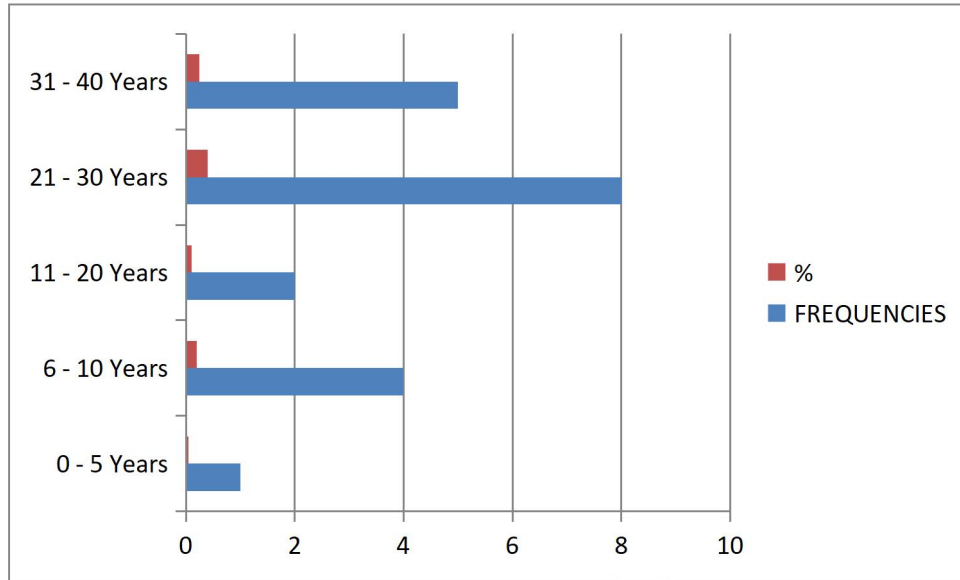


Source: Field Work, 2023

Lead City University Ibadan

Figure 4.7 **Distribution of Years of Service of the Respondents**

Bar Chart Presentation

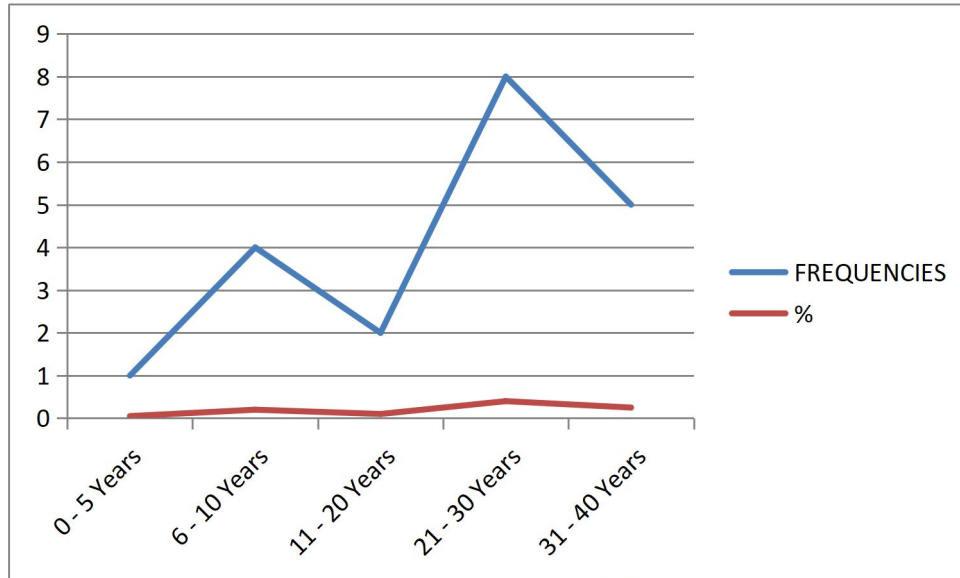


Source: Field Work, 2023

Lead City University Ibadan

Figure 4.8 **Distribution of Years of Service of the Respondents**

Line Chart Presentation



Source: Field Work, 2023

Lead City University Ibadan

Bio-data

A Personal Data

1. Full Name:

Surname: OWOADE

First Name: Oluronke

Middle Name: Bolanle

Residential Address: No. 1, Olaoluwa, street, Oloola (beside New Life Church
Camping Ground) Soka, New Felele, Ibadan, Oyo State, Nigeria.

E-Mail Address: ronkeowoade@gmail.com

Phone No: 090 7317 2537

2. Date and Place of Birth:

Date of Birth: 03/11/1968

Place of Birth: Ibadan.

Gender: Female.

3. Nationality:

Nationality: Nigeria.

State of Origin: Oyo State.

Place of Birth: Ibadan.

National Identity Number: 65620533045.

Language Spoken: English and Yoruba

4. Name and Address of Next of Kin:

Next of Kin: Victor Olayemi OWOADE

E-Mail Address: victorowoade353@gmail.com

Phone No: +234 090 2100 5587

B. Educational Background

1. Educational Institutions Attended with Dates and Qualification:

i. Primary Education:

School: C.A.C Primary School

Location: Eleta, Ibadan, Oyo State, Nigeria. Period: 1975 - 1979

Qualifications: First School Leaving Certificate

ii. Secondary Education:

1. School: F. G. G. C. Oyo.

Location: Oyo, Oyo State, Nigeria. Period: 1984.

Qualifications: School Certificate (O Level).

2. School: Ibadan City Academy, School, Location: Academy, Ibadan, Oyo State, Nigeria. Period: 1986.

Qualifications: General Certificate of Education (O Level)

iii. Graduate Educational Institutions Attended with Dates & Qualification

1. **School:** Obafemi Awolowo University.

Location: Ile-Ife, Osun State, Nigeria.

Qualifications: Bachelors of Science (Hons)

Year of graduation: 1991.

iv. Post Graduate Educational Institutions Attended with Dates & Qualification

1. School: University of Ibadan.

Location: Ibadan, Oyo State, Nigeria.

Qualifications: Post Graduate Diploma in Education (Specialization Maths & Science)

Year graduated: 2002.

2. School: Cross-mate Missionary Institute.

Location: Polokwane, Limpopo Province, South Africa.

Qualifications: Diploma in Missionary Pioneering

Year graduated: 2011.

3. Post Graduate Educational Institutions Attended with Dates & Qualification

1. School: Lead City University

Location: Toll Gate Area, Ibadan, Oyo Sate, Nigeria.

Qualifications: Masters in Intercultural Leadership and Administration

Year Period : 2021 – To Date.

C. Work Experience: With Dates (including courses taught where relevant)

1. Company: LAPEJJ Nursery & Primary School

Location: Akute, Lagos State, Nigeria.

Position: Assistant Head Mistress (Primary 3 – 6)

Period: January 1995 - December 1996 (2 Years)

2. Company: Doland International School

Location: Akute, Lagos State, Nigeria.

Position: General Science Teacher (JSS 1 – SS 3)

Period: January 1997 - December 1999 (3 Years)

3. Company: Anglican Commercial Grammar School

Location: Ibadan, Oyo State, Nigeria.

Position: General Science Teacher (Grade 8 - 12)

Period: January 2000 - December 2005 (5 Years)

4. Company: Petersburg English Medium Primary School (P.E.M.P.S.)

Location: P.E.M.P.S. Polokwane, Limpopo Province, South Africa.

Position: Natural Science Educator (Grade 7) Natural Science & Technology Educator
(Grade 6)

Period: January 2008 - December 2019 (11 Years)

Contact Person: Principal – Mrs Conradie (+27 15 291 3371)

Reason for leaving: Back to Nigeria.

5. Company: Ariyo International College

Location: Oloola, Soka Area, Ibadan, Nigeria.

Position: Class and Subject Teacher (Biology SSS & Mathematics JSS)

Period: January 2021 - 2024

D. Awards and Fellowship (if any):

E. Membership of Academic Professional Bodies

F. Publications (if any)

1. Thesis/Dissertation

2. Books/Monographs

3. Scholarly Articles:

P. A. Oderinde, O. B. Owoade, I. A. Abioye, O. Afolabi. *Roles of Pentecostalism in the Political and Economic Development of Nigeria between 1999 and 2015. The International Journal of Contemporary Research in Humanities (INJOCORH).* ISSN 3026-9067 Volume 1 Number 1 2023. Available Online: <https://lcu.edu.ng/index.php/injocorh>

4. Notably Scholary or Professional Achievements

G. Major Conferences/ Workshop Attended

- Nigerian Association of Pastoral Counsellors International Conference - 2021

- Emotional Intelligence and Attitudinal Change for Enhanced Team Performance - Lead City University, Staff Empowerment - April 2024

H. Referees

1. Name: Pastor Oluremi Akande

Office: New Life For All Nations Ministries

Position: Residence Pastor (Headquarters Parish, Oloola, Ibadan)

Relationship: Pastor

Contact: 081 5434 5457, 081 6615 6357

2. Name: Venerable Olagunjoye O. O.

Office: Chapel of Peace and Joy, Lead City University, Ibadan.

Position: Chaplain

Relationship: Mentor

Contact: +234 803 518 1967

Email: olagundoye_gbenga@yahoo

Signature

Date

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The University Compliance Certification

This is to certify that this Thesis by Oluronke Bolanle OWOADE with Matriculation number LCU/PG/002472 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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