

**Assessment of Democratic Principles and Leadership in Foursquare Gospel Church in
Nigeria (2001 – 2020)**

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**Being a PhD Thesis submitted to the Department of Politics and International
Relations, Faculty of Management and Social Sciences,
Lead City University, Ibadan, Oyo State, Nigeria**

**In Partial Fulfilment of the Requirements for the Award of the Doctor of Philosophy
Degree (PhD) in Intercultural Leadership and Administration**

2023

Certification

This is to certify that **Reuben Olukayode BABATUNDE** with Matriculation Number **LCU/PG/001512** carried out this research work titled “Development of Democratic Principles in Foursquare Gospel Church in Nigeria (2001-2020)” in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Ibadan, Oyo State, Nigeria and that this work has not been previously submitted.

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Dedication

This research is dedicated to God who alone is Almighty and worthy of all the praise and those that love Lord Jesus Christ with the entire Foursquare Gospel Church in Nigeria family.

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Acknowledgment

My appreciation goes to God, the giver of life for His divine leadership and provisions throughout the journey of my programme in Lead City University, Ibadan. To Him alone be all the glory.

I will like to appreciate the entire management team of Lead City University, Ibadan, for their Scholarly assistance. The University is truly a unique ivory tower standing out among equals. My profound appreciation goes to Prof. Donald Bidemi Odeleye, who is my supervisor for his assiduous and conscientious encouragements and great contributions. I equally appreciate the Provost of Postgraduate College, Prof. Afolakemi Oredein who is an excellent teacher and a mother indeed. I am indebted to all my lecturers in the Department of Religious and Intercultural Studies, Prof. Adepoju, Prof. Segun Adekoya, Dr. Ayodele Atowoju, Dr. Makanjuola, just to mention but a few. Worthy mentioning are my other lecturers in other departments, Prof. Akeem Amodu, HOD International relations. Prof. Tunde Oseni, Prof. Badru Ronald, Dr. Modupe Albert, Dr. Bunmi Akande, and hosts of others. My sincere appreciation also goes to Dr. Oluwaseun Afolabi, my Course coordinator, Dr. Emmanuel Adetunji. I am also indebted to some scholars in Lead City University community: Dr. Ebo Adeyemi of the Department of Arts and Social Sciences Education who assisted in no small measure, Dr. Adekunle Otunla who reviewed with me on a consistent basis and several that could not be mentioned for limited time.

My sincere appreciation goes to my darling wife, Rev. Esther Sijuade Babatunde for her good understanding.

I appreciate my father in the Lord, the General Overseer of Foursquare Gospel Church in Nigeria who also supervises the Foursquare Gospel Church in Nigeria, Rev. Sam. Aboyeji, for his prayers and encouragement.

To everyone in Lead City University academic community, I appreciate you all. To all and sundry that assisted me along the line, God bless you all.

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

Abstract

Reports of infringements on fundamental democratic rights among church members and pastors of the Foursquare Gospel Church in Nigeria have raised concerns among stakeholders, prompting the need for investigations. The Church consists of churches, zones, districts, axis and regions. This study assesses the democratic principles within the Church. Despite the absence of previous studies addressing this issue, this research aims to fill the gap by analysing the period from 2001 to 2020 in the history of the Church. A descriptive research design was employed using a structured questionnaire. The findings showed that the Foursquare Gospel Church in Nigeria demonstrated a relatively high level of member sovereignty. These findings highlighted the presence of distinct roles and responsibilities, essential for maintaining checks and balances and avoiding power concentration. These findings suggest that pastors and members viewed the governance of the church favourably during the specified period. The findings suggest that the implementation of democratic principles within the Church positively impacted its ability to achieve its vision during that time period. It was, therefore, concluded that pastors and church members of the Church are exhibiting positive perception, with high levels of satisfaction in various aspects of leadership and governance. The implementation of democratic principles, including member sovereignty, separation of powers, checks and balances, and individual rights, positively influenced the Church's ability to fulfil its vision. Based on the findings, it is recommended that the Church should prioritize strengthening of the protection of individual rights within its governance framework, and regular evaluation and adaptation of these democratic principles should be maintained for growth and relevance.

Keywords: Foursquare Gospel Church in Nigeria, Church Growth, Democratic Principles, Separation of Powers, Sovereignty of Church Members

Word Count: 261

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Chapter One

Introduction

1.1 Background to the Study

Sociologically, religion cannot exist in isolation in any human society, and therefore, both democracy and religion are recognized in human society as social things. In most nations of the world, attempts to secure the freedom of religion for adherents have resulted in some infringements on the fundamental human rights of other people. Though Nigeria is constitutionally recognized as a "secular" state, religion has continued to play a vital role in its governance. The way people or authorities understand the concept of freedom of religion in all its aspects tends to influence its protection by the law of such a society¹. Multitudes of institutions around the globe subscribe to democratic principles in their transactions because they perceive that democratic practices would be conducive to their survival and progress². However, the moment the concept of democracy is mentioned, our minds go to the political, administrative, and legal processes that inform governance in different countries of the world.

Nevertheless, this study tends to investigate the evolution and development of democratic principles and their entrenchment in the governance of the Foursquare Gospel Church in Nigeria (a non-purely political institution) especially in the achievement of the objectives and vision of the Church. How and when did democratic principles get adopted in managing the affairs of the Foursquare Gospel Church in Nigeria? What are the factors responsible for its development? We need to understand the motive, means, and opportunities for enshrining

democratic principles in the Foursquare Gospel Church in Nigeria's governance to enable us to understand the developmental processes of democratic principles in the Church.

The Church is God's appointed agency for the salvation of men. But due to organizational complexity, accretion in numbers, geographical spread, cultural diversity, and doctrinal compromise, the Church is witnessing an internal crisis that makes it look like an ordinary political party. In this circumstance, the Church is in utter need of servant leaders who spiritually report to God directly and administratively to the entire body of Christ.

The Foursquare Gospel Church in Nigeria threw its weight into the political system in Nigeria with her tenets of faith (Section 1). The Church's efforts since 2001 to 2020 were addressed by this study. Other issues addressed by this thesis include the incorrect assumption that partisan politics is evil and that Christians should avoid it. Partisan politics has been condemned in its entirety. Whereas, the assumed satanic politicians are the ones governing us, determining destinies of these generations. They mismanaged the economy and polluted society⁴. Christians should arise and participate in partisan politics⁵. The other related problem is not totally adhering to democratic principles in their totality⁶.

To a varying degree, The Church, as it stands, is an institution that democracy has inherited. Organized in a past when authority was the ruling force in society and the form of social organization was a hierarchy, the Church seems to be somewhat of an anomaly in modern life as Christianity means more to them than ecclesiastical regularity or creedal conformity⁸.

Church organizations had laboured to develop the Nigerian nation since the 19th century and had given to expansion in healthcare, education, socio-political development and a lot more⁹.

However, the Church seems to be more concentrated and focused on the theological conviction and the establishment of the Church than getting involved in politics, especially now that the Nigerian government is democratic in nature, with the view that Nigeria standard, nowadays, Churches have left their pattern of which they are well known for¹⁰.

Democratic government and Church government (theocracy) are two types of government that differ in terms of their concepts (principles) is a religious-based government. On the one hand, democracy is a government that is elected by the people. In other words, the people reserve the right to elect their leader in the elections to form a stable government¹¹. Others may not agree with this view. They may say that although the theocracy is ruled by people and it is a religious-based government, it is not necessarily Christian. Any other religious system can also get into the theocracy¹².

Seeking to place the authority of a god above that of the people is, by definition, anti-democratic. In taking this stance, it does not mean to imply that a divinity cannot serve as an authority for a believer. Nor does it mean to suggest that believers should not be faithful to the gods in whom they believe¹⁴.

The role of the Church in the realization of democracy in Nigeria has been very pivotal, especially in recent times. The relationship between the Church and the government (State) has been a very long one, dating to the early years of the Church's existence. Without any fear of contradiction, one can say that Nigeria is religious even when viewed traditionally. Before the advent of Christianity, there was an already existing traditional monotheistic structure of religion in practice¹⁵.

The plurality of the ethnic groups notwithstanding, there was a common belief in one Supreme Being, with belief in subsidiary deities and spirits as messengers of the Supreme Being. The Christian religion introduced a kind of transition, a change in the religious method of worship for many Nigerians, but not the object of belief itself. The Church preaches belief in one God, the dignity of the human person and the invaluable gift of the Church and state to man in his endeavour to achieve heaven after enjoying the goods of the earth. The traditional religion, on its own part, enjoins its followers to approach the Supreme Being through the tributary gods out of respect, not that the religion is oblivious to the God-head of the Supreme Being¹⁷.

Historically, the pre-colonial Nigeria was both political and religious, as pioneer political institutions were well organized, where each ethnic group had a way of administering themselves as well as organizing their religious worship. The Yoruba, Benin, and Bornu kingdoms practiced a monarchical system of government. The Fulani/Hausa Empires adopted a feudal system (that appeared monarchical in structure)¹⁸. The Igbo of Nigeria practiced a form of democracy but a non-centralized government system. It was a democracy in the sense that major decisions were reached by a majority vote. The Tiv and the Nupe kingdoms practiced a kingship system of government¹⁹.

The colonial administrators not only recognized these systems but respected them, and used them effectively through indirect rule systems of government. With the amalgamation of the Northern and Southern protectorates, however, the various ethnic groups and their religious and political systems were integrated into one political unit. There was an initial crisis as to which one of the systems had to be adopted because each system that was adopted was

foreign to the other ethnic groups²⁰. Nevertheless, when no other forms of political systems were envisaged to satisfy the political, social, as well as economic needs of the young country, democracy as a system of government was introduced to ensure equal representation at the centre. Since the introduction of democracy, it has been a struggle to catch up with the watchwords of democracy, that is, genuine participation in the political process by the majority of the citizens²¹. The intermittent military interventions in Nigeria's political system were caused by the failure of democracy at some point. The military experience made the matter worse since it introduced dictatorship in place of democracy. A study, reported that military democracy or dictatorial democracy is a contradiction in terms²².

Furthermore, the problem is that when it comes to government, democracy and theocracy are mutually exclusive terms and when we muddy the distinction between the two, we do so at our peril and at the risk of liberty. But democratic principles and practices are now being entrenched in Church government, which is not in conformity with the creeds of divine government, especially in modern day Churches. One of the main challenges in the development of democratic principles within the Church is the tension between the democratic values of individual autonomy and participation, and the hierarchical and authoritative nature of traditional religious institutions. This can manifest in issues such as resistance to lay participation in decision-making, lack of transparency and accountability, and lack of diversity and inclusivity.

Additionally, there may be disagreements about the role of democratic principles in the Church, with some believing that the Church should be guided by spiritual revelation and tradition, rather than democratic processes. Ultimately, it can be difficult to reconcile the

democratic ideals of equality and participation with the hierarchical structure and traditions of many religious institutions. Therefore, this study concentrates on the following democratic principles (sovereignty of member, separation of powers, checks and balances, and individual rights), especially in Foursquare Gospel Church in Nigeria.

1.2 Statement of the Problem

Over the years, there have been a series of reports on the infringement on the fundamental democratic rights of members and pastors of the Foursquare Gospel Church in Nigeria. For instance, it was reported that some leaders and administrators at the various level of the Church, the zonal, district, region/axis, and convention levels are involved in influencing elections to leadership positions. Although third term was not expressly addressed in the constitution the Church, but implied, it was discovered that the issue was not properly addressed by the board of directors, which necessitated the amendment of the constitution. This has resulted in a serious crisis among the members. Till date, the issue has not been totally overcome. Unfortunately, over the years, studies have not been carried out to proffer solutions to the identified problem, leaving the whole situation to only spiritual measure. Therefore, this study intends to assess the development of democratic principles in the Foursquare Gospel Church in Nigeria between 2001 and 2020 and proffer possible solutions to the infringement of the fundamental democratic rights of members and pastors of the Foursquare Gospel Church in Nigeria.

1.3 Aim and Objectives of the Study

The aim of the study is to investigate the development of democratic principles in Foursquare Gospel Church in Nigeria between 2001 and 2020. The objectives of the study are to:

- i. identify the existing democratic principles embedded in the governance of the Foursquare Gospel Church in Nigeria between 2001 and 2020;
- ii. ascertain the perception of pastors and members of the Foursquare Gospel Church in Nigeria on democratic principles of the Church between 2001 and 2020;
- iii. ascertain the contributions of the democratic principles embedded in the governance of Foursquare Gospel Church in Nigeria towards the achievement of vision of the Church between the 2001 and 2020; and
- iv. find out the perception of members of the Foursquare Gospel Church in Nigeria on their participation in the development of democratic principles of the Church between 2001 and 2020.

1.4 Research Questions

- (i) What are the existing democratic principles in Foursquare Gospel Church in Nigeria governance between 2001 and 2020?
- (ii) What is the perception of pastors and members of Foursquare Gospel Church in Nigeria about democratic principles of the Church between 2001 and 2020?
- (iii) What are the contributions of the democratic principles in Foursquare Gospel Church in Nigeria towards the achievement of vision of the Church between the 2001 and 2020?
- (iv) What is the perception of Foursquare Gospel Church in Nigeria members about participation in democratic governance in Nigeria?

1.5 Significance of the Study

The study would be of benefit to, the Church member, the pastor, the governing council and the society at large. Through experience, observation and research the researcher has encountered a number of Churches which have endured administrative or management mishaps. Many Churches from many affiliations have been home mission Churches for twenty years or more. Pastors and laymen alike have expressed desire to have some basic guidelines from which they may make leadership decisions wisely. It is intended that this study would assist in establishing some major principles which may be effectively used by the minister and his lay leadership.

At the completion of this research work, it would be a good pointer to the areas of lapses in the discharge of democratic governance in this great organization, Foursquare Gospel Church in Nigeria. The benefits will earn in the following segments.

To the Church Members of Foursquare Gospel Church in Nigeria: Finding will help to develop confidence in the system of governance of the Church, enabling them to contribute their quota. It would also foster growth in membership of the Church.

It would also encourage them to participate in the public partisan politics. This, majority sees as devils play to see Christians in politics whereas, this subjects us to be ruled by devilish people and they determine our destiny and ruin of economy and tomorrow.

This study would also foster Godliness and righteous in the public partisan politics.

To pastors in Foursquare Gospel Church in Nigeria: this study would enable the pastors to develop confidence in the system they work for and they should be ready to do much more by putting their best in pastoring causing the Church to grow in leaps and bounds.

Governing Council: The study will definitely re-orientate key leadership such as, and help them to adopt a “Do it right syndrome” This would give rise to good governance, foster unity in the system and increased productivity by causing the Church to grow. It would also help to put in place policies that will encourage memberships to go into Partisan politics.

Society at large: lastly, to the findings of the study would make Foursquare Gospel Church in Nigerian system of Democratic governance a good example to emulate and this is capable of injecting “Do it right syndrome” into all other denominations and the public inclusive.

This will generally encourage all and sundry to participate in politics with the intention of doing it right. Before, we know it the general public is positively affected. Invariably, all emulating denominations will also experience growth in leaps and bounds.

Also, the study is an effort to investigate the authentic contributions of The Foursquare Gospel Church in Nigeria’s democratic principles in the realization of democracy for his people. The efforts of this research are geared towards identifying The Foursquare Gospel Church in Nigeria’s democratic principles positive achievements and weaknesses as legacies left in the annals of history. Hence this study is significant and would remain topical as long as the Church and government share a common boundary of providing for the spiritual and material needs of the society and members respectively.

1.6 Scope of the Study

Geographically, the study is delimited to Foursquare Gospel Church in Nigeria. As at the time of this study there are four thousand three hundred and sixty-four (4,427) Churches, eight hundred and forty-four (804) zones, one sixty-seven (167) districts, fourteen (14) axis and six (06) regions. Contextually, the scope of the study is delimited to democratic

principles of Foursquare Gospel Church in Nigeria between the period of 2001 and 2020. These are embedded in the mission and vision of the Church which is specifically stated in the Church handbook. The research also intends to cover and limit itself in finding the factors responsible for the adoption and development of Democratic principles in the governing of Church with Foursquare Gospel Church in Nigeria System in Nigeria as a case study. It will be a broader work to delve into the treatment of the involvement of all Churches in the politics of Nigeria. So, whenever the Church is mentioned in this work without qualification it means The Foursquare Gospel Church in Nigeria in relation to realization of democracy in Nigeria.

1.7 Limitation of the Study

The study focuses on the period between 2001 and 2020. Events or developments occurring before 2001 or after 2020 may not be fully explored, potentially missing out on relevant historical context or recent changes. While the study delves into the democratic principles within Foursquare Gospel Church in Nigeria, the findings might not be easily generalizable to other churches, denominations, or religious contexts. The specific practices and factors that influenced democratic principles in this church might not be applicable to a broader religious or organizational setting. The study may be influenced by researcher bias or subjectivity in interpreting the development of democratic principles within the church. Different researchers might interpret the same events or actions differently. Availability of comprehensive and accurate data might be a limitation. Some records or information might be missing or difficult to access, affecting the thoroughness of the study. The study may primarily rely on written documents, official records, and possibly interviews with key stakeholders. This could limit the exploration of diverse perspectives and experiences within

the church. The study may not fully account for external factors that could have influenced the development of democratic principles within the church, such as broader societal changes, political dynamics, or cultural shifts. The interpretation of terms like "democratic principles" could evolve over time, potentially leading to differences in how these principles were understood and applied within the church during the chosen timeframe. The study might not capture all internal organizational changes, shifts in leadership, or administrative alterations that could have affected the development of democratic principles. Some aspects of the church's practices or decision-making processes may be sensitive due to religious beliefs or cultural considerations, which could impact the depth of information available for analysis. The study might not fully explore how changes in the broader social, political, and economic context of Nigeria during the study period influenced the church's development of democratic principles

1.8 Operational Definition of Terms

Church: This is an established location where people are gathered to worship according to the constitution of the Church. A church can be a chartered church, that is, a church consisting of not less than 100 accepted members, or an unchartered church, that a preaching point with members less than 100.

Church Governance: This relates to the way the church is overseen in the daily running of the church activities. It can also explain the organisational chart of the Church.

Church Pastors: These are trained workers of the church overseeing each of the churches comprising of the senior pastor or pastor in charge and associate pastor or assisting pastor.

These pastors are expected to be versed with everything in the Church. They are also expected to know more than the members of the Church.

Democratic Principle: This implies sovereignty of Church member, separation of powers, checks and balances, and individual rights

Development: this is process that creates growth, progress, positive change or the addition of physical, economic, environmental, social and demographic

Foursquare Gospel Church in Nigeria: Foursquare Gospel Church in Nigeria is an evangelical Pentecostal Christian denomination that believes in the four-fold ministries of the Lord Jesus Christ

Separation of power: This is the principles of checks and balances in ensuring that there's no infringes on the right of members and Pastors

Sovereignty of Church Members: The supreme power or authority of members to validate any proposal by the Board of Directors before they are regarded as law binding in the Church for execution.

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Chapter Two

Literature Review

2.1 Conceptual Review

2.1.1 Concept of Democracy

The word democracy came from the Greek word *demos*, which means “the body of the citizens”. The ancient Greek word *demokratia* meant literally 'people-power'. A scholar defines Democracy as began in ancient Athens around the fifth century Before Christ. Adult male citizens gathered around 40 times a year in Athens to decide on important civil issues. They had a direct say in the decision-making process. This form of democracy is called direct democracy².

The meaning of democracy changed through time. During its first historical phase, which began in ancient Mesopotamia (c. 2,500 Before Common Era) and stretched through classical Greece and Rome to the rise and maturation of Islamic civilization around 950 Common Era, democracy was associated with the creation and diffusion of public assemblies in classical Greek where people (*demos*- a group of people who hold land in common) were used to sit in polis (city state) to discuss issues of their diary life³. A study reported that when the philosopher Aristotle (384-322 Before Christ.) came to discuss the origins of the polis in his book Politics in the early 4th century Before Christ. he suggested that "it is necessary for the citizens to be of such a number that they knew each other's personal qualities and thus can elect their officials and judge their fellows in a court of law sensibly⁴. In such a society; the society of the polis; all citizens were intimately and directly involved in politics, justice, military service, religious ceremonies, intellectual discussion, athletics and artistic pursuits. To shirk one's responsibilities was not only rare but

reprehensible in the eyes of the Greek citizen. Greek citizens did not have rights, but duties. A citizen who did not fulfill his duties was socially disruptive. At the polis of Sparta, such a citizen was called "an Inferior." At Athens, a citizen who held no official position or who was not a habitual orator in the Assembly was branded as *idiotai*. The citizens of any given polis (Originally the polis referred to a defensible area to which farmers of a particular area could retreat in the event of an attack) were an elite group of people; slaves, peasants, women and resident aliens excluded⁵.

Around 460 Before Christ., Pericles (c.490-429 Before Christ.) used the power of the people in the law courts and the Assembly to break up the Council of Five Hundred. Under Pericles, Athenian Democracy came to mean the equality of justice and the equality of opportunity. The equality of justice was secured by the jury system, which ensured that slaves and resident aliens were represented through their patrons. The equality of opportunity did not mean that every man has the right to everything. What it did mean is that the criteria for choosing citizens for office were merit and efficiency and not wealth⁶.

However, according to the same author, the word *demokratia* was coined by democracy's enemies, members of the rich and aristocratic elite who did not like being outvoted by the common herd, their social and economic inferiors. If this theory is right, democracy must originally have meant something like 'mob rule' or 'dictatorship of the proletariat'.

Democracy is a style of leadership among others such as Anarchy, Authoritarian, Autocracy, Dictatorship, monarchy, Oligarchy, Theocracy, Totalitarianism, Tyranny etc. Democracy is the common form of government in the world today⁷. The former USA president Abraham Lincoln defined it as the "government of the people, by the people, for the people". In democracies, it is the people who hold sovereign power over legislator and government.

Democracy is a system of government in which a country's political leaders are chosen by the people in regular, free, and fair elections. In a democracy, people have a choice between different candidates and parties who want the power to govern. The people can criticize and replace their elected leaders and representatives if they do not perform well. The people are sovereign; they are the highest authority; and government is based on the will of the people. Elected representatives at the national and local levels must listen to the people and be responsive to their needs⁸.

Invariably, democracy is a form of government in which all the people have an equal say in the decisions that affect their lives. Ideally, this includes equal (and more or less direct) participation in the proposal, development and passage of legislation into law. It can also encompass social, economic and cultural conditions that enable the free and equal practice of political self-determination. The basic premise and assumption of democracy is the ability of the populace to participate effectively in the determination of their lives for themselves directly or through their elected representatives.

In a democracy, the authority of the government derives directly from the consent of the governed. A fair and transparent election enables citizens to choose new leaders and tests the strength of existing democratic institutions and processes. However, transitional and emerging democracies often lack the institutional capacity to effectively support the management of elections and/or political processes⁹.

A distinction should be made between democracy as an ideal of political association and democracy as a system of government¹⁰. The former is an objective of collective action and is a value in itself. The latter is a means of achieving certain common objectives and its value lies in the extent to which it contributes to their achievement.

In the first sense according to him, "democracy" is the "power of the people", where the "people" is the totality of the members of an association. "Democracy" denotes therefore an association in which all the members control collective decisions and their execution, only having to obey themselves. In this form of community, there is no form of domination by a few persons over others. If everybody holds power, nobody is subject to anybody else. Democracy is the achievement of the freedom of everyone. It is a guiding concept, under the influence of which politics can progressively bring society closer to the ideal, although it can never be claimed that the ideal has been achieved in its entirety.

In its second meaning, "democracy" denotes a series of rules and institutions which support a system of power. These include the equality of citizens before the law, civil rights, citizens' election of their leaders, the principle of needing a majority to take decisions, and the separation of powers. It is not an ideal, but a form of government that conforms to certain procedures and which can be achieved in various ways, according to the circumstances. It is not an associative project conforming to specific values, but rather a way of living together under a specific power system.

2.1.2 Forms of Democracy

Democracy has two main forms, that is, direct democracy and indirect democracy as discussed as follows

1. **Direct Democracy:** Direct democracy, classically termed pure democracy, is any form of government based on a theory of civics in which all citizens can directly participate in the decision-making process¹¹. It is a political system where the citizens participate in the decision-making personally, contrary to relying on representatives. This belief is based on the right of every citizen over a certain age to attend political meetings, vote on the issues

being discussed at that meeting and accepting the majority decision should such a vote lead to a law being passed which you as an individual did not support. The people themselves can initiate and decide policy questions by popular vote¹².

2. **Indirect Democracy:** (this is also called representative democracy); indirect democracy is a broad term describing a means of governance by the people through elected representatives. The most common system found in today's democratic states is the representative democracy. The people elect government officials who then make decisions on their behalf. Essentially, a representative democracy is a form of indirect democracy in which representatives are democratically selected, and usually difficult to recall¹³. As opposed to direct democracy, representative democracy is a system where citizens within a country elect representative to act in their interests, but not as their proxies, that is, not necessarily as directed but with enough authority to exercise initiative in the face of changing circumstances. The people thereby hand over the responsibility of decision and law making to someone else who wishes to be in that position thus excluding themselves from the process of decision making¹⁴. It is also possible to have however semi direct democracy that combines elements of direct democracy and indirect democracy¹⁵.

2.1.3 Concept of Democratic Principles

Democratic principles refer to the values and beliefs that are fundamental to the functioning of a democratic system of government. These principles include the belief in the inherent equality of all citizens, the right to participate in the political process, the protection of individual rights and freedoms, and the rule of law. Other key democratic principles include representation, transparency, accountability, and participation. These principles are

considered essential for ensuring that a democratic government is responsive to the needs and will of the people it serves.

Democratic principles are the fundamental values and beliefs that form the foundation of democratic systems of government. They include the following:

Popular Sovereignty: The belief that the ultimate power to govern lies with the people, who have the right to choose their leaders and make decisions about their society through free and fair elections.

Equality: The belief that all citizens are equal under the law and should have an equal opportunity to participate in the political process.

Individual Rights and Freedoms: The protection of individual rights, such as freedom of speech, religion, and assembly, is considered a key principle of democracy.

Representation: The idea that citizens should be represented by elected officials who are accountable to them and who act in their best interests.

Transparency and Accountability: Democratic governments should be transparent in their actions and decisions, and officials should be held accountable for their actions.

Participation: Citizens have the right to participate in the political process and make their voices heard through various forms of civic engagement.

The Rule of Law: In a democratic system, laws apply equally to all citizens and government officials are subject to the rule of law.

Separation of Powers: The concept of separating power among different branches of government, such as the executive, legislative, and judicial branches, is an important principle of democracy.

These principles are considered essential for ensuring that a democratic government is responsive to the needs and will of the people it serves and that the society is founded on justice and equality. Hence, the concept of democratic principles in Church governance refers to the application of democratic values and practices in the decision-making and leadership of religious institutions. This can include the use of elections to select leaders, the participation of members in the decision-making process, transparency in the actions and finances of the Church, and accountability for leaders. However, it is important to note that the application of democratic principles in religious institutions can vary depending on the specific beliefs and practices of the denomination or religious organization. Some denominations, such as the United Church of Christ and the Unitarian Universalist Association, have a more democratic approach to Church governance, with members having a significant role in decision-making and leadership. Other denominations, such as the Catholic Church, have a hierarchical structure with a central authority that makes decisions for the entire organization¹⁶.

Therefore, the concept of democratic principles in Church governance is not a one-size-fits-all and it may vary depending on the religious organization, but the essence is to ensure fairness, transparency, and accountability in the leadership and decision-making process of the Church.

From the perspective of an author the definition of democracy itself as the word itself indicates, “the power of the people”, that is to say, the link established between a social reality, the people, and a political reality, power¹⁷. This is what we mean when we talk of both representation and participation, whether we dream of direct democracy as seen by an author¹⁸ or whether we stress the central role of parties as in the English tradition. Whether

we agree with Lincoln that democracy is government of the people, for the people and by the people, or whether we insist on a procedural form of democracy which ensures the representation of interests and the defense of pluralism, we are right to define the central principle of democracy as the ability of political institutions to articulate the diversity of interests or opinions with the unity of the law and of the government. To emphasize on the nature of democracy, he defines it as the political regime which makes it possible for individuals holding different interests and beliefs to live under the same laws; it therefore enables us to live together with our differences, in the words of the young "beurs" (French people of Algerian origin) in their 1983 march for equality¹⁹.

The author further observed that the citizen is both the starting point and the focus of the democratic process. At the same time, that process requires certain qualities, among its citizen body to be effective and sustainable. Among these, two are decisive; One is the ability and willingness to play a part in common affairs, whether local or national, whether sectional or societal, and to acknowledge some responsibility for them. The second is a respect for the rights of other citizens, an acknowledgment of their equal dignity, and the recognition of their right to an opinion, especially when it differs from one's own. These two main principles summarize among others the following points:

Globally, it has been identified that the basic principles, which must exist in order to have a democratic government. These principles often become a part of the constitution or bill of rights in a democratic society²⁰. Though no two democratic countries are exactly alike, people in democracies support many of the same basic principles and desire the same benefits from their government²¹.

1. Citizen Participation: One of the most basic signposts of a democracy is citizen participation in government. Participation is the key role of citizens in democracy. It is not only their right, but it is their duty. Citizen participation may take many forms including standing for election, voting in elections, becoming informed, debating issues, attending community or civic meetings, being members of private voluntary organizations, paying taxes, and even protesting. Participation builds a better democracy

Democracy also has a specific focus - that of decision-making about the rules and policies for any group, association or society as a whole - and a distinctive conception of citizens, not only as the bearers of rights and responsibilities, but as active participants in the collective decisions and policies which affect their lives²².

Another author define democracy in terms of its basic principles enables us to recognize democracy at work beyond the formal level of government itself. In particular, whenever people organize collectively in civil society to solve their problems, to protect or promote their interests, to persuade fellow citizens to their point of view or openly to influence government policy, this can be as much an expression of democracy as the arrangements of government at such. For similar reasons, it is important to begin any consideration of democracy with the citizen, rather than with governmental institutions. It is from the citizens that democratic governments receive their authorization, and it is to the citizens that they remain accountable²³ and responsive, both directly and through the mediating organs of parliament and public opinion.

Yet, a source denotes democracy as an association in which all the members control collective decisions and their execution, only having to obey themselves²⁴. In this form of community, there is no form of domination by a few persons over others²⁵. This implies that

if everybody holds power, nobody is subject to anybody else. For that reason, the key role of citizens in a democracy is participation²⁶. This takes many forms; Citizens have an obligation to become informed about public issues, to monitor the conduct of their leaders and representatives, and to express their own opinions. Again, participation as postulated by an author involves voting in elections, debating issues, attending community meetings, becoming involved in private, voluntary organizations, and even protesting. However, political participation in a democracy must be peaceful, respectful of the law, and tolerant of the different views of other groups and individuals. Citizenship rights if the starting point of democracy, then, is the right of citizens to have a say in the decisions that affect their lives, on a basis of equality with others, then it requires a framework of other rights to make this basic political right effective²⁷.

These are the familiar rights and freedoms of expression, association and assembly. The right to unimpeded expression of opinion requires the existence of independent media and of legislation preventing undue concentrations of media ownership.

2. Equality: Democratic societies emphasize the principle that all people are equal. Equality means that all individuals are valued equally, have equal opportunities, and may not be discriminated against because of their race, religion, ethnic group, gender or sexualorientation²⁸. In a democracy, individuals and groups still maintain their right to have different cultures, personalities, languages and beliefs²⁹.

3. Political Tolerance: Democratic societies are politically tolerant, this means that while the majority of the people rule in a democracy, the rights of the minority must be protected. Hence, People who are not in power must be allowed to organize and speak out. Minorities are sometimes referred to as the opposition because they may have ideas which are different

from the majority. Individual citizens must also learn to be tolerant of each other. Again democratic society is often composed of people from different cultures, racial, religious and ethnic groups who have viewpoints different from the majority of the population³⁰. A democratic society is enriched by diversity. If the majority deny rights to and destroy their opposition, then they also destroy democracy. One goal of democracy is to make the best possible decision for the society. To achieve this, respect for all people and their points of view is needed. Decisions are more likely to be accepted, even by those who oppose them, if all citizens have been allowed to discuss debate and question them.

Furthermore, Democracy is the political regime which makes it possible for individuals holding different interests and beliefs to live under the same laws; it therefore enables us to live together with our differences³¹. For that purpose, democratic societies are committed to the values of tolerance, cooperation, and compromise. Democracies recognize that reaching consensus requires compromise and that it may not always be attainable. Rights of minorities should also be respected. In nascent democracies especially, citizens must tolerate the views and participation of opposing groups in order to ensure methodical transfers of power with successive elections³².

4. Accountability: In a democracy, elected and appointed officials have to be accountable to the people³³. They are responsible for their actions. Officials must make decisions and perform their duties according to the will and wishes of the people, not for themselves³⁴.

5. Transparency: For government to be accountable the people must be aware of what is happening in the country; this is referred to as transparency in government³⁵. A transparent government holds public meetings and allows citizens to attend. In a democracy, the press

and the people are able to get information about what decisions are being made, by whom and why³⁶.

6. Regular, Free and Fair Elections: The major way citizens of the country express their will is by electing officials to represent them in government. Democracy insists that these elected officials are chosen and peacefully removed from office in a free and fair manner. Intimidation, corruption and threats to citizens during or before an election are against the principles of democracy. In a democracy, elections are held regularly every so many years. Participation in elections should not be based on a citizen's wealth. For free and fair elections to occur, most adult citizens should have the right to stand for government office. Additionally, obstacles should not exist which make it difficult for people to vote³⁷.

One-way citizens of the country express their will is by electing officials to represent them in government. Democracy insists that these elected officials are chosen and peacefully removed from office in a free and fair manner. Intimidation, corruption and threats to citizens during or before an election are against the principles of democracy. In a democracy, elections are held regularly every so many years. States should promote the holding of regular free and fair elections to institutionalize legitimate authority of representative government as well as democratic change of governments³⁸.

It is a matter of some debate among theorists of democracy whether a guarantee of economic, social and cultural rights also constitutes a necessary condition of democracy, or whether it merely forms part of the agenda for democratic contestation between rival programmes and parties. To this writer it seems self-evident that, for civil and political rights and freedoms to have any value, citizens must possess the capacity to exercise them. Those who lack the necessary education to play an effective social role, or any secure means of livelihood, is

unlikely to have the capacity for democratic agency, because uneducated people make a weak nation³⁹.

7. Economic Freedom: People in a democracy must have some form of economic freedom. This means that the government allows some private ownership of property and businesses, and that the people are allowed to choose their own work and labor unions. The role the government should play in the economy is open to debate, but it is generally accepted that free markets should exist in a democracy and the state should not totally control the economy. Some argue that the state should play a stronger role in countries where great inequality of wealth exists due to past discrimination or other unfair practices⁴⁰.

8. Control of the Abuse of Power: Democratic societies try to prevent any elected official or group of people from misusing or abusing their power. One of the most common abuses of power is corruption. Corruption occurs when government officials use public funds for their own benefit or exercise power in an illegal manner. Various methods have been used in different countries to protect against these abuses. Frequently the government is structured to limit the powers of the branches of government: to have independent courts and agencies with power to act against any illegal action by an elected official or branch of government; to allow for citizen participation and elections; and to check for police abuse of power⁴¹.

In a democracy, the exercise of political power must respect the law, the constitution, and the will of the people, through the decisions of their [elected] legislative representatives. This requires that power be separated so that the head of government and his ministers do not have the power to make the law or to interfere in court cases. In a democracy, the executive branch implements policies and programs, administers the national budget, and conducts national affairs. It may also propose laws, but only the parliament may enact

legislation, including the budget. Only the courts can decide the guilt or innocence of individuals charged with a crime, and only the higher courts can determine whether a law or a government action or policy is constitutional⁴².

9. Bill of Rights: Many democratic countries also choose to have a bill of rights to protect people against abuse of power. A bill of rights is a list of rights and freedoms guaranteed to all people in the country. When a bill of rights becomes part of a country's constitution, the courts have the power to enforce these rights. A bill of rights limits the power of government and may also impose duties on individuals and organizations.

10. Accepting the Results of Elections: In democratic elections, there are winners and losers. Often the losers in an election believe so strongly that their party or candidate is the best one that they refuse to accept the results of the election. This is against democratic principles. The consequences of not accepting the result of an election may be a government that is ineffective and cannot make decisions. It may even result in violence which is also against democracy.

11. Human Rights: All democracies strive to respect and protect the human rights of citizens. Human rights mean those values that reflect respect for human life and human dignity. Democracy emphasizes the value of every human being. Examples of human rights include freedom of expression, freedom of association, freedom of assembly, the right to equality and the right to education. In a democracy, every citizen has certain basic rights that the state cannot take away from them. Democracy is thus inseparable from fundamental human rights and freedoms, and from the responsibility to respect the same rights and freedoms for others. These rights are internationally recognized and guaranteed by the Universal Declaration of Human Rights as adopted by the United Nations General Assembly

on December 10th, 1948⁴³. Everyone has the right to have their own beliefs, including their religious beliefs, and to say and write what they think. Everyone has the right to seek different sources of information and ideas. The right of free association includes the right to found new associations for economic, social and cultural purposes, including political parties.

Everyone has the right to associate with other people, and to form and join organizations of their own choice, including trade unions. Everyone has the right to assemble and to protest government actions. However, citizens have an obligation to exercise these rights peacefully, with respect for the law and for the rights of others.

As citizens, all individuals or just groups of some sort – racial groups, gender groups, social classes, and so on are treated the same, with no consideration of their differences or characteristics. (Equality is observed in fields such as opportunities, in holdings, or on some other features such as resources, or capacity or satisfactions)⁴⁴.

12. Multi-Party System: In order to have a multi-party system, more than one political party must participate in elections and play a role in government. A multi-party system allows for opposition to the party, which wins the election. This helps provide the government with different viewpoints on issues. Additionally, a multiparty system provides voters with a choice of candidates, parties and policies to vote for. Historically, when a country only has one party, the result has been a dictatorship.

13. The Rule of Law: In a democracy no one is above the law, not even a king or an elected President. This is called the rule of law. It means that everyone -must obey the law and be held accountable if they violate it. Democracy also insists that the law be equally, fairly and consistently enforced. This is sometimes referred to as "due process of law."

Democracy is a system of government which embodies, in a variety of institutions and mechanisms, the ideal of political based on the will of the people, for that purpose, it must be characterized by the Rule of Law because in democracy nations belong to the laws and not to other men⁴⁵. Presidents and legislatures can't just do whatever they can get away with, they are limited by law. Laws represent the will of the people. The rule of law is regarded as fundamental constitutional principle in liberal democracies. It puts forward the primacy of the law as an instrument which both governs the actions of individual citizens in their relationships with each other and also controls the conduct of the state towards them.⁴⁶ The use of law will help government not only to be able to use force to prevent lawless elements from taking over society but also to prevent it from destroying civilized society by using force to brutalize and intimidate its opponents.

14. Freedom of Political Expression (Freedom of Speech, Debate, and Enquiry): The right to freedom of expression, are guaranteed by interactive legislations and convention; most especially both in Article 19⁴⁷. Freedom of expression is not only important in its own right but is also essential if other human rights are to be achieved⁴⁸.

Freedom of political expression is the most basic of democratic rights. Unless citizens can openly express their political opinions, they cannot properly influence their government or act to protect their other rights", because, the freedom to speak one's mind is not only an aspect of individual liberty and thus a good unto itself but also is essential to the common quest for truth and the vitality of society as a whole", ⁴⁹. However, freedom of expression like other rights is not absolute. It doesn't entitle individuals to say or do whatever they want, to whomever they want, whenever they want. Free expression may be denied for example if it endangers national security or wrongly damages the reputations of others.

The national mass media is crucial to the national democratic process. It is the national mass media which forms and validates most people's understanding of what is "real"⁵⁰.

15. The Majority Rule: Democracy rests upon the principles of majority rule, coupled with individual and minority rights. All democracies, while respecting the will of the majority, zealously protect the fundamental rights of individuals and minority groups⁵¹.

However, Democracies understand that protecting the rights of minorities to uphold cultural identity, social practices, individual consciences, and religious activities is one of their primary tasks⁵².

16. Laws and Procedures Apply Fairly and Equally to All Citizens: Democracy is a system of rule by laws, not individuals. In a democracy, the rule of law protects the rights of citizens, maintains order, and limits the power of government. All citizens are equal under the law. No one may be discriminated against on the basis of their race, religion, ethnic group, or gender. No one may be arrested, imprisoned, or exiled arbitrarily. No one may be denied their freedom without a fair and public hearing by an impartial court. No one may be taxed or prosecuted except by a law established in advance. No one is above the law, not even a king or an elected president. The law is fairly, impartially, and consistently enforced, by courts that are independent of the other branches of government⁵³.

An, in a recent report have stressed, that the principle of equal citizenship has to allow room for difference - of belief, of life-style, of identity⁵⁴. Societies today are everywhere characterized by pluralisms of language, religion, culture or ethnicity. It is now an acknowledged democratic principle that such diversity should be welcomed, and where necessary given protection, on the basis of equal respect and on the condition that equal respect is shown to others. And where diversity gives rise to disagreement or conflict, the

democratic method for its resolution is through discussion and dialogue, rather than imposition or coercion. Equal citizenship thus entails a complex form of equality, rather than simple uniformity.

2.1.4 Concepts of Leadership

Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. Program directors and managers can use this resource to inspire staff to higher levels of teamwork. This article defines concepts of leadership in terms of what a leader must be, know, and do. When it comes to the concepts of leadership that have been tested throughout time it boils down to a few traits that matter most and all great leaders have had them. They are a part of the personality of an individual and no matter how many training classes a person attends it will not become a part of them. Good leaders are made not born. If man has the desire and willpower, he can become an effective leader. Good leaders develop through a never-ending process of self-study, education, training, and experience.

To inspire workers into higher levels of teamwork, there are certain things leaders must be, know, and do. These do not come naturally, but are acquired through continual work and study. Good leaders are continually working and studying to improve their leadership skills; they are not resting on their laurels.

Leadership is a process by which a person influences others to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent. Leaders carry out this process by applying their leadership attributes, such as beliefs, values, ethics, character, knowledge, and skills. Although your position as a manager, supervisor, leader, etc. gives you the authority to accomplish certain tasks and objectives in the organization,

this power does not make a man a leader it simply makes him the boss. Leadership differs in that it makes the followers want to achieve high goals, rather than simply bossing people around.

Bass' theory of leadership states that there are three basic ways to explain how people become leaders. The first two explains the leadership development for a small number of people. These theories are:

- Some personality traits may lead people naturally into leadership roles. This is the Trait Theory.
- A crisis or important event may cause a person to rise to the occasion, which brings out extraordinary leadership qualities in an ordinary person. This is the Great Events Theory.
- People can choose to become leaders. People can learn leadership skills. This is the Transformational Leadership Theory. It is the most widely accepted theory today and the premise on which this guide is based.

When a person is deciding if he respects you as a leader, he does not think about your attributes, rather, he observes what you do so that he can know who you really are. He uses this observation to tell if you are an honourable and trusted leader or a self-serving person who misuses authority to look good and get promoted. Self-serving leaders are not as effective because their employees only obey them, not follow them. They succeed in many areas because they present a good image to their seniors at the expense of their workers.

The basis of good leadership is honourable character and selfless service to his organization. In the employees' eyes, the leadership is everything a leader does that effect the organization's objectives and their well-being. Respected leaders concentrate on what they

are [be] (such as beliefs and character), what they know (such as job, tasks, and human nature), and what they do (such as implementing, motivating, and providing direction). People want to be guided by those they respect and who have a clear sense of direction. To gain respect, they must be ethical. A sense of direction is achieved by conveying a strong vision of the future.

The concept or trait is, does a person have the ability to see what something can become? Do they have a vision? But just as important as being able to have a vision is being able to communicate that vision in a way that inspires others to see it and want to follow you in your efforts to fulfil that vision. So, from the beginning of time this type of person has been who the masses will follow.

Another concept of leadership is integrity. Although the term integrity is thrown around so much it is hard to define anymore what it exactly means I will give you my definition. Can you be believed and trusted by those following you? If they don't believe or trust you then you will never be a leader no matter how many leadership training classes you attend. Sure you may be able to lie to them for a time but sooner or later they will figure it out and then your reign as leader will be up. These are the most important concepts of leadership. They are the foundation to build the rest of leader's skills upon. These concepts of leadership make up the personality of a great leader.

"Leadership is one of the most observed and least understood phenomena on earth" as asserted by a scholar.⁶⁸ No wonder today's leaders are unsure how they measure up. There are too many standards to meet! Each definition offered seeks to contribute a new insight to the understanding of leadership, and many of them do.

Another author observes that God's purposes are the key to spiritual leadership - the dreams and visions of leaders are not the key⁶⁹. While we find this to be a helpful definition, we would like to add at least two dimensions to it. First, spiritual leaders can lead those who are not God's people as well as those who are. Christian leadership is not restricted to within Church walls but is equally effective in the marketplace. Second, Clinton notes that leaders lead their people toward God's purposes.

In the New Testament, several words connote the meaning of "govern", "guide", and "lead". A predominant word for leadership is the word *hegeomai* which means "to lead", "to think", "to regard as".⁷⁰ In Hebrews 13:24, the word *hegoumenous* was translated as "the leaders". The author of Hebrews greets the "leaders" before he greets "all God's people" which may be an indication that "the community is ... divided into those who lead and those who are led." In other words, it is a recognition of the existence of leadership in the early Church.

2.1.5 Understanding Biblical Leadership

Biblical leadership is a quality God is seeking to use to accomplish His purpose at critical times in history. The Old Testament history shows that men like Moses, Joshua, David, Elijah, and Nehemiah, were spiritual leaders God used in their respective generations to accomplish God's work. Biblical leadership does not require infallibility of the leaders. On the contrary, almost all of the leaders whose lives were recorded in the Bible have failures in one way or another. But they were not defeated by their failures. They learned from their mistakes and rose up again victoriously. Biblical leadership is invested with spiritual power and authority.

The biblical leaders were given by God the authority to exercise in regard to spiritual matters. For example, Elijah exercised his spiritual authority over King Ahab, and Nathan used his

prophetic authority to convict David of the adultery he committed. Dr. Frank Schmitt says, “Authority in leadership is a spiritual principle. The Christian leader should not be afraid to use it.”

Biblical leadership demands higher moral and spiritual standards. Jesus demonstrated a blameless life that no critic of His could find any fault in His life. Paul shared with the Church in Thessalonica, “You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.” Biblical leadership is characterized by willing sacrifice. Jesus said, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. “The trademark of spiritual leaders is that they are willing to sacrifice for the people they lead and serve. Joshua decided to live among the people for the sake of winning the war. Paul suffered much for the sake of preaching the Gospel to the lost world and for benefit of the people he had led to the Lord.

Biblical leadership is described as servant hood. The words “leader” and “leadership” do not appear in the Gospels. Jesus saw himself as a servant. Jesus said to his disciples, “For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.”⁷¹ Jesus refused the request of James and John’s mother to seat her sons on His right and left, the leadership positions. The lack of the usage of “leader” and “leadership” in the Gospels could well be that Jesus meant for the disciples to learn leadership by following rather than by commanding, supervising, or managing.

Biblical leadership is mandated by the spirit of team work. An author stated that, “Paul emphasized a distributive leadership among the people of God based on gifts or God-given abilities rather than on an authoritarian hierarchical structure.” Paul saw Christian leadership

as a part in the whole and whole in parts. There is mutuality among God's people, they all play an important role in the function of the body in their unique ways.

2.1.6 Concept of Self-Management

Self-management is a term that could be applied in three major ways. Health wise, it refers to ways of coping with chronic ailment. In business, self-management has to do with the owner administering his funds personally rather than hiring a professional money or business manager⁷². This research is however focused on self-management as it relates to the organization of every department of life to achieve optimal effectiveness.

At this point, it is pertinent that the two key words in this term "self" and "management" be explored for a meaningful discourse. According to McGraw, there is an authentic self and there is the corrupted self. The authentic self is within everyone. It is the self that existed before a person is shaped by experience, culture, and the likes. It is always in existence seeking expression. If a person's behavioural lives, public or personal are at variance with the values, beliefs, desires and visions that define his authentic self, it means he has given up control and in living a life defined from the outside in, rather than from the inside out. Living in this world with assigned roles, rather than an authentic self, drains one of the critical life energy he needs for the constructive pursuit of things that he truly value. Whereas, living with an authentic sense of self adds speed, efficiency and smoothness to life and makes it becomes more successful, being who one wants and needs to be.

The need then arises for everyone to identify his authentic self and take his rightful place in life. The issue of self-awareness or self-knowledge then comes in. Travis and Jean persist that: "To be self-aware is to know yourself as you really are." It is a continuous journey that makes a man become more and more comfortable with his true essence. Confronted with the

truth of which one really is almost in all cases, is rather unsettling. But this is inevitable because no one can manage effectively, what he does not understand.⁷⁵

“Management is the organizational process that includes strategic planning, setting objectives, managing resources, deploying the human and financial asserts needed to achieve objectives.”⁷⁶ The goal is to make the best use of available resources to attain a given goal. The issue of management cannot be overemphasized, and as it applies to organization, so does it apply to individuals. Self-management therefore has to do with the process of graduating from the corrupted self to the authentic self so as to be in control of oneself, issues and situation, and acting effectively.

2.1.7 Development of Democratic Principles

Democratic principles, such as the idea of government by the people and protection of individual rights, have a long history dating back to ancient civilizations. The ancient Greeks are often credited with developing the first democratic government, in which citizens participated in decision-making through direct democracy. The Roman Republic also had elements of democracy, with elected officials and a system of checks and balances. During the Enlightenment in the 18th century, democratic ideas were further developed by philosophers such as John Locke, who emphasized the importance of individual rights and the consent of the governed.

The American Revolution and the drafting of the U.S. Constitution also played a significant role in the development of democratic principles, as they established the framework for a government based on representation and the rule of law. The 19th and 20th centuries saw the spread of democratic principles and the establishment of democratic governments around the world. The suffrage movement, which fought for the right to vote for all citizens, was a key

aspect of this. The Universal Declaration of Human Rights adopted by the United Nations in 1948, also played a significant role in the development of democratic principles. However, it is important to note that the implementation and functioning of democracy can vary widely from country to country, and some countries may not fully adhere to democratic principles in practice.

2.1.8 The Nigerian Church and Democracy

Regarding Church and democratic principle especially in Nigeria; the focus should be the role of the church and what can the Church offer in a troubled and confused nation like Nigeria; that has clothed democracy with a borrowed garment that makes it impossible for recognition. “The word Church” (*ecclesia*) from the earlier exposition means: “a calling forth”. But generally scholars later used the term to signify a meeting or assembly of believers”⁷⁷.

In common scriptural applications, “the word ‘Church’ is constantly used to signify the Christian society, those who are called by faith to the light of truth and the knowledge of God that having forsaken the darkness of ignorance (selfishness) and error, they may worship the living and true God⁷⁸....” The description of one of the early church fathers; the Church consists of the faithful dispersed throughout the world. Again, the Church is the assembly through the action of the Holy Spirit; the historical Jesus Christ in his Passover of salvation becomes real in view of the eschatological future of the world. Hence, the Church is for the promotion of man and satisfaction of his needs in the world⁷⁹. According to him, the Church is “The people of God of the New Testament established by Jesus Christ, hierarchically constituted, serving to promote man, and this people exist as the mystical body of Christ⁶⁸. The Church so described is a concrete and tangible reality, a perfect society

in its own sphere whose meaning St Paul says, can only be revealed to the eyes of faith, and thus derives intelligibility from its end, which is the entry of all men into the fullness of God (Eph. 3:19).

The Church properly situates democracy, though a political concept, as originating from God. Because democracy takes its origin from God and bestows upon man lots of freedom, the Church as the people of God sees it as her own duty and obligation to foster democracy to the grass root. The missionary mandate of Christ, the founder of the Church clearly emphasized this freedom. “He has sent me to proclaim liberty to the captives and recovery of sight to the blind: to set free the oppressed (Lk 4:18) According to a scholar, “when St Paul used the term Church, he was referring to a group of people who believed in Jesus Christ and who met for worship and practical Christian ministry⁸⁰. The actual word he used simply means an assembly of people who are called by God. Because the Church is out to carry on the missionary mandate of Christ, and fulfilling his prophecy, she takes it upon herself to do the same sort of things such as freeing people from bondage and slavery thus bestowing dignity to man, the Church is endlessly concerned with the way man govern himself to achieve earthly and heavenly rewards. When the Church is enforcing democracy she is fulfilling her destiny, her duty. This understanding forms the nexus between the Church and the democracy.

2.1.9 Leadership Succession in Church Ministries

Historically, the Church has had to adapt and respond to the cultural setting in which it was immersed. Leadership succession is important to the Church, which must adapt to the challenges of its culture and context. How a Church addresses leadership succession is proportional to the longevity of its ministry.

Studies that were useful for understanding the emergence of independent Churches have been explored. Such research studies reported on how Churches are able to succeed in reaching the next generation with the Gospel. Implying that all Churches and denomination must have a strategy and a plan in order to succeed in reaching the next generation. A recent study reveals that a proportion of Protestantism has declined in recent decades while the portion of the population not affiliated with any religion has increased.⁸¹ Thus, the study indicates that American Protestantism, which identifies with large mainline Protestant denominations, has declined while the Protestants identifying with evangelical denominations has increased. This trend has resulted in a condition that Churches need to understand and consider if they want to continue in the twenty-first century.

Currently, independent Churches represent an emerging movement that has not yet reached its peak. Of interest to the researcher is how these Churches are to succeed without the support or affiliation of a major denomination. There are presented as follows:

The Apostolic Church: In the last chapter, the researcher addressed leadership succession from the Scriptures. The research relied primarily on the Bible, theological works and biblical commentaries. The Book of Acts provided the basis and the Epistles supplied an in-depth visual of leadership succession. In order to apply biblical truth, it is necessary to distinguish leadership succession from apostolic succession (2 Tim. 2:15). In coming to a general understanding of what constitutes apostolic succession, the Scriptures provide the basis for understanding (Acts 2:42-47). The local Church needs to know it can succeed in the spirit and likeness of the apostles. In a commentary spreading the Fire, the Acts of the Holy Spirit, an author offers his perspectives for understanding the apostolic ministry and

movement. The author believes the apostolic ministry was not just confined to the original apostles⁸².

What then can “apostolic succession” mean? As direct witnesses and messengers of the risen Lord, the apostles can have no successors. No further apostles were called. Apostleship in the sense of the original and fundamental ministry of the first witnesses and messengers died out with the death of the last apostle. Apostleship in this sense of witness and mission cannot be repeated or continued. What remains is a task and a commission. The apostolic commission is not finished, but will remain to the end of time. The apostolic task is not completed; it embraces all peoples to the end of the earth⁸³.

The Church is the successor of the apostles and it is their ministry that is entrusted to the Church.” In this sense, the researcher agrees with Kung that the original apostles were unique and it is not necessary for the contemporary Church to duplicate in the purest sense the original apostle’s ministry or foundation but to continue in their mission⁸⁴. Some researchers agrees that the Church has been included and is entrusted with the apostle’s mission. The Holy Spirit has been actively involved in the formation and functions of Churches from the Day of Pentecost. In adhering to the apostle’s doctrine, contemporary Churches operate according to the same Spirit. Churches also come under the spiritual authority of the Scriptures and thus connect to the Holy Spirit who directs the Churches with His influence. The Holy Spirit has been a continual force in Churches since Pentecost and is the source that guides them in the apostolic mission.

Furthermore, the author vividly describes the beginning of inclusive leadership in the early Church⁷³. The author explains the reason for the inclusiveness was an expansion from a mono-cultural Jewish fellowship to a bi-cultural Jewish and Hellenistic one⁸⁵. Missiologists

describe this action as “indigenization of the culture.”⁸⁶For example, the first inter Church conflict, which might have led to a sharp division, was averted through the Holy Spirit’s directed leadership. This inclusive act of leadership fully equipped and enabled the recipients to meet the crisis and avert a split (Acts 6:1-4).

The subject of apostolic succession and the apostolic ministry. Was addressed by another author who gives insight into the authority and transfer of apostolic authority. The author describes the apostolic ministry as an emerging movement; the author describes this movement as “God restoring the Church to its New Testament pattern.”⁷⁵ This restoration is a continual work in progress, the Church ever striving with the counter philosophy of a secular culture. The Church needs to follow the apostolic approach in reaching out to the culture.

The author summarizes: “Wherever authority is in place people must submit to each other in a spirit of love and unity (Eph. 5:21).” As the Church approaches the apostolic dimension, we must investigate the principles that guided the apostles of the first century replicated in our century.

The church leaders must be willing as a movement to practice the principles of interdependent cooperation, voluntary submission, local autonomy, and mutual accountability. The author described the patterns of apostles’ authority not so much as hierarchical, but rather horizontal, according to how God used them in situations and time through regional and relational aspects.⁷⁶ The Apostle Paul, in advancing the Gospel to the Gentiles when appealing to the Jerusalem Council, suggests that apostolic authority was within the leadership of the apostles.

The author's view of apostolic succession shows bestowal of divine authority rather than institutional conferral. This authority is not successional or imperial according to the will of a man or institution. The author also infers that succession is not hierarchical and leadership is subject to change as the situation and God may dictate.⁸⁷ However, some do view succession as hierarchical. This view is refuted in which describes such understanding of apostolic succession as unbiblical:

First of all, the Catholic case for its papal and episcopal *doctrines* is lacking any direct and clear biblical foundations. Even if it can be shown from the later epistles of the New Testament that the apostolic office is passed on to successors through the laying on of hands, and the nuclear form of the episcopal office is then already visible, there is still a great distance between this picture of the bishop's office in the New Testament and the later dogmas which have been built up around the office. In other words, the claim of the succession theory to be the exclusive guarantor of valid ministries and sacraments is not to be found in the New Testament, but is a result of the later struggles between orthodoxy and heresy, in particular the Gnostic heresy.

Nevertheless, the Church continues to emerge despite the doctrinal differences that have been so divisive throughout the centuries. The Church throughout the centuries has emerged changing its structure over time. On the first Pentecost after the ascension, the Church was apostolic, pervading the culture. With Constantine's conversion and conferral, the culture pervaded the Church. Today the Church is between its apostolic roots and an immense pluralism of a global culture.

The Emerging Church: The emerging Church is a changing and evolving Church in response to the political, economic and social climates. The emergence of the Church

throughout history is in the presence of the Holy Spirit (Acts 2:38-39). In considering the emergence of the Church in America, a church historian writes about many of the events that prompted and ultimately paved the way for the expansion and decline of Church denominations⁸⁸. The author provides a comprehensive history of the cultural and political landscape. He also informs the reader of the denominations and the sects of twentieth century America.

Many of the denominations emerged because they could under the first amendment of the United States Constitution: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” This disestablishment clause opened the door for the emergence and establishment of free religion and practice. Ahlstrom writes: “Statesman and denominational leaders solved the problems of American pluralism in the only way that was consonant with the ideals and necessities of the American Revolution.”⁸⁹ This set the stage for the emergence of many of the Church denominations of America. The historian described nostalgic incidents of twentieth century America that contributed to the decline of denominations, with references to the turbulent sixties and the radical turn in religion and morals in the latter half of the century provide the reader with perspectives:

The decade of the sixties seems in many ways to have marked a new stage in the long development of American religious history. Not only did this intense and fiercely lived span of years have a character of its own, but it may have ended a distinct quadricentennium unified four-hundred-year period in the Anglo-American experience.⁹⁰

Further, the author depicts an intense radicalism that turned America upside down and leaves one wondering if it will ever get over the culture shock. The radical sixties, as the author points out, was a time of government expansion in social programming and the

“moral revolution.” The author declares that Judeo-Christian principles and moral traditionalisms were called into question by the progressivism prevalent at that time:

Like many of its elegant, gay, or roaring predecessors, the decade of the 1960s will probably gain a name or two. Men will, of course, identify it with President Kennedy’s New Frontier and President Johnson’s Great Society (though not without irony), and with the war in Southeast Asia. Adjectives like “secular” or “permissive” will probably commemorate other aspects of those ten eventful years. The decade may also be remembered for the “death of God” or the “Great Moral Revolution”; and these terms will rest on actualities far more persuasive than, say, the gaiety of the troubled nineties or the elegance of the eighties. New cosmic signs were being read in the sixties. The decade did experience a fundamental shift in American moral and religious attitudes. The decade of the sixties was a time, in short, when the old foundations of national confidence, patriotic idealism, moral traditionalism, and even Judeo-Christian theism, were awash. Presuppositions that had held firm for centuries—even millennia were being widely questioned. Some manifestations came and went (as fads and fashions will), but the existence of a basic shift of mood rooted in deep social and institutional dislocations was anything but ephemeral.⁹¹

Twenty-first century Churches are certainly a product of this turbulent past. In the United States, Churches have become a catalogue variety with the many challenges of a global culture that stands in opposition to the traditional denominations of the past.

The challenges of past traditions go even deeper when Churches must contend with the progressiveness of the courts and the culture. Many of the Churches are still struggling with the abolishment of Sunday blue laws. The purpose of blue laws was for keeping religious traditions such as observance of Sunday as a day of rest. Many statutes restricting commerce

on Sundays have been repealed and declared unconstitutional. These statutes made it easier for families to attend Church. The decline in Church attendance affects all Churches. It means a decline of human resources for leadership succession.

Independent Churches: The independent Church in many ways is mysterious and considered an alternative to traditional denominations. At first glance, an independent Church appears to be at a distinct disadvantage; therefore, it would be in its best interests to affiliate with a denomination. However, this is not the case, as many of the denominational Churches view themselves as autonomous and in most cases an affiliation with a parent institution is merely nominal. In his essay, "What God Makes Free is Free Indeed," An author writes: The non-denominational identity is in many ways an elusive category. . . . Likewise, with a large number of denominational congregations de-emphasizing their ties to their parent body and adopting a functional no denominationalism, the distinction between "official" independent status and de facto no denominationalism is increasingly blurred. What is clear is that this non-denominational congregational reality requires further research⁹². The author description of the independent movement as "increasingly blurred and a work in progress" emphasizes the movement as a trend in need of consideration⁹³. Again, the author supports the researcher's supposition that the independent movement is very complex with many unexplained variables which need more consideration: It is commonly assumed by sociologists of religion that the numbers of nondenominational congregations in the United States are swelling at a rapid rate. . . . In addition, if current research which examines the factors contributing to congregational identity in traditional denominations is correct (where 75% of denominational Church members do not think of themselves in terms of a denominational identity, combined with their congregations' often

partial appropriation of denominational resources and labels), the nondenominational reality is closer to and more descriptive of the way many denominational congregations are currently functioning. Therefore, for these and other reasons, this phenomenon deserves to be examined more closely⁹⁴. Hence, the author postulated those majorities (75%) of denominational Church members do not think of themselves in their denominational identity,” this shows that many denominational members are independent in spirit. The literary review shows that some consider this a trend, and wait for a prompting of the Holy Spirit to return to the apostolic Church. As the author stated, this is certainly a phenomenon in need of more scrutiny. The outcomes of the independent Church as a phenomenon remain unpredictable.

While the outcomes of the twenty-first century Church are unpredictable, its quest for longevity is dependent on its leadership. The apostles depended on leadership succession and were able to reach, preach, teach and change their culture through successive leadership. While certain gifts for ministry may have been exclusive to the original apostles, their mission and ministry is not, and the Church has been entrusted with its succession. They provided leadership, which reached their next generation. This continuum must continue on to the Second Coming.

Apostolic Leadership: According to an author, there is a clarion call for the Church to return to its apostolic roots which he implies is missing in the institutionalized Church. The author points out the parallels of the first and twenty-first century Church in reaching their respective cultures with the Gospel. The author cites three dynamics of the first-century apostolic Church which would make an impact on the twenty-first century apostolic Church: First, the dynamic of the early Church during the apostolic era remains a benchmark for

missional effectiveness. Second the cultural arena at the beginning of the twenty-first century resembles at key points the cultural setting that first-century Christians faced. Third, and most significantly, the type of leadership the apostles practiced possesses certain qualities that not only made the early Church effective but would raise the level of Church leadership today as we face similar challenges and opportunities.

The author identifies the parallels as the global considerations of both the apostolic Church of the first and twenty-first centuries. The author further said religious pluralism and the heightened spiritual awareness as common to both eras. The author identifies the final parallel as a mission versus maintenance tension. This is the basis of the author's discussion which must be addressed if the Church is to be effective in dealing with the other parallels. The apostles were mission minded and guided by the Holy Spirit in following the vision given to them in the Scriptures:

He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." Then he opened their minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high" (Luke 24:44-49 KJV).

They knew the message they were to preach and to wait until they were imbued with power from on high. "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8 KJV).

Again, the author sees the need for Churches to return to preaching and teaching according to the apostolic tradition. While it is certainly an ecumenical mission, it is the evangelical message in Acts 1:8 which propel the mission. Many of the contemporary denominational Churches have become secularized and abandoned the evangelical message in favor of a socialized Gospel whose main concerns are for social justice instead of evangelism^{83b}. This condition has been prevalent throughout the history of the Church and will probably continue until the Second Coming.

The researcher sees many of the denominational Churches in New England as somewhere between the apostolic Church and the contemporary Church which is inundated with the philosophy of the culture (Matt. 25:1-13). Rather than contend with a highly secular culture and proclaim its relevance, the Church often takes the path of least resistance and seeks safety and refuge in its buildings circles the wagons instead of engaging the culture. The author sees the Church becoming the dynamic force it was intended to be when it will take a proactive approach to evangelism. In taking the path of least resistance, the Church does not follow the biblical vision of the apostolic Gospel that it was given. Instead, it will probably resemble a club and follow its mentality in pursuing its mission.

Paradigm Shifts: The author further contends that Churches have to be aware of shifting paradigms, this leader must continually evaluate their current paradigms against present realities. The author states: Paradigms can and do shift. The changes that precipitate these shifts can be either gradual or abrupt. The pressure to shift paradigms can come from outside or inside the person or organization. The shift may be perceived by people or organizations as positive or threatening. Whatever the impetus or circumstances, paradigm shifts always reflect the bottom line: the rules of the game have changed. Previous actions or values, once

unquestioned, now may be suspect, counter-productive, or no longer tolerated because they violate new rules.⁹⁵

One issue Churches must consider is the use of technology and its integration in the functions of the Church. Another paradigm issue which is the focus of this project concerns leadership succession. The author illustrates how the rules of evangelism change through the priesthood of all believers.

The author contends: "Paradigm paralysis occurs when an individual or organization holds on too tightly to one paradigm." The researcher concurs that paradigm shifts are threatening to some, but necessary and need to be continually evaluated for efficiency and effectiveness in ministry. Trying to make things that worked in the past succeed in the present may not work.

The traditional approaches and typical responses are not in the apostolic tradition. The apostles embraced the missional approach of the priesthood of all believers (1 Pet. 2:5, 9). Yet traditional approaches have worked in the past and there is a natural tendency to hold on to them as long as possible. Despite this fact, it is still necessary and expedient for the Church to return to the apostolic missional approach to expanding the Kingdom through the priesthood of all believers and not just the professional clergy.

The Church in Crisis: Before any plan of action for leadership succession can be put in place, current leaders will have to understand the "signs of the times" (2 Tim. 4:1-4). One sign relevant to the Church today is the need for "sound doctrine." The Apostle Paul's warning reminds the Church that whenever it becomes inundated with the philosophy of the secular culture, it loses its apostolic vision and mission. By way of contrast, it will take godly leadership in the Church to make the case for relevance to the culture and community

in which it is immersed. A writer provided a vivid depiction of what the Church would look like in the year 2000⁹⁶. The author a decade ago asked: “Will the Christian community be like the frog,” cooked because it was unresponsive to the changing world around it?

Although the author’s use of the “frog in the kettle” was analogous to where the Church was headed almost two decades ago, another reptile (the turtle) describes its current likeness. A turtle will venture out of its shell and slowly proceed forward. It will go on its way until a potential predator engages it and then take refuge in its shell. Before leaders can address leadership succession, they must acknowledge the hostile climate they are in. A highly secularized mainstream media has, during the current decade, utilized the power of its influence to misrepresent and vilify evangelical Churches which are most represented by conservative independent Churches. To some degree they have been successful and through their influence have been able to marginalize many Catholic and evangelical Churches. This response by the mainstream media may be because of these Churches’ theological beliefs on moral issues.

In considering the author’s pessimism, much of what he has described concerning the future has played out. He has described the technological and spiritual climate in which the Church is currently immersed:

During this decade, the Church will be pressured from all sides to give up the battle. The intensity of the spiritual warfare unravelling in our midst will accelerate. . . . An evaluation of the behaviour of the American Church over the past two decades surely indicates that one reason why we have had such limited impact is that we have acted as a splintered Body, striving without vision and without a set of priorities for outreach.⁹⁷

The Church must take an optimistic approach in turning this trend around. It must also make the case to a highly sceptical media and culture about its relevance and concern for the benefits of moral virtues (Prov. 29:18). Until this is the case, there is little chance that anything will change soon. The author's research includes a biblical approach to turning this degenerate condition around. The author lists ten priorities necessary for the Church to become relevant again:

1. Win people to Christ by taking a Proactive approach.
2. Raise Bible knowledge by encouraging people to read the Bible regularly.
3. Equip the Christian body.
4. Establish Christian community.
5. Renew Christian behaviour.
6. Enhance the image of the Christian Church.
7. Champion Christian morals.
8. Live by a Christian philosophy of life.
9. Restore peoples' self-esteem.
10. Focus on reaching the world for Christ⁹⁸.

Although the author's book is now considered a classic, the Church is still struggling with the reptilian syndrome. The Church must make one of two choices: acquiesce to philosophy and popular norms of the culture or pursue the biblical principles above. The author's ten priorities are timeless principles, which describe how local Churches can either remain or become effective and relevant in fulfilling their part in the Great Commission.

Leadership Factors: The many challenges to leadership and succession require those in leadership to respond and meet them. A major challenge occurs when there is a lack of

spiritual and numerical growth through attrition or other circumstances. In the discourse of the literature review, certain factors emerged which pertain to leadership succession. These factors consist of leadership turnover and transience, leadership development and transitioning.

Turnover and transience are factors which cause demand for new leadership. It is the latter, leadership development and transitioning, which sustain and enhance it. Additionally, it takes transformational leadership to respond appropriately to a spiritual crisis. Transformational leadership is able to do this because it is informed by God and knows what His will is for a given situation. “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will” (Rom. 12:2).

Another author introduces seven components that lead to transformational ministry and leadership: What does it take for a Church to make it through the process of change, despite the obstacles? Research suggests seven critical components for Church mobilization: a healthy foundation; a compelling vision; a plan for action; missional resources; a motivational catalyst; change-sustaining relationships; and transformational leadership skills. ... Note that these components are not how-to steps to developing community ministry. They are, rather, characteristics of a Church that is ready to take effective steps toward developing community ministry⁹⁹.

The author's proposal further implies that it takes transformational leaders who know God's will and take a proactive and practical approach to ministry. These leaders are not afraid to take the initiative in their approach to ministry and are willing to take a risk despite the old cliché “We never did it that way.” Instead, the local Church would benefit from visionary

leaders—risk takers who are entrepreneurial in spirit. They consider the cost of not taking a proactive approach to leadership succession. In order for a local Church to continue and remain orthodox, it must make disciples and reach the next generation (Ps.78:4-7).

Reaching the next generation requires transformed visionary leaders who will provide environments in which future leaders discover and develop their spiritual gifts. This practical approach for leadership succession is rooted in the Scriptures (Eph. 4:11-16). In contemporary terms this is organizational systems theory—a called out body of believers working together to fulfil its purpose.

Two scholars make the case for organizational systems theory. The authors show how a systems approach is preferred over previous organizational approaches. They emphasize a systems theory approach as the most effective in dealing with the complexities of a technological and sophisticated culture¹⁰⁰.

The systems theory approach explains how a local Church functions within its environment. The input system consists of new people, money, hired personnel, and technology that are needed for transformation. In organizational systems human resources become productive and processed for ministry. The transforming process of a Church comprises three factors that are always in dynamic relationship to one another: theological-missional purposes, organizational structures and intra-personal relationships¹⁰¹.

Theology and mission purposes consist of theological biblical beliefs, the values of the Church and reasons for existence. Organizational structures are composed of the combinations of human, physical and spiritual resources the Church affects and policies implemented in conducting its affairs. Intra and interpersonal relationships are a product of the organizational structure that the Church creates to accomplish its theological- missional

purposes. The ultimate purpose and function of the transformational system is to receive input material and resources from the environment and process them for ministry. This is a socially innovative approach for the good of the Church and societal transformation.

The biblical basis for implementing such a system and process relates to evangelism and outreach (Matt. 28:19-20, Eph. 4:11-16). According to this model, transformation takes place through resources that come in from the environment and process in the Church and later filter back into the environment to influence change. Transformed leaders recognize these dynamics and are enabled to encapsulate resources for use. However, nothing is static for any Church or organization and external and internal changes are constant. Organizational succession is a constant. Leaders must consider such factors as technological obsolescence and personal turnover.

Leadership Turnover and Transience: Local Churches must respond to a rapidly changing globalized and technological culture. There is a need for leaders to recognize and adapt to these conditions because they are always changing and in many instances beyond control. In this world, little is static and leaders have to respond to transience and turnover, factors which make an impact and affect every organization.

An author, in "Leading the High-Turnover Small Church," described the ill effects of turnover. The author, through his own experience, explained how social forces have a detrimental effect on small Churches by identifying logistics and economics as two factors that have contributed to turnover.

Frequently, "In a military environment, the relocation of service members were commonplace; every three years military personal were transferred and thus the Church was continually recycled."¹⁰²

The author discusses the downside of turnover and how the migration of members impacted the congregation. The author identified four factors which were detrimental to his ministry. Organizationally, “The problem was not so much a lack of warm bodies to fill positions as a lack of qualified leaders to motivate, train, and direct those willing to serve.” This constant turnover made it difficult to develop future leaders and teachers.

Another negative of frequent turnover was relationships within the Church body. Creps commenting on the downside: “No one felt like they knew, or could ever hope to know, more than a small percentage of the whole body. I was constantly asked, ‘Who is that new person?’ or ‘Whatever happened to so-and-so?’” Creps later added “When many of our permanent members lost close friends in the waves of out-migration, their incentive to get to know new people diminished why expend the energy to get to know someone when, in a short time, they would leave?”

High turnover contributed to two other negative factors; the grief the congregation suffered in departing members and the desire for long-term friendship and the low self esteem the congregation felt. As the author summarized, “It was as if each departing family took a piece of our strength with them.” The author, however, indicates there is hope amidst a leadership crisis:

Is there any hope? Yes! Pastors can lead a high-turnover Church, but it calls for the following assumptions. . . . I am continually reminded that I do not own my people, I only lease them. Each person that the Lord brings to a Church belongs to him exclusively. My job is to be a good steward of the people until the Lord moves them on. I had to teach the congregation that we were a bakery and not a warehouse. God had called us, in part, to process people for shipment, not to store them for inventory . . . The good news about high-

turnover settings is that new people move in. We wove each new person into the fabric of the Church's life rapidly. We did this primarily by offering small group fellowships. Since worship services can be the loneliest place on earth for a new attendee, our fellowship groups provided a climate for getting to know one another and for personal ministry. These groups also gave our permanent people an island of security in a sea of change¹⁰³.

Although the author has been able to accentuate the positives, frequent turnover is still not good and underscores the necessity of taking a proactive approach to leadership. Even though Creps' situation was unique, high turnover in most cases is not just relocating families. It is just as likely that high turnover may be the result of the local Church not meeting the needs or interests of the congregation.

The effects of high turnover are still detrimental to a local Church regardless of the causes. It negatively affects the whole Church organizationally and spiritually. While some turnover is a part of life through transience, attrition or in positive ways for ministry reassignment, it still must be a consideration of the local Church leadership. If turnover is not for normal reasons, it will have a negative impact on the congregation. However, turnover does happen and effective leadership must make provisions for it. All organizations are subject to transience. For an organization to succeed it must have a succession plan in place that addresses these considerations.

Leadership and Reproduction: One source that provides a vision for reproducing successive leadership is Robert Coleman's classic *The Master Plan of Evangelism*. Although this book is primarily concerned with universal evangelism, it provides a model for developing leadership.

Coleman introduces eight principles the Lord used in preparing His followers for ministry. Reproduction of others is an important principle and Churches must be concerned with it or face the inevitable diminution for not taking a proactive approach with leadership development.

In reviewing Coleman's classic, the reader is reminded of the Lord's purpose in reproduction (John 15:16):

The ultimate goal of Jesus for His disciples was that His life would be reproduced through them in the lives of others. The fact that the group of men he led was small made little difference. . . . The ultimate victory would come through their faithful witness of him. His Gospel would conquer as they reproduced and taught their disciples to reproduce¹⁰⁴.

Churches which take a proactive approach actually reproduce through a multiplier effect¹⁰⁵. Coleman makes the case for the local Church to be proactive and intentional in evangelism which includes edifying others for reaching the next generation. Coleman states: "The test of any work of evangelism thus is not what is seen at the moment, or in the Conference Report, but in the effectiveness with which the work continues in the next generation.

In summary, local Churches need to be proactive and take an intentional approach to evangelism. It is the responsibility of the local Church to create the environment for its disciples to discover and develop their spiritual gifts for ministry "Shortcuts Have Failed." There is no easy way for assuring that a local Church will reach the next generation or make a positive leadership succession. However, it is more apt to do so if it takes the initiative.

Similarly, a pastor makes a compelling case for succession through leadership reproduction. He writes "that the leader's attitude in reproducing other leaders to the extent they train others will not just succeed their mentors, but also rather supersede them."⁹² Leadership and

succession issues are a constant because of the incessant demands for them. One aspect of Sanders's focus is on the leadership ability and qualities of those aspiring for leadership, which is a much-needed component (1 Tim. 3:1). Another facet integrates the leader's natural abilities with the spiritual qualities supplied by God for those who rely on Him through prayer. Of significant importance is the wisdom of the leader to recognize the need to combine one's own natural God-given abilities with the spiritual giftedness from the empowerment of the Holy Spirit (1 Cor. 12:7, 11). Sanders's insight reminds leaders of the need to acknowledge God's active involvement with His Church and those He called for ministry.

Sanders' Position: Only one leader holds office forever; no successor is needed for Him. The disciples made no move to appoint a replacement for Jesus, tacit evidence that they were conscious of His abiding presence, their living leader and Lord. At times the Church has lost a vivid sense of Jesus' presence. . . . The perils and distress of the Church weigh deeply on Jesus' heart.

In congruence with the Lord's perpetual involvement with the Church, Sanders cautions leaders of the perils associated with leadership (1 Cor. 9:27). Spiritual leadership is a higher calling and requires vigilance of those so endowed (Phil. 3:14). The author describes how far a great leader and ministry team will go in the reproduction of others. He writes about the Graham ministry team:

Behind this tremendous leader is a team of men and women who follow, regardless of the sacrifice, to see the ministry work in partnership with the local Church. The goal is to produce men and women who have a personal relationship with Jesus Christ as Lord and

Savior, to see them grow in that relationship so that they develop the ability to reproduce the life of Christ in others.

2.1.10 Leadership Succession and Transitions

Every organization must deal with the eventuality of time related changes. Nothing is static. Time does not stand still. All organizations must plan for the inevitable and the eventuality of leadership transience and those in leadership positions must likewise face the facts of their own mortality. In extending longevity of the organization, it is in the best interests of those in leadership to take a proactive approach with planning for leadership changes. The researcher has reviewed several sources which have comprehensively considered the subject. A source broadens the perspectives of Leadership succession and convincingly emboldens a pastor or elder to introduce the “big subject” to those that are challenged with leadership succession¹⁰⁶. Some of the obstacles the researcher has faced in dealing with a “sea of change” are holding fast to traditions and resistance to change. Sometimes there is an unwillingness to come out of one’s comfort zone and take the initiative in facing the incessant demands of a vastly changing culture. The authors’ main purpose in the book is to convict pastors, elder boards and Churches about the necessity to prepare for the eventuality of leadership succession. Leadership succession is dependent on variable factors such as a well-planned transition. The authors’ emphasis on the subject conveys that successful transitions in leadership do not happen by chance or overnight, and should not be left to chance, but rather through an intentional preplanned procedure by the organization.

In making the case for the importance of transitions, the authors include eight questions for Church leadership:

1. Do you have a strategic plan that defines where your Church is going and how is it going to get there?
2. Do you have a clear understanding of your particular Church culture and the specific advantages and risks posed to that culture by a pastoral transition?
3. Have you had an honest, structured discussion with your governing board about what is going to happen to the Church when the pastor leaves?
4. Does your governing board have a clear, biblically based, shared understanding of the spiritual principles that should inform a pastoral transition process?
5. Do you have a pastoral transition plan in place that describes in detail how your Church will maintain excellence at the point when the current pastor leaves and a new pastor is called?
6. Do you have a crisis plan in place, should something happen that requires the pastor to leave suddenly?
7. Have you identified in advance the consultant resources you will need in order to make a successful pastoral transition, and have you made sure they have a proven track record of effectiveness? This includes denominational agencies serving as consultants.
8. Has your governing board calculated all the various costs that would be associated with a poorly managed pastoral transition?

Further, another set of authors find answer to the questions is an emphatic no: “When it comes to dealing with a pastoral transition, many strong leaders stop leading.” These questions need further query. Why the passivity for such a primal subject? Perhaps it is just taking the path of least resistance toward anticipated push-back. Whatever the reason, taking

the path of least resistance is ignoring leadership succession. Passivity with such an important subject as leadership succession is detrimental to both the Church and Kingdom.

The author in *Leaders on Leadership* establishes a good leadership succession with a carefully planned transition:

In every succession, the organization's credibility, momentum, vision and values are at risk. A poor transition can drain corporate energy and resources for years to come. Every ministry, regardless of its size or purpose, must carefully plan and execute the transition of leadership. Without a smooth succession, lasting success cannot be achieved. Some of the world's leaders experienced great success, but because they failed miserably at succession, their life accomplishments collapsed shortly after their departure. It is true that "succession" follows "success" in the dictionary; however, it rarely follows in real life. Hundreds of books have been written about the subject of success; almost none about succession.

The author's assessment of the key players in a successful succession agrees with the writers of the *Elephant in the Board Room*:

In any kind of leadership transition, the three key players are: the incumbent, the board and the successor. For the transition to be smooth, efficient and successful, each player has a major role to play. In each of these areas there is a mind-set to develop, decisions to make, tasks to perform and hindrances to overcome. If each of the three players is successful, they can celebrate¹⁰⁷.

Donna The author in "Leadership Transitions What the Nonprofit World Can Teach Us" explains:

The not-for-profit world is different than the world of Church when it comes to leadership transitions. In the nonprofit world, "retiring" executives often stay on as co-directors with

the new director. They also often choose their own successors. They rarely leave in full and sometimes remain on the board of directors. Thus, the protocols in this world are teamwork across generations, on-the-job training of new leaders, and promoting from within. The advantages nonprofits see in these practices include retention of organizational memory, the use of trial periods to test out new leaders, and the opportunity to have former leaders share their knowledge with new ones. . . . In other words, moving people from within can be a very good thing for a healthy congregation but a less good thing for a not-so-healthy one¹⁰⁸. Leadership transitions are more likely to take place in healthy Churches. In her article, the author references the nonprofit world, which may consist of charitable, and government agencies.

The advantages she sees include the retention of organizational memory, trial periods of new leadership and the extended opportunity for out-going leadership to share their experiences, expertise, concerns and vision for the future. The author points out that in the ecclesiastical world a tendency is to dismiss this practice:

In some churches associate or assistant pastors are often prohibited from moving up. Hiring from within may have advantages in not-for-profits, but it does not necessarily have them in congregations. Pastors need social capital. On the first day of any ministry, we may have the most social capital we are ever going to have. It often decreases over time as projected hopes are not realized: the Church may not grow; the problem in the family may not be solved. An assistant who moves up will have no honeymoon. These realities underscore the need for pastors to name their own criteria for success and to resist projections. We are not magicians; we are pastors. Some of us have the good fortune and the skills to increase our social capital

over time. Sometimes this increase comes from institutional memory and on-the-job training¹⁰⁹.

The author is clear that Churches often prohibit promoting from within. This seems the common practice of smaller Churches. In the event of a need for a pastor, through a crisis or other means the common approach is either for the elders, trustees or deacon board to form a pulpit or search committee.

It is evident that poorly managed leadership transitions may contribute to dysfunction within the Church and forfeit many of the blessings such as retention of institutional memory coming from the experiences and expertise of the outgoing pastors and other leaders within the Church or organization.

2.1.11 Leadership and Legacy

A scholar describes how leaving a legacy can enhance and be beneficial for the organization. A legacy consists of that which a predecessor leaves for his or her successors. A well-planned transition contributes to the retention of institutional memory. A good transition allows for the exchange of ideas along with the experience and expertise of the predecessor upon his or her successors. This exchange takes place through discipleship or in a mentoring relationship. The researcher has considered this relationship and has found several suitable resources and references that relate well with the subject of leaving a legacy. One such source The Accent of a Leader illustrates how mentoring contributes to longevity in ministry through character development¹¹⁰. This concept is illustrated by what the authors describe as a capacity ladder. The capacity ladder works when leadership creates the environment, thus creating the capacity, for disciples or mentees to advance upward on the rungs. On the bottom rung is an environment for the disciple to discover what he or she can do. The

second rung provides the occasion for spiritual giftedness development. On the third rung the disciple encounters the opportunity to advance and acquire a title and position while at the last rung he or she attains individual potential.

Another apposite source describes how leaders leave a legacy. In *Connecting: The Mentoring Relationships You Need to Succeed in Life*, the authors introduce the concept of the mentor ministry as an intimate relationship between the mentor and mentee⁹⁶. A mentor is an experienced advisor and supporter of his or her mentee who provides the spiritual and material resources to a mentee thus empowering a mentee for ministry.

Two scholars expand the mentoring concept with a life-long networking model called the Constellation Model, which graphically depicts and illustrates horizontal and vertical relationships.⁹⁷ The horizontal relationships include co-peer mentors internal and external to the mentee. The vertical relationships consist of both upward and downward mentoring relationships that describe upward as those who have gone before, and downward as those the believer is mentoring. The Constellation Model of mentoring relationships is attractive because of its usefulness in longevity and continuity. It connects believers upwardly with both historical and contemporary figures (Heb. 13:7-8).

Historical figures may include Christian leaders such as D.L. Moody or Hudson Taylor and biblical figures such as the apostles. In the downward direction, the believer mentors an understudy and contributes to the next generation of leaders of the Church.

In order to leave a legacy, leaders must finish their ministry well. Leaders that finish well do so because of the disciplined life they lead. They are able to leave a legacy because they have developed one over the course of their lifetime.

A scholar further expounds on this and describes a legacy as the “Ultimate Contribution.”

An ultimate contribution is a lasting legacy of a Christian worker for which he or she is remembered and which furthers the cause of Christianity by one or more of the following: setting standards for life and ministry, impacting lives by enfolded them in God's kingdom or developing them once in the kingdom, serving as a stimulus for change which betters the world, leaving behind an organization, institution, or movement that will further channel God's work, the discovery of ideas, communication of them, or promotion of them so that they further God's work¹¹¹.

Leaving a legacy is another component of leadership succession. The experiences and expertise of preceding generations are available and passed on as institutional memory to succeeding generations.

2.1.12 Leadership and Church Effectiveness

A leader guides and motivates people in order to encourage them to work towards a common goal of achieving the objectives of the group or the organization. Some people have a natural flair for taking the lead while others develop leadership qualities over a period of time and adopt a suitable style of leadership that suits the needs of the team. A good leader should be able to assess the requirements of the team members and adopt a style that befits the team.

Different types of leadership styles exist in work environments with different advantages and disadvantages that exist within each leadership style. The culture and goals of an organization determine which leadership style fits the firm best. Some companies offer several leadership styles within the organization, dependent upon the necessary tasks to complete and departmental needs.

A scholar identified the following leadership styles

1. Autocratic Leadership: Autocratic leadership is an extreme form of transactional leadership, where a leader exerts high levels of power over his or her employees or team members. People within the team are given few opportunities for making suggestions, even if these would be in the team's or organization's interest. Most people tend to resent being treated like this. Because of this, autocratic leadership usually leads to high levels of absenteeism and staff turnover. Also, the team's output does not benefit from the creativity and experience of all team members, so many of the benefits of teamwork are lost.

The autocratic leadership style allows managers to make decisions alone without the input of others. Managers possess total authority and impose their will on employees. No one challenges the decisions of autocratic leaders. Countries such as Cuba and North Korea operate under the autocratic leadership style. This leadership style benefits employees who require close supervision. Creative employees who thrive in group functions detest this leadership style. For some routine and unskilled jobs, however, this style can remain effective where the advantages of control outweigh the disadvantages.

2. Bureaucratic Leadership: Bureaucratic leaders "work by the book", ensuring that their staff follows procedures exactly. This is a very appropriate style for work involving serious safety risks (such as working with machinery, with toxic substances or at heights) or where large sums of money are involved (such as cash-handling). In other situations, the inflexibility and high levels of control exerted can demoralize staff, and can diminish the organizations ability to react to changing external circumstances.

3 Charismatic Leadership: A charismatic leadership style can appear similar to a transformational leadership style, in that the leader injects huge doses of enthusiasm into his or her team, and is very energetic in driving others forward. However, a charismatic leader

can tend to believe more in him or herself than in their team. This can create a risk that a project, or even an entire organization, might collapse if the leader were to leave: In the eyes of their followers, success is tied up with the presence of the charismatic leader. As such, charismatic leadership carries great responsibility, and needs long-term commitment from the leader.

4 Democratic Leadership or Participative Leadership: Often called the democratic leadership style, participative leadership values the input of team members and peers, but the responsibility of making the final decision rests with the participative leader. Participative leadership boosts employee morale because employees make contributions to the decision-making process. It causes them to feel as if their opinions matter. When a company needs to make changes within the organization, the participative leadership style helps employees accept changes easily because they play a role in the process. This style meets challenges when companies need to make a decision in a short period.

Although a democratic leader will make the final decision, he or she invites other members of the team to contribute to the decision-making process. This not only increases job satisfaction by involving employees or team members in what's going on, but it also helps to develop people's skills. Employees and team members feel in control of their own destiny, and so are motivated to work hard by more than just a financial reward. As participation takes time, this style can lead to things happening more slowly than an autocratic approach, but often the end result is better. It can be most suitable where team work is essential, and quality is more important than speed to market or productivity.

5 Laissez-Faire Leadership: This French phrase means "let them do" and is used to describe a leader who leaves his or her colleagues to get on with their work. It can be

effective if the leader monitors what is being achieved and communicates this back to his / her team regularly. Most often, laissez-faire leadership works for teams in which the individuals are very experienced and skilled self-starters. Unfortunately, it can also refer to situations where managers are not exerting sufficient control.

A laissez-faire leader lacks direct supervision of employees and fails to provide regular feedback to those under his supervision. Highly experienced and trained employees requiring little supervision fall under the laissez-faire leadership style. However, not all employees possess those characteristics. This leadership style hinders the production of employees needing supervision. The laissez-faire style produces no leadership or supervision efforts from managers, which can lead to poor production, lack of control and increasing costs.

6 People-Oriented Leadership or Relations-Oriented Leadership: This style of leadership is the opposite of task-oriented leadership. The leader is totally focused on organizing, supporting and developing the people in the leader's team. A participative style, it tends to lead to good teamwork and creative collaboration. However, taken to extremes, it can lead to failure to achieve the team's goals. In practice, most leaders use both task-oriented and people-oriented styles of leadership.

7 Servant Leadership: This term, coined by Robert Greenleaf in the 1970s, describes a leader who is often not formally recognized as such. When someone, at any level within an organization, leads simply by virtue of meeting the needs of his or her team, he or she is described as a "servant leader". In many ways, servant leadership is a form of democratic leadership, as the whole team tends to be involved in decision-making.

Supporters of the servant leadership model suggest it is an important way ahead in a world where values are increasingly important, in which servant leaders achieve power on the basis of their values and ideals. Others believe that in competitive leadership situations, people practicing servant leadership will often find themselves left behind by leaders using other leadership styles.

8 Task-Oriented Leadership: A highly task-oriented leader focuses only on getting the job done, and can be quite autocratic. He or she will actively define the work and the roles required, put structures in place, plan, organize and monitor. However, as task-oriented leaders spare little thought for the well-being of their teams, this approach can suffer many of the flaws of autocratic leadership, with difficulties in motivating and retaining staff.

9 Transactional Leadership: This style of leadership starts with the premise that team members agree to obey their leader totally when they take a job on: the transaction is (usually) that the organization pays the team members, in return for their effort and compliance. As such, the leader has the right to punish team members if their work doesn't meet the pre-determined standard. Team members can do little to improve their job satisfaction under transactional leadership. The leader could give team members some control of their income/reward by using incentives that encourage even higher standards or greater productivity. Alternatively, a transactional leader could practice "management by exception", whereby, rather than rewarding better work, he or she would take corrective action if the required standards were not met.

Managers using the transactional leadership style receive certain tasks to perform and provide rewards or punishments to team members based on performance results. Managers and team members set predetermined goals together, and employees agree to follow the

direction and leadership of the manager to accomplish those goals. The manager possesses power to review results and train or correct employees when team members fail to meet goals. Employees receive rewards, such as bonuses, when they accomplish goals.

Transactional leadership is really just a way of managing rather a true leadership style, as the focus is on short-term tasks. It has serious limitations for knowledge-based or creative work, but remains a common style in many organizations.

10 Transformational Leadership: A person with this leadership style is a true leader who inspires his or her team with a shared vision of the future. Transformational leaders are highly visible, and spend a lot of time communicating. They don't necessarily lead from the front, as they tend to delegate responsibility amongst their teams. While their enthusiasm is often infectious, they can need to be supported by "detail people".

The transformational leadership style depends on high levels of communication from management to meet goals. Leaders motivate employees and enhance productivity and efficiency through communication and high visibility. This style of leadership requires the involvement of management to meet goals. Leaders focus on the big picture within an organization and delegate smaller tasks to the team to accomplish goals. In many organizations, both transactional and transformational leadership are needed. The transactional leaders (or managers) ensure that routine work is done reliably, while the transformational leaders look after initiatives that add value.

2.1.13 Essential Leadership Traits for Church Effectiveness

Whether it is to lead a company, a committee, a family, or a nation, one requires good leadership skills to get things done and to channelize the creative energy of people towards success. So, what defines a true leader? Can these skills be learned? Well, discussed in this

section are a few traits that all leaders have, which can be defined as leadership skills. Leadership is not some esoteric quality that only a chosen few are born with. Rather, it is a set of skills that both potential and experienced leaders can develop and hone, and utilize to transform challenging tasks into spectacular successes. These are some of the most essential qualities of a leader⁹⁸.

1 Leaders are Emotionally Mature: Workplaces, and other areas in life, can often be fraught with stressful situations. Facing tough situations is an inevitable factor of life. Usually, most people react to a tough situation either by displaying frustration or by bursting out in anger or an emotional flare-up. However, leaders always display emotional maturity in every kind of situation they face. They have the skill of holding in their feelings of anger and frustration, and instead displaying calmness and emotional maturity.

2 Leaders Display Assertiveness: Leaders are characterized by their firmness and strength of purpose. They know what they want and need, and go about achieving it assertively. They are never daunted by the challenges that they have to overcome on the path to achieving their goals. They have an unwavering attitude towards the obstacles that come their way. A leader has the skill to demand and get the cooperation of his/her team assertively in order to achieve the goals set.

3 Leaders have Self-Confidence: One of the characteristic traits that define leadership skills is being self-assured and having self-confidence. Leaders almost always, never require the approval of others about the decisions they take and the actions they carry out. They do not act in order to get other people's acceptance. They are very secure about themselves and do not hesitate to accept any mistakes that they may have made. This kind of self-confidence is often the result of facing and overcoming challenges as they occur.

4 Capacity to Work Hard: Hard work does not daunt leaders. Fueled by their passion, they have high levels of energy that keeps them going on seemingly forever. They get the job done no matter how many long hours they have to spend on it. This is a particularly important leadership skill as only when the leader shows by example how hard he/she can work will the team follow the leader likewise.

5 Leaders have Self-Awareness: This implies that leaders are conscious of their priorities, motivations, weaknesses, and strengths. They are aware of what they need to do in order to improve and exactly what is driving them to achieve what they have set out to do. Since they are aware of who they are it helps in making leading other people easier.

6 Leadership Skills involve Building Relationships: Indeed, leaders have the skill of empathizing with each member of the team, thus building a relationship with them. Leaders have the inherent ability of earning respect from their team members and building their trust. This is a vital contributory factor of the productivity of teams.

Leadership skills involve setting an example and being a model. It is about having a certain charisma - qualities that other people are drawn towards, trust, look up to, and feel comfortable with. Leadership involves taking inputs from everybody and deciding how it all fits according to the vision. It involves providing a path for others to follow. It means having the ability to think ahead. It is about inspiring and motivating people to achieve their full potential. Leadership means getting everybody to comprehend the goal and then work towards achieving it. Leadership skills, remember, can always be cultivated in oneself.

2.1.14 Implications of Leadership's Principles on the Church

Leadership is one of the important elements is an organizational function. There are certain principles which can be followed as guideline for effective leadership to get the desired result is the objective of effective leadership as proposed by the source¹¹².

Principle of Competence: it should be secured that the subordinate should be competent enough to fulfil the assigned task. Before delegating the authority, we should examine the principle to which the power is transferred. If he is not competent enough to exercise his authority, it could be as waste of time and resources.

Principle of Trust and Confidence: super or should have trust in subordinate. Also, the superior must have the confidence in the ability of subordinate to perform the duty. Trust will bring drive and initiative in the work of time and resources.

Principle of Adequate Authority for the Responsibilities: There must be enough authority granted to the subordinate in relation to the responsibility. Imbalance of authority and responsibility could damage the objective of delegation.

Principle of Unity of Command: There must be unity in command. If you get different command from different bosses, there will be confusion and conflict which result in inefficiency of the subordinate. The subordinate should report to one boss and get command from one boss which will help him to concentrate on his duty and it also help him perform very well. If there is more than one boss, there must be unity in command.

Principle of Absolute Responsibility: Responsibility is an obligation which can neither be delegate nor be transferred temporarily. Superior cannot escape the responsibility for the activities of his subordinates through delegation because it is the superior who was delegated

the authority and has shifted or transferred. The duties allocated absolute and cannot be shifted and are bound to perform the assigned duties

Principle of Adequate Communication: Free flow of information between the superior and his subordinates are a necessity. It will help the superior to take necessary decision on time. Also, it will help the subordinate to understand the nature of the assigned duty and the degree of his authority and perform accordingly.

Principle of Effective Control: Superior delegates his authority to his subordinate, not the responsibility and should ensure that the transferred authority is used properly.

Principle of Reward: An appropriate reward system to reward the subordinates to take the more responsibility and assume more authority which will create a healthy environment and the growth of the organization.

Principle of Receptiveness: The superior who delegates authority should listen and accept the suggestions made by his subordinate to reach a healthy decision. Therefore, delegation needs and understanding between the superior and his subordinates¹¹³.

Along with the delegation of responsibility, there must be a delegation of authority, for without authority, subordinates will be seriously handicapped in the execution of their duties. This means that they will also be given the power to initiate and carry such plans through to their completion. Hence, the necessary authority must be delegated so that the decision to be made in connection with the execution of plans will be possible at every organizational level. This implies too that the delegation of responsibility for planning to delegate and of authority is sufficient for the execution of plan¹¹⁴.

A good administrator not only learns how to delegate authority but also seeks to share thinking with as many others as possible. This is not an easy habit or some to acquire however, strong characters, in particular, tend to regard thinking as their prerogative¹¹⁵.

In addition, the following these eleven principles of leadership are worthy of knowing

1. **Know Yourself and Seek Self-improvement** - In order to know yourself, you have to understand your own *be*, *know*, and *do*, attributes. Seeking self-improvement means continually strengthening your attributes. This can be accomplished through self-study, formal classes, reflection, and interacting with others.
2. **Be Technically Proficient**- As a leader, you must know your job and have a solid familiarity with your employees' tasks.
3. **Seek Responsibility and take Responsibility for Your Actions**- Search for ways to guide your organization to new heights. And when things go wrong, they always do sooner or later -- do not blame others. Analyze the situation, take corrective action, and move on to the next challenge.
4. **Make Sound and Timely Decisions**- Use good problem solving, decision making, and planning tools.
5. **Set the Example**- Be a good role model for your employees. They must not only hear what they are expected to do, but also see. *We must become the change we want to see* - Mahatma Gandhi
6. **Know Your People and Look out for Their Well-being** - Know human nature and the importance of sincerely caring for your workers.
7. **Keep Your Workers Informed**- Know how to communicate with not only them, but also seniors and other key people.

8. **Develop a Sense of Responsibility in Your Workers-** Help to develop good character traits that will help them carry out their professional responsibilities.

9. **Ensure that tasks are Understood, Supervised, and Accomplished-** Communication is the key to this responsibility.

10. **Train as a Team-** Although many so-called leaders call their organization, department, section, etc. a team; they are not really teams...they are just a group of people doing their jobs.

Use the Full Capabilities of your Organization: By developing a team spirit, you will be able to employ your organization, department, section, etc. to its fullest capabilities.

The Principles of Christian Leadership

A scholar discusses that to be successful, effective, and fruitful in any institution, be it a home, business or Church, one must operate based on principles. Principles that “are not invented by us or by society, but are the laws of the universe that pertain to human relationships and human organizations. They are part of human condition, consciousness, and conscience.”¹¹⁶ Principles that will apply “at all times and in all places”¹¹⁷

Another author advocates that a leader should “begin with the end in mind.”¹¹⁸ Leadership is not just finishing his own goals, it is also developing others so they can lead, as it is said, “the greatest reward a leader can achieve – the greatest legacy a leader can leave – is a group of talented, self-confident, and cooperative people, who are themselves ready to lead.”¹¹⁹

The Biblical principles of leadership are certainly best modelled by the Lord Jesus Christ.

1 The Principle of Service: - When Jesus talked about leadership, He began with servant hood, which He demonstrated by His own humility. A few hours before His crucifixion, His disciples got into a quarrel; they fought for prominence, as Luke recorded,

A dispute arose among them (his disciples) as to which of them was considered to be greatest. Jesus said to them, “The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves. It is inconceivable that the very disciples of Jesus could do something like that at that crucial moment, yet it is indisputably true. Human nature will always strive for prestige, importance and position. It is during those occasions that Jesus used the opportunities to teach his disciples what true leadership and greatness mean. In Jesus’ mind, true greatness is not the one who is being served, but the one who serves, that is why he said in the Gospel of Mark, “For even the Son of Man did not come to be served, but to serve, and give his life as a ransom for many.” Luke 22:24-27.

Jesus not only taught the disciples to be servants, he himself demonstrated it at the last supper by washing each and every one of his disciples’ feet. Jesus humbled himself before he was highly exalted by God the Father. Peter exhorted the young men of his day, “Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time” (1 Peter 5:6). Leadership starts from knee high. When the disciples disputed among themselves, it indicated that they only had themselves in mind, that they did not think of others, that they had no concern for others as one of them might be their leader. Instead, they fought for themselves as to who should take the prominent position, since “we all are on equal footing.” Jesus did not appoint anyone of them to be the team leader, but he did ask the thought-provoking question, “who among you is the greatest?” If anyone is humble enough,

he will not answer, "I am!" As a matter of fact, in Jesus' crowd, there is no one who is the greatest. The greatest is Jesus; but he acted and lived as a servant of all. As Oswald Sanders observes, "True greatness, true leadership, is achieved not by reducing men to one's service but in giving oneself in selfless service to them."

2 The Principle of Sacrifice: Jesus offered himself as a ransom for many. Leadership always comes with a price, a price to pay for the responsibility that comes with it. The concept of incarnation is not new in Christian thought, but it is unique in leadership thinking. When God became man - Jesus descended from heaven, he took a giant step to identify himself with the people he was to lead. Leighton Ford says, "Here is a leader who is one with us; in Jesus, God has totally identified himself with us." Hans Finzel, author of *The Top Ten Mistakes Leaders Make*, was asked, "which is the top of the top ten?" His answer was, "I believe that the number one leadership sin is that of top-down autocratic arrogance."

Jesus sacrificed His prestige, high position of being equal with God, glory, and many privileges to come down to the earth. He took upon himself the human form and became a servant. Leighton Ford puts it this way:

The most spectacular leadership in the history of humanity took place when the Son of Man became first-century Galilean Jew. In that identification he renounced the status and the rights that he enjoyed as God's Son. Among them, Jesus gave up any right to independence, he was born in a borrowed manger, preached from borrowed boat, entered Jerusalem on a borrowed donkey, ate the Last Supper at a borrowed upper room, died on a borrowed cross and was buried in a borrowed tomb. In renouncing entitlement, he exposed himself to temptation, sorrow, limitation and pain . . .¹¹⁹. By such sacrifices, Jesus became a bottom-up

leader and shouldered all the pains and difficulties of others, in order that others may be more effective, and that they may reach their potentials.

3 The Principle of Suffering: When James and John requested the higher positions to sit next to Jesus on the left and the right, Jesus challenged them as to whether or not they would drink the bitter cup. They both promised that they would. But Sanders is right when he comments that, their “glib answer ‘We are able’ - betrayed a tragic lack of self-knowledge.”¹²⁰

When the time came for the test, they ran away from it. Jesus had to take up the bitter cup, to suffer for the sake of his followers and all mankind. It is through suffering that he reached the top. God has “exalted him to the highest place and gave him the name that is above every name.” Phil. 2:9. Suffering is part of the ministry, so it is part of leadership. A pastor relates a story that said, “I once heard a preacher ask a Christian bookseller for a cheap book of sermon outlines on the deeper Christian life; my heart immediately went out to his congregation. Here was a man unwilling to pay the price for spiritual reality.”¹²¹

Again, Jesus reminded us that, “The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honour the one who serve me.”

4 The Principle of Submission: At the Garden of Gethsemane, as he faced death on the cross, Jesus had to struggle like a human being. But in the end, he submitted himself to God, and allowed God’s will to be done. He said, “Abba Father, everything is possible for you. Take this cup from me. Yet not what I will, but what you will.” Jesus as Son of God could use his power to do whatever he wanted to do, but he never acted as if he had it all. He

gave up his right to be right and died on the cross. Spiritual leadership demands that one not thinks his way is the only way.

“Submission is not an indication of weakness; on the contrary, it is the sign of strength. Only the ones who know how to submit to authority know how to be in authority,” says Wiersbe.¹²² He also made a good comparison between submission and subjugation. He states, Subjugation turns a person into a thing, destroys individuality, and removes all liberty. Submission makes a person become more of what God wants him to be; it brings out individuality; it gives him the freedom to accomplish all that God has for his life and ministry. Subjugation is weakness; it is the refuge of those who are afraid of maturity. Submission is strength; it is the first step toward true maturity and ministry¹²³.

To be a leader, one must understand the meaning of submission. There is a power in the secret of submission. Jesus by submitting himself to the authority of God, won the world for God.

5 The Principle of Sovereignty: a scholar initiated this thought. Sovereignty in terms of God taking the initiative to appoint leaders. It is not of anyone’s choice, but by God’s appointment. Another scholar argues, No theological training or leadership course will automatically confer spiritual leadership or qualify one for an effective ministry. Jesus was later to tell them, “You did not choose me, but I chose you, and appointed you” (John 15:16). To be able to affirm, “I am not here by selection of a man or the election of a group, but by the sovereign appointment of God,” gives great confidence to the Christian workers.¹²⁴

Jesus came not by his own will, but by the will of the Father and to do his will. Scripture abounds in this regard. Jesus said many times that he was sent by the Father to accomplish God’s purpose. Jesus said, “My food is to do the will of him who sent me and to finish his

work.” John 4:34. It is clear that spiritual leadership is entrusted not by self-initiation, but by divine appointment.

The Practice of Christian Leadership

The Christian leader places himself or herself into the hands of God and becomes a living sacrifice to Christ. This is expressed as a call to service. God provides the context, and the community adds the confirmation. From this spiritual relationship, accountability to God and community is exercised. To be a Christian leader is to be countercultural, to be about the process of change. The leader is a radical follower of Christ and servant to others who is marked by several key practices.

Serves God faithfully and obediently: Our attention and focus is on God. We lead out of this spiritual relationship to God as servant and friend. This requires a very special attentiveness to hearing God through Scripture, community and prayer. Our goal is to serve God faithfully.

Discerns God’s vision: Leadership is about vision. The translation of this vision into specific contexts is the role of leadership. God’s vision is in tension with current “reality,” and leadership is the process of dealing with this dissonance.

Develops the leadership team: Leadership is about relationships and working together for a common purpose. Solo leadership is not consistent with God, nor is it a particularly effective leadership style. We need to build a team for leadership to become effective. Spouse, family and significant others represent the informal dimensions of this, while staff and selected position holders provide the formal component.

Communicates, prays and teaches: Leaders need skills to function effectively. The teaching dimension serves as the primary stimulus and tool of leadership. Through it

communication flows and prayer becomes an intervening variable. People of prayer are given greater access to God. This produces change, which is the goal of leadership. Effective leaders are communicators that keep the vision alive.

Builds God's community: The most significant leadership task is to build community. Community is a representation of God's kingdom on earth. It is culture, purpose, identity and God's love. We judge effective leadership in terms of the "tone of the body" that they build up rooted in God.

Inculcates God's Values: Values are a representation of culture and set the context for leadership teaching. Storytelling, word pictures and modelling are the leader's tools in embedding values in the community.

Disciples and Empowers God's People: In the Christian model, power is dispersed. It is given away to those who would lead and serve. People in community are being prepared to have their gifts used for the vision and purpose of the community.

Stewards God's Resources: Management is important to effective leadership. Planning, budgeting, allocating and controlling are aspects that require attention from leaders. Stewardship builds discipline and provides a view of resources as being on loan from God.

Shepherds God's People: Caring for others is the centre-post of leadership service. Knowing those who have been entrusted to us and responding to their needs is a critical leadership issue.

Renews God's Organization: The process of change is about renewal. Leaders guide organizations and communities to higher levels through transformation and renewal. Renewal begins with the individual and moves to the edges of the community.

Develops Future Leaders: The preparation of leaders for the community is a primary task of leadership. The successful accomplishment of this activity results in effective leadership. This is also leadership development and succession. Emerging leaders ensure the vitality of community and renewal of the organization.

Most leaders are led to misconceptions about leadership. Most are content with management practices that focus on making things work. Many follow a secular model that does not produce and mentor leaders. While some are attracted to ethical decision-making, spirituality that comes from the power within and principle-centred leadership, unfortunately these strategies fall short. They explore only the fringe of what represents the most powerful potential to deal with failed leadership in our generation. We must rediscover the biblical model of Christian leadership that transforms our character, community and organizations and produces love and service to others.

2.1.15 Leadership Succession in the Church and its Implication on Church Spiritual Growth

A study conducted within the Foursquare Gospel Church in Nigeria concluded observed that every organization must deal with the eventuality of time related changes. Nothing is static. Time does not stand still. All organizations must plan for the inevitable and the eventuality of leadership transience and those in leadership positions must likewise face the facts of their own mortality. In extending longevity of the organization, it is the best interests of those in leadership to take a proactive approach with planning for leadership changes. A good transition allows for the exchange of ideas along with the predecessor passed on to or her successors. Churches are more likely to experience good leadership transitions when they have prepared and planned for them. Good leadership transitions can contribute to good

leadership successions. Then the Churches are those that prepare for changes and leave nothing for chance.

Church leaders do not fear failure and because they are empowered by an entrepreneurial spirit will take risks and come out of their tradition and comfort zones to be smooth, efficient and successful each player has a major role to play. In each of these areas there is a mind-set to develop, decisions to make, tasks to perform and hindrances to overcome. If each of the three players is successful, they can celebrate¹²⁵. The author in “Leadership Transitions what the Non-Profit World can Teach us” explains The not-for-profit world is different is different than the world of the Church when it comes to leadership transitions. In the nonprofit world, “retiring” executives often stray on as co-director. They also often choose their own successors. They rarely leave in full and sometimes remain on the board of directors. The protocols in his world are teamwork across generations, on the job training of new leaders, and promoting from within. The advantages of non-profit seen in these practices include retention of organizational.

Barma in leaders on leadership establishes a good leadership succession with a carefully planned transition.

Again, in every succession, the organizations credibility, momentum vision and values are at risk. A poor transition can drain corporate energy and resources for years to come. Every ministry, regardless of its size or purpose, must carefully plan and execute the transition of leadership. Without a smooth succession, lasting success cannot be achieved. Some of the world’s leaders experienced great success, but because they failed miserably at succession, their life accomplishments collapsed shortly after their departure. It is true that “succession”

follows “success” in dictionary, however, hundreds of books have been written about the subject of success, almost none about succession.

The author’s assessment of the key players in a successful succession agrees with the writers of the Elephant in the Board Room:

In any kind of leadership transition, the three key players are: the incumbent, the board and the successor. For the transition memory the use of trial periods to test out new leaders, and the opportunity to have former leaders share their knowledge with new one... In other words, moving people from within can be a very good thing for a healthy congregation but less good thing or a not-so healthy one¹²⁶.

Leadership transitions are more likely to take place in healthy Churches in her article; Schaper references the nonprofit world, which may consist of charitable, and government agencies.

The advantages she sees include the retention of organizational memory, trial periods of new leadership and the extended opportunity for outgoing leadership to share their experiences, expertise, concerns and vision for the future. The author points out that the ecclesiastical world tendency is to dismiss this practice

In the Church, we often prohibit associate or assistance pastors from moving up. Hiring from within may have advantage in not-for-profits, but it does not necessarily have them in congregations. Pastors need social capital. On the first day of any ministry, we may have the most social capital we are ever going to have. An assistant who moves up will have no honeymoon. These realities underscore the need for pastors to name their own criteria for success and to resist projection. We are not magicians, we are pastors. Some of us have the

good fortune and the skills to increase our social capital overtime. Sometimes this increase comes from institutional memory and on-the-job training.¹²⁷

The author is clear that Churches often prohibit promoting from within. In the event of a need for a pastor, through a crisis or other means the common approach is either for the elders' trustees or deacons board to form a pulpit or search committee. It is evident that poorly managed leadership transitions may contribute to dysfunction within the Church and forfeit many of the blessings such as retention of institutional and expertise of the outgoing pastors and other leaders within the Church or organization.

2.2 Theoretical Framework

2.2.1. Participatory Democracy Theory

Participatory democracy is a political theory that emphasizes the active involvement of citizens in the decision-making process of governance. It is based on the idea that all citizens have the right to have a say in the decisions that affect their lives, and that government should be accountable to the people it serves. One of the key features of participatory democracy is the idea of "deliberative democracy," in which citizens come together to discuss and debate issues in an open and inclusive way. This process is meant to be inclusive and open to all voices, and to promote the idea that everyone's opinion is valuable. Participatory democracy also emphasizes the role of direct democracy, in which citizens can vote directly on issues rather than through representatives. This is often accomplished through the use of referendums, initiatives, and recall elections.

Participatory democracy also often includes the concept of "grassroots democracy" which means that decision-making power is decentralized and distributed among citizens at the

local level. This allows citizens to have more control over the issues that affect their communities, and to have a greater say in the decisions that are made. It is a political theory that emphasizes the active involvement of citizens in the decision-making process and the idea that government should be accountable to the people it serves. The theory promotes the idea of deliberative democracy, direct democracy, and grassroots democracy as ways to involve citizens in the political process and ensure that their voices are heard.

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democracy as ways to involve citizens in the political process and ensure that their voices are heard.

Participatory democracy theory can be related to Church governance in several ways. One of the key principles of participatory democracy is the active involvement of citizens in decision-making, and this principle can also be applied to the governance of a Church. For example, in a Church that practices participatory democracy, members would have the opportunity to voice their opinions and participate in the decision-making process for issues that affect the Church community. Another principle of participatory democracy is the idea of deliberative democracy, in which citizens come together to discuss and debate issues in an open and inclusive way. This principle can also be applied to Church governance, where members could engage in open and inclusive discussions and debates about important issues facing the Church community.

In addition, the principle of direct democracy, in which citizens can vote directly on issues rather than through representatives, can also be applied to Church governance. For example, in a Church that practices direct democracy, members could vote directly on important issues such as budget, policies, and the election of Church leaders. Grassroots democracy, which means that decision-making power is decentralized and distributed among citizens at the local level, can also be applied to Church governance. For example, in a Church that practices grassroots democracy, different branches or local congregations can have more control over the issues that affect their communities and have a greater say in the decisions that are made.

In summary, participatory democracy theory can be related to Church governance by promoting active involvement of members in decision-making, deliberative democracy,

direct democracy and grassroots democracy as ways to involve members in the governance of the Church and ensure that their voices are heard.

Participatory democracy theory emphasizes the importance of active participation by citizens in decision-making processes, especially at the local level, as a means of promoting democratic values and practices. This theory suggests that individuals and groups should have opportunities to provide input and feedback in decision-making processes that affect their lives.

In the context of religious organizations, participatory democracy theory can help to explain how democratic principles are being incorporated into the governance structures and decision-making processes of these organizations. For example, religious organizations can ensure that their members have access to information about the organization's activities and decision-making processes, and that they have opportunities to provide input and feedback.

Participatory democracy theory also emphasizes the importance of inclusivity and diversity in decision-making processes. In the context of religious organizations, this would mean ensuring that all members, regardless of their gender, age, ethnicity, or social status, have equal opportunities to participate in decision-making processes.

Overall, participatory democracy theory provides a useful framework for analysing the extent to which religious organizations embrace democratic principles in their governance structures and decision-making processes. By emphasizing the importance of active participation, inclusivity, and diversity, participatory democracy theory can help to identify areas where religious organizations may need to improve in order to fully embrace democratic principles.

2.2.2 The "Civil Society" Theory

The "Civil Society" Theory posits that democratic societies tend to have a strong civil society, or a network of independent organizations and groups that are separate from the government and work to promote the public good. The theory suggests that a strong civil society can act as a check on government power and promote democratic values such as participation, representation, and accountability. The concept of civil society has its roots in the work of political philosophers such as Aristotle and Jean-Jacques Rousseau, who believed that a healthy society is one in which citizens participate in public life and have the ability to influence the decisions that affect their lives. More recently, the term has been used to refer to the sphere of social and political activity that exists outside of government, including organizations such as non-governmental organizations (NGOs), community groups, and religious institutions.

One of the key features of a strong civil society is that it is composed of a diverse range of organizations and groups that are independent from the government. This independence allows civil society groups to act as a check on government power by providing an alternative source of power and influence. For example, if a government is not responsive to the needs of its citizens, civil society groups can mobilize to pressure the government to make changes. In addition to acting as a check on government power, a strong civil society can also promote democratic values such as participation, representation, and accountability.

When citizens are able to participate in the activities of civil society groups, they are more likely to feel invested in the political process and to become politically active. This can lead to greater representation of citizens' interests in the decisions that affect their lives. Additionally, civil society groups can hold leaders accountable by providing a platform for

citizens to voice their concerns and by monitoring the actions of government officials. It's important to note that Civil Society Theory is not without its critiques. Some argue that it is a western-centric concept that doesn't take into account the different cultural and historical contexts that shape civil societies in different parts of the world. Additionally, in some cases civil society organizations are co-opted by powerful actors, such as government or business that can use their resources to undermine the independence and democratic role of the civil society.

In the context of the Foursquare Gospel Church in Nigeria of Nigeria, this theory suggests that the development of democratic principles within the Church could be related to the presence of a strong civil society within Nigeria. For example, if the Foursquare Gospel Church in Nigeria of Nigeria is part of a civil society that promotes democratic values such as participation, representation, and accountability, it is likely that these values will be reflected in the way the Church is run, with members having a say in how the Church is governed and leaders being held accountable for their actions. Additionally, a strong civil society can provide an environment that encourages the development of democratic principles in the Church as it would have open communication, freedom of speech and press, and an active citizenry that can hold leaders accountable. This environment would also help the Church to have a more responsive attitude towards the needs and preferences of its congregants, which can lead to increased participation and representation in the Church's governance.

Civil society theory is a concept that emphasizes the importance of non-state actors, such as non-governmental organizations, social movements, and community-based organizations, in promoting democratic principles and fostering social change. Civil society organizations are

viewed as a crucial component of democratic governance, as they provide a space for citizens to voice their concerns and influence policy decisions.

In the context of the Foursquare Gospel Church in Nigeria, civil society theory could be relevant in understanding how democratic principles have developed within the church. For instance, the theory could be used to analyse the role of church members, pastors, and other stakeholders in promoting democratic values such as transparency, accountability, and participation in decision-making processes. It could also be used to examine the extent to which the church has embraced internal democracy and the involvement of its members in decision-making processes.

Furthermore, civil society theory could provide insights into how external factors, such as the influence of civil society organizations, international organizations, and donor agencies, have impacted the development of democratic principles within the church. For example, the theory could be used to investigate how the Foursquare Gospel Church in Nigeria has responded to calls for greater transparency and accountability in religious institutions, and how it has adapted to changing societal norms and values.

Civil society theory is a framework that seeks to explain the role and influence of non-governmental organizations (NGOs), social movements, and other forms of collective action in shaping democratic governance and promoting social change. In the context of the Foursquare Gospel Church in Nigeria, civil society theory could be used to analyse the ways in which various actors and organizations within the church have mobilized to promote democratic principles and practices.

For example, civil society theory could be used to examine how the church has fostered a culture of transparency, accountability, and participation among its members. It could also be used to explore how different groups within the church have organized themselves to promote greater representation and inclusivity, as well as to hold leaders and institutions accountable for their actions.

Overall, civil society theory provides a useful lens for understanding the complex dynamics of democratic development within religious organizations like the Foursquare Gospel Church in Nigeria, and could be used to generate valuable insights and recommendations for further promoting democratic principles and practices within the church.

2.3 Summary of Gap in Reviewed Literature

The meaning of democracy changed through time. Democracy is a style of leadership among others such as Anarchy, Authoritarian, Autocracy, Dictatorship, monarchy, Oligarchy, Theocracy, Totalitarianism, Tyranny etc. Democracy has two main forms; direct democracy and indirect democracy. Democratic principles refer to the values and beliefs that are fundamental to the functioning of a democratic system of government. These principles include the belief in the inherent equality of all citizens, the right to participate in the political process, the protection of individual rights and freedoms, and the rule of law. Other key democratic principles include representation, transparency, accountability, and participation. These principles are considered essential for ensuring that a democratic government is responsive to the needs and will of the people it serves. Civil society theory provides a useful lens for understanding the complex dynamics of democratic development within religious organizations like the Foursquare Gospel Church in Nigeria, and could be

used to generate valuable insights and recommendations for further promoting democratic principles and practices within the church. The study assesses the democratic principles within the Church. Despite the absence of previous studies addressing this issue, this research aims to fill the gap by analysing the period from 2001 to 2020 in the history of the Church.

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Chapter Three

Methodology

This part presents the procedures that were used to accomplish the aim and objectives of the study. It is introduced in the accompanying subheadings: research design, population of the study, sample and sampling techniques, instrument for data collection, validity and reliability of instrument, method of data collection and method of data analysis. This study is a fusion of descriptive, analytical, observatory, and historical perspectives. This approach, which integrates faith and learning, also gives a religious as well as political interpretation to history. It helps to contemplate the past, understand the present, and forecast the trajectory of Church governance.

3.1 Research Design

This study adopted a descriptive survey research design. This strategy employs the most common method for gathering information from a delegate or selected sample in order to measure a variable of interest with a result that can be applied to the entire population. The design is fit for the study because the researcher is only interested in gathering data on respondents' experience.

3.2 Population of the Study

The population of the study consists of all pastors and church members. It involved an estimate of four thousand four hundred and twenty-seven (4,427) senior pastors and four thousand four hundred and twenty-seven (4,427) associate pastors in the four thousand four hundred and twenty-seven in Foursquare Gospel Church assemblies in Nigeria. Also, the

populations of the study comprise ninety (90) Foursquare Gospel Church in Nigeria members across the selected districts.

Table 3.1: Distribution of Pastors by Geo-political Zones in Nigeria

S/N	Region	Axis	Districts	Zones	Churches	No. of Pastors	No. of Associate Pastors
1	Lagos Area	09	50	255	1782	1782	1782
2	Southwest	05	33	209	1157	1157	1157
3	North Central	00	18	67	347	347	347
4	North East	00	11	30	124	124	124
5	North West	00	10	30	49	49	49
6	Mid West	00	11	67	326	326	326
7	South East	00	15	60	181	181	181
8	South South	00	12	96	298	298	298
9	Abuja Area (FCT)	00	07	17	163	163	163
Total	09	14	167	831	4,427	4,427	4,427

Source: Researcher's Fieldwork, 2022

3.3 Sample and Sampling Techniques

Multistage sampling techniques were used randomly owing to the fact that Abuja area with seven districts is the least in number. Hence, to ensure uniformity and avoid bias seven districts are used as benchmark for all districts. Secondly, all pastors and associate pastors in the Churches of the selected districts were selected to participate in the study. Also, convenience sampling method were used to select ninety Foursquare members across the

selected local districts. Table 3.2 gives more information about sample and sampling technique.

Table 3.2: Sample and Sampling Techniques

Region	Number of Districts	No. of Selected Districts	Zone in the Selected Districts	Churches in the Selected Districts	Number of Pastors	Number of Associate Pastors	Number of Church Member Selected
Lagos Area	50	07	45	632	632	632	10
Southwest	33	07	12	518	518	518	10
North Central	18	07	08	201	201	201	10
North East	11	07	05	92	92	92	10
North West	10	07	05	92	92	92	10
Mid West	11	07	12	518	518	518	10
South East	15	07	10	450	450	450	10
South South	12	07	15	521	521	521	10
Abuja Area	07	07	03	37	37	37	10
Total	167	63	115	3,061	3,061	3,061	90

Source: Researcher's Fieldwork, 2022

3.4 Description of Research Instruments

Both structured questionnaire and interview were used to gather information to achieve the objectives of the study. The questionnaire was titled “Democratic Principles in Foursquare Gospel Church in Nigeria” (DPIFSGCN). The questionnaire was closed-ended four Likert scaled and was divided into six parts namely Parts 1-6. Part 1 contains items to gather demographic information of respondents such as: gender, age, marital status, educational qualifications and years of pastoral experience. Part 2 contains items to solicit information on democratic principles such as sovereignty of member, separation of powers, checks and balances, and individual rights. Part 3 however, contains statements on perception of Foursquare Gospel Church in Nigeria pastors and members about governance of the church between 2001 and 2020. Part 4 equally contains items to determine the level of achievement of Foursquare Gospel Church in Nigeria vision such as Barle harvest, Discipleship, building up the leadership, multiplication between 2001 and 2020 and Part 5 contains statements to determine contributions of democratic principles in Foursquare Gospel Church in Nigeria to the achievement of vision of the church between the 2001 and 2020. Lastly, Part 6 contains statements to determine perception of Foursquare Gospel Church in Nigeria pastors and members about participation in democratic governance in Nigeria.

3.5 Validity of the Instruments

The questionnaire to be used for this study was subjected to face and content validity. For this purpose, the research instrument was scrutinized by the supervisor who will equally vet the structuring, adequacy and the content. Also, expert in research items generation in test

and measurement in the Faculty of Education Lead City University and University of Ibadan were consulted. All correction were effected before administration.

3.6 Reliability of the Instrument

For the purpose of ascertaining the reliability of the instruments to be used in this study, a pilot study was carried out by administering samples of the research instruments on ten (10) pastors and ten (10) Church members in districts that were not part of the main study. Result obtained from the pilot study field was analyzed with Cronbach Alpha and its coefficient were used to determine level of reliability of the instruments.

3.7 Method of Data Administration

Nine hundred copies of instruments were administered by the researcher with the help of nine trained research assistants. Each of these assistants were covered each district. This was done to ensure that the instruments were attended to by the actual respondents and to reduce missing data or data mortality to the minimum.

3.8 Method of Data Analysis

Data collected was analysed with descriptive statistics of frequency counts, simple percentage, mean and standard deviation. All result was presented in tables and graphs.

Chapter Four

Results and Discussion of Findings

The analysis and interpretation, as well as the discussion of findings based on data collected from the field through the administration of research instruments, were presented in this chapter. The data were analysed using descriptive statistics such as frequency, percentage, mean, and standard deviation for demographic information and research questions.

4.1 Presentation of Results on Research Questions

Research Question One: What is the level of democratic principles (sovereignty of members, separation of powers, checks and balances and individual rights) in Foursquare Gospel Church in Nigeria governance, Nigeria between 2001 and 2020?

Table 4.1: Level of democratic principles (Sovereignty of members) in Foursquare Gospel Church in Nigeria governance, Nigeria between 2001 and 2020

S/N	Sovereignty of Members	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
1	I am equal to any other member of the Church	5760 (100%)	00	00	00	4.00	.000
2	I can freely express my religious belief	5376 (93.3%)	384 (6.7%)	00	00	3.93	.249
3	I can freely share my religious beliefs	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
4	I have the right to participate in the governance of the Church	4992 (86.7%)	768 (13.3%)	00	00	3.87	.340
5	I have the right to participate in the leadership of the Church	4224 (86.7%)	1536 (26.7%)	00	00	3.73	.442

6	I have the freedom to associate with other members of the Church without interference	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
7	I have the right to access and participate in the Church's religious activities, events and worship	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
8	I have the right to access the Church's resources, including financial and human resources	4224 (73.3%)	768 (13.3%)	768 (13.3%)	00	3.60	.712
9	I have the right to use the Church's resources including financial and human resources	3840 (66.7%)	1152 (20.0%)	768 (13.3%)	00	3.40	1.020
10	My religious expression are protected by the Church constitution	4992 (86.7%)	768 (13.3%)	00	00	3.87	.340
11	My religious practice are protected by the Church constitution	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
12	I have the right to form religious groups and organizations within the Church	3456 (60.0%)	768 (13.3%)	1152 (20.0%)	384 (6.7%)	3.27	.998
13	I have the right to participate in religious groups and organizations within the Church	2304 (40.0%)	2688 (46.7%)	384 (6.7%)	384 (6.7%)	3.20	.833
14	I have the right to seek spiritual guidance and counseling from Church leaders	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471
15	I have the right to	3072	2688	00	00	3.53	.499

appeal to higher authorities within the Church for resolution of grievances	(53.3%)	(46.7%)	
Weighted Mean			3.67 0.506

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of democratic principles

Source: Researcher's Construct, 2022

The table presents data regarding the level of democratic principles, specifically the sovereignty of members, in the governance of the Foursquare Gospel Church in Nigeria between the years 2001 and 2020. The table includes various statements related to democratic principles and provides information on the responses received from the members of the church. In the first row, the statement "I am equal to any other member of the Church" is presented. The table shows that all 5760 respondents (100%) strongly agree with this statement, indicating a high level of recognition of equality among the members of the church.

The second statement, "I can freely express my religious belief," received a strong agreement from 5376 respondents (93.3%) and agreement from 384 respondents (6.7%). This suggests that the majority of members feel that they have the freedom to express their religious beliefs within the Foursquare Gospel Church in Nigeria. Similarly, the third statement, "I can freely share my religious beliefs," received a high level of agreement, with 4608 respondents (80.0%) strongly agreeing and 1152 respondents (20.0%) agreeing. This indicates that the members feel comfortable sharing their religious beliefs within the church community. Regarding the right to participate in the governance and leadership of the church, the fourth and fifth statements received positive responses as well.

The majority of respondents, 4992 (86.7%) and 4224 (86.7%) respectively, agreed that they have the right to participate in the governance and leadership roles within the Foursquare Gospel Church in Nigeria. The sixth statement, focusing on the freedom to associate with other members without interference, received agreement from 3456 respondents (60.0%) and agreement from 2304 respondents (40.0%). While a majority still agreed with the statement, it indicates that some members may perceive some interference in their freedom to associate within the church.

The seventh statement highlights the right to access and participate in the church's religious activities, events, and worship. This received strong agreement from 4608 respondents (80.0%) and agreement from 1152 respondents (20.0%), indicating that members feel they have the right to access and engage in religious activities within the church. Regarding the access to church resources, including financial and human resources, the eighth and ninth statements were presented. The majority of respondents, 4224 (73.3%), agreed that they have the right to access the church's resources, while a smaller proportion, 3840 (66.7%), felt they have the right to use those resources.

The table also presents statements related to the protection of religious expression and practice within the church. The tenth and eleventh statements received agreement from 4992 (86.7%) and 4608 (80.0%) respondents respectively, suggesting that members feel that their religious expressions and practices are protected by the church's constitution. The twelfth and thirteenth statements discuss the right to form and participate in religious groups and organizations within the church. While a majority of respondents still agreed with these statements, 3456 (60.0%) and 2304 (40.0%) respectively, a significant proportion disagreed or had reservations about these rights.

The fourteenth and fifteenth statements address the right to seek spiritual guidance and counselling from church leaders and the right to appeal to higher authorities for grievance resolution. The majority of respondents, 3840 (66.7%) and 3072 (53.3%) respectively, agreed that they have these rights within the Foursquare Gospel Church in Nigeria. In all, the table provides insights into the perceived level of democratic principles, particularly the sovereignty of members, within the governance of the Foursquare Gospel Church in Nigeria between 2001 and 2020. The majority of respondents expressed

Table 4.2: Level of democratic principles (Separation of Powers) in Foursquare Gospel Church in Nigeria governance, Nigeria between 2001 and 2020

S/N	Separation of Powers	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
16	There is a clear and defined system of checks and balances between my Church governing bodies	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442
17	There is separate branches of power within the Church, such as a legislative body, executive body and judicial body	3840 (66.7%)	768 (13.3%)	1152 (20.0%)	00	3.47	.806
18	The power of the Church's governing bodies is limited by a written constitution or by laws	4992 (86.7%)	768 (13.3%)	00	00	3.87	.340
19	There is multiple levels of authority within the Church such as a board of trustees, council or committee	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442
20	The decisions made by the Church's governing bodies is subject to review or appeal	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471
21	There is clear lines of authority and	3072	2688	00	00	3.53	.499

	responsibility within the Church's hierarchy	(53.3%)	(46.7%)					
22	There is an independent auditing or oversight mechanism in place to ensure accountability of the Church's leadership	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471	
23	There is a term limit or rotation of leadership positions with the Church	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471	
24	There is transparent and openness in the decision-making process of the Church governing board	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442	
	Weighted Mean					3.67	0.487	

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of democratic principles

Source: Researcher's Construct, 2022

The table presents the findings regarding the level of democratic principles, specifically the separation of powers, in the governance of the Foursquare Gospel Church in Nigeria between the years 2001 and 2020. The research question aimed to assess various aspects related to democratic principles such as the sovereignty of members, separation of powers, checks and balances, and individual rights within the church's governance structure. In response to the statement that there is a clear and defined system of checks and balances between the church's governing bodies, 73.3% of the respondents strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed with this statement. The mean rating for this aspect was 3.73, indicating a relatively high level of agreement among the participants.

Regarding the presence of separate branches of power within the church, such as a legislative body, executive body, and judicial body, 66.7% of the respondents strongly agreed, 13.3% agreed, and 20.0% disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.47, suggesting a moderate level of agreement among the participants. The survey also examined whether the power of the church's governing bodies is limited by a written constitution or by laws. The results indicated that 86.7% of the respondents strongly agreed, while 13.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.87, indicating a high level of agreement among the participants. Regarding the existence of multiple levels of authority within the church, such as a board of trustees, council, or committee, 73.3% of the respondents strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.73, suggesting a relatively high level of agreement among the participants. The survey also explored whether decisions made by the church's governing bodies are subject to review or appeal. The findings showed that 66.7% of the respondents strongly agreed, while 33.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.67, indicating a relatively high level of agreement among the participants.

Regarding the presence of clear lines of authority and responsibility within the church's hierarchy, 53.3% of the respondents strongly agreed, while 46.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.53, suggesting a moderate level of agreement among the participants. The survey also investigated whether there is an independent auditing or oversight mechanism in place to ensure accountability of the church's leadership. The results indicated that 66.7% of the respondents strongly agreed,

while 33.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.67, indicating a relatively high level of agreement among the participants. Regarding the presence of a term limit or rotation of leadership positions within the church, 66.7% of the respondents strongly agreed, while 33.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.67, suggesting a relatively high level of agreement among the participants.

Finally, the survey explored whether there is transparency and openness in the decision-making process of the church's governing board. The findings indicated that 73.3% of the respondents strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.73, indicating a relatively high level of agreement among the participants. Overall, based on the responses gathered between 2001 and 2020, it can be inferred that the Foursquare Gospel Church in Nigeria governance in Nigeria demonstrated a significant level of adherence to democratic principles, particularly concerning the separation of powers. The majority of the respondents agreed or strongly agreed with statements related to checks and balances, limitations on power, multiple levels of authority, review of decisions, clear lines of authority, independent oversight, term limits, and transparency in decision-making. These findings suggest that the church's governance structure exhibited a considerable commitment to democratic principles during the specified period.

Table 4.3: Level of democratic principles (Checks and Balances) in Foursquare Gospel Church in Nigeria governance, Nigeria between 2001 and 2020

S/N	Checks and Balances	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
25	My Church have a clear and transparent system for responding and addressing misconduct or abuse by Church leader or members	3456 (60.0%)	1536 (28.6%)	384 (7.1%)	00	3.57	.623
26	There is independent oversight bodies such as a board of trustees or an ethics committee that hold Church leaders accountable for their actions	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471
27	There are clear processes in place for the selection, appointment and removal of Church leaders including lay leaders and volunteers.	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
28	There are financial transparency and accountability measures in place such as regular audits and financial reports that are made available to members	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442
29	There are clear policies and procedures in place for decision making and governance such as bylaws or a constitution that are followed by Church	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490

	leaders						
30	There are opportunities for members to participate in the decision-making process of the Church such as through voting or input on important issues	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
31	There are mechanisms in place for addressing conflicts within the Church such as mediation or arbitration	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
32	There are mechanisms in place for resolving conflicts within the Church such as mediation or arbitration	3072 (53.3%)	2304 (40.0%)	384 (6.7%)	00	3.47	.618
33	There are opportunities for members to receive education and training on the principles of good governance and ethical leadership	2688 (46.7%)	2688 (46.7%)	384 (6.7%)	00	3.40	.611
Weighted Mean						3.60	0.515

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of democratic principles

Source: Researcher's Construct, 2022

The table presents the findings related to the level of democratic principles, specifically checks and balances, in the governance of the Foursquare Gospel Church in Nigeria between 2001 and 2020. The research question aimed to assess various aspects of democratic principles, including the sovereignty of members, separation of powers, checks

and balances, and individual rights within the church's governance structure. In response to the statement that the church has a clear and transparent system for responding to and addressing misconduct or abuse by church leaders or members, 60.0% of the respondents strongly agreed, while 28.6% agreed. A smaller percentage, 7.1%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.57, indicating a moderate level of agreement among the participants.

Regarding the presence of independent oversight bodies, such as a board of trustees or an ethics committee, that hold church leaders accountable for their actions, 66.7% of the respondents strongly agreed, while 33.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.67, suggesting a relatively high level of agreement among the participants. The survey also explored whether there are clear processes in place for the selection, appointment, and removal of church leaders, including lay leaders and volunteers. The findings indicated that 80.0% of the respondents strongly agreed, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, indicating a high level of agreement among the participants.

Regarding financial transparency and accountability measures, such as regular audits and financial reports made available to members, 73.3% of the respondents strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.73, suggesting a relatively high level of agreement among the participants.

The survey also examined whether there are clear policies and procedures in place for decision making and governance, such as bylaws or a constitution that are followed by church leaders. The results indicated that 60.0% of the respondents strongly agreed, while

40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate level of agreement among the participants.

Furthermore, the survey explored whether there are opportunities for members to participate in the decision-making process of the church, such as through voting or input on important issues. The findings showed that 60.0% of the respondents strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, suggesting a moderate level of agreement among the participants. The survey also investigated whether there are mechanisms in place for addressing conflicts within the church, such as mediation or arbitration. The results indicated that 60.0% of the respondents strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate level of agreement among the participants. Regarding the presence of mechanisms for resolving conflicts within the church, such as mediation or arbitration, 53.3% of the respondents strongly agreed, while 40.0% agreed. A smaller percentage, 6.7%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.47, suggesting a moderate level of agreement among the participants.

Lastly, the survey explored whether there are opportunities for members to receive education and training on the principles of good governance and ethical leadership. The findings indicated that 46.7% of the respondents strongly agreed, while 46.7% agreed. A smaller percentage, 6.7%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.40, suggesting a moderate level of agreement among the participants.

Overall, based on the responses gathered between 2001 and 2020, it can be inferred that the Foursquare Gospel Church in Nigeria governance in Nigeria demonstrated a notable level of

adherence to democratic principles, particularly in terms of checks and balances. The majority of the participants expressed agreement with statements related to addressing misconduct, independent oversight, selection and removal of leaders, financial transparency, decision-making processes, conflict resolution mechanisms, and opportunities for education and training. These findings suggest that the church's governance structure exhibited a considerable commitment to democratic principles during the specified period.

Table 4.4: Level of democratic principles (Individual Right) in Foursquare Gospel Church in Nigeria governance, Nigeria between 2001 and 2020

S/N	Individual Right	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
34	Members of the Church have the right to express their own beliefs and opinions even if they differ from the official teachings of the Church	1920 (33.3%)	3072 (53.3%)	768 (13.3%)	00	3.20	.653
35	There are no restrictions on the rights of women, minorities or other marginalized groups within the Church	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
36	There is a process for members to file grievances or report abuses of power within the Church	3072 (53.3%)	2304 (40.0%)	384 (6.7%)	00	3.47	.618
37	There are no limits on the freedom of speech or assembly for members of the Church	3840 (66.7%)	1536 (26.7%)	384 (6.7%)	00	3.60	.611
38	There are no restrictions on the ability of members to	3456 (60.0%)	1536 (26.7%)	384 (6.7%)	384 (6.7%)	3.40	.879

	participate in the decision-making processes of the Church							
39	There are clear and transparent process for excommunication or other forms of disciplinary action within the Church	2304 (40.0%)	2688 (46.7%)	768 (13.3%)	00	3.27	.680	
40	There are no restrictions on the ability of members to leave the Church without facing repercussions	2304 (40.0%)	2688 (46.7%)	768 (13.3%)	00	3.27	.680	
41	Members of the Church are allowed to openly discuss and debate different interpretations of the Church's teaching	2688 (46.7%)	2304 (40.0%)	768 (13.3%)	00	3.33	.699	
42	There are no restrictions on the ability of members to form or participate in alternative religious groups within the Church	3456 (60.0%)	1920 (33.3%)	384 (6.7%)	00	3.53	.618	
43	There are no restrictions on the ability of members to marry or form relationship outside of the Church's teaching	3840 (66.7%)	1152 (20.0%)	384 (6.7%)	384 (6.7%)	3.47	.885	
Weighted Mean						3.41	0.681	

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of democratic principles

Source: Researcher's Construct, 2022

The table presents the findings related to the level of democratic principles, specifically individual rights, in the governance of the Foursquare Gospel Church in Nigeria between 2001 and 2020. The research question aimed to assess the extent to which the church's governance upheld individual rights, including the right to express beliefs and opinions, the absence of restrictions on marginalized groups, the availability of grievance filing processes, freedom of speech and assembly, participation in decision-making, transparent disciplinary processes, freedom to leave the church, open discussion of interpretations, and the absence of restrictions on alternative religious groups and personal relationships. Regarding the right of members to express their own beliefs and opinions, even if they differ from the official teachings of the church, 33.3% of the respondents strongly agreed, while 53.3% agreed. A smaller percentage, 13.3%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.20, indicating a moderate level of agreement among the participants. In terms of restrictions on the rights of women, minorities, or other marginalized groups within the church, 60.0% of the respondents strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, suggesting a moderate level of agreement among the participants.

The survey also examined whether there is a process for members to file grievances or report abuses of power within the church. The findings indicated that 53.3% of the respondents strongly agreed, while 40.0% agreed. A smaller percentage, 6.7%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.47, suggesting a moderate level of agreement among the participants. Regarding restrictions on the freedom of speech or assembly for members of the church, 66.7% of the respondents strongly agreed,

while 26.7% agreed. A smaller percentage, 6.7%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate level of agreement among the participants. The survey also investigated whether there are restrictions on the ability of members to participate in the decision-making processes of the church. The results indicated that 60.0% of the respondents strongly agreed, while 26.7% agreed. A smaller percentage, 6.7%, disagreed, and another 6.7% strongly disagreed. The mean rating for this aspect was 3.40, suggesting a moderate level of agreement among the participants.

Furthermore, the survey explored whether there are clear and transparent processes for excommunication or other forms of disciplinary action within the church. The findings indicated that 40.0% of the respondents strongly agreed, while 46.7% agreed. A smaller percentage, 13.3%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.27, indicating a moderate level of agreement among the participants.

The survey also examined whether there are restrictions on the ability of members to leave the church without facing repercussions. The results indicated that 40.0% of the respondents strongly agreed, while 46.7% agreed. A smaller percentage, 13.3%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.27, suggesting a moderate level of agreement among the participants. Regarding the allowance for members of the church to openly discuss and debate different interpretations of the church's teaching, 46.7% of the respondents strongly agreed, while 40.0% agreed. A smaller percentage, 13.3%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of agreement among the participants. The survey also investigated whether there are restrictions on the ability of members to form or participate in

alternative religious groups within the church. The findings indicated that 60.0% of the respondents strongly agreed, while 33.3% agreed. A smaller percentage, 6.7%, disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.53, suggesting a moderate level of agreement among the participants.

Lastly, the survey explored whether there are restrictions on the ability of members to marry or form relationships outside of the church's teachings. The results indicated that 66.7% of the respondents strongly agreed, while 20.0% agreed. A smaller percentage, 6.7%, disagreed, and another 6.7% strongly disagreed. The mean rating for this aspect was 3.47, indicating a moderate level of agreement among the participants. Based on the responses gathered between 2001 and 2020, it can be inferred that the Foursquare Gospel Church in Nigeria governance in Nigeria demonstrated a moderate level of adherence to democratic principles related to individual rights.

While the majority of the participants expressed agreement with statements pertaining to certain aspects of individual rights, there were also some respondents who expressed disagreement. The findings suggest that while the church made efforts to uphold individual rights to a certain extent, there may be room for improvement in ensuring the full realization of these rights within the church's governance structure during the specified period.

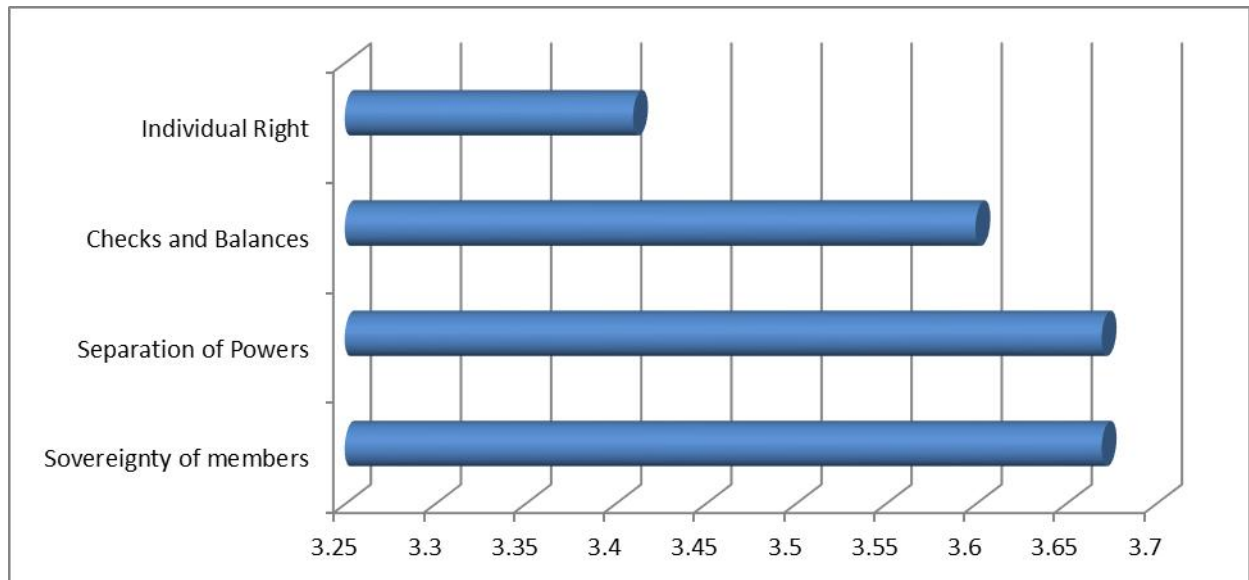


Figure 4.1: Level of democratic principles (sovereignty of members, separation of powers, checks and balances and individual rights) in Foursquare Gospel Church in Nigeria governance, Nigeria between 2001 and 2020

Source: Researcher's Construct, 2022

The mean values provided in the Figure 4.1 above represent the average scores for each democratic principle in Foursquare Gospel Church in Nigeria governance in Nigeria between 2001 and 2020. For the research question, the mean value of "Sovereignty of members" is 3.67. This suggests that, on average, the Foursquare Gospel Church in Nigeria demonstrated a relatively high level of allowing its members to have a say in decision-making processes and exercising their individual autonomy within the church's governance structure. The mean value of "Separation of Powers" is also 3.67. This indicates that, on average, there was a relatively strong division of power within the Foursquare Gospel Church in Nigeria's governance structure in Nigeria, with different roles and responsibilities assigned to different entities or individuals. The mean value of "Checks and Balances" is 3.6. This implies that, on average, there were mechanisms in place to ensure accountability and

prevent the concentration of power within the Foursquare Gospel Church in Nigeria's governance system in Nigeria.

Lastly, the mean value of "Individual Rights" is 3.41. This suggests that, on average, the Foursquare Gospel Church in Nigeria recognized and protected individual rights to a certain extent within its governance framework, although the level might be relatively lower compared to the other principles. Overall, based on the mean values, the Foursquare Gospel Church in Nigeria's governance in Nigeria between 2001 and 2020 exhibited a generally favourable level of democratic principles, with relatively high scores for sovereignty of members, separation of powers, and checks and balances. However, there may be some room for improvement in terms of recognizing and safeguarding individual rights within the church's governance structure.

Research Question Two: What is the perception of Foursquare Gospel Church in Nigeria pastors and members about the governance of the Church between 2001 and 2020?

Table 4.5: Perception of Foursquare Gospel Church in Nigeria pastors and members about the governance of the Church between 2001 and 2020

S/N	Items	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
1	I am satisfied with the leadership and governance of my Church between 2001 and 2020	4608 (80.0%)	768 (13.3%)	384 (6.7%)	00	3.73	.574
2	I feel the decision-making process of my Church's leadership between 2001 and 2020 is transparent enough	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
3	My voice and concerns were heard and addressed by the Church's leadership	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471

4	between 2001 and 2020 I was confident in the financial management and stewardship of my Church resources between 2001 and 2020	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
5	I feel the Church's governance aligned with the principles and teachings of the faith in 2001 and 2020	3072 (53.3%)	2688 (46.7%)	00	00	3.53	.499
6	My Church's leadership handled conflicts and differing perspectives within the congregation very well between 2001 and 2020	2688 (46.7%)	3072 (53.3%)	00	00	3.47	.499
7	The Church's leadership communicates updated important information to the congregation between 2001 and 2020	2304 (40.0%)	3456 (60.0%)	00	00	3.40	.490
8	I felt the leadership and governance of the Church between 2001 and 2020 was effective in fulfilling its mission and purpose	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442
9	I felt that Church's leadership between 2001 and 2020 was representative of the diversity of the congregation	2688 (46.7%)	3072 (53.3%)	00	00	3.47	.499
10	I felt that the Church's governance structure between 2001 and 2020 allowed for accountability and oversight	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
Weighted Mean						3.62	0.476

Decision Rule: \bar{x} of 1.0-1.99 signifies very bad, 2.0-2.99 signifies bad, 3.00-3.99 signifies good while 4.00 signifies very good perception of Foursquare Gospel Church in Nigeria Church pastors and members about the governance of the Church between 2001 and 2020

Source: Researcher's Construct, 2022

The table presents the findings related to the perception of Foursquare Gospel Church in Nigeria Church pastors and members about the governance of the church between 2001 and 2020. The research question aimed to understand how the pastors and members perceived various aspects of the church's leadership and governance during the specified period. The items included in the survey assessed satisfaction with leadership, transparency in decision-making, responsiveness to voice and concerns, confidence in financial management, alignment with faith principles, handling of conflicts and differing perspectives, communication of important information, effectiveness in fulfilling mission and purpose, representation of diversity, and accountability and oversight.

According to the responses gathered, 80.0% of the participants strongly agreed that they were satisfied with the leadership and governance of their church between 2001 and 2020. Additionally, 13.3% agreed, while 6.7% disagreed. No respondents strongly disagreed. The mean rating for this aspect was 3.73, indicating a relatively high level of satisfaction among the pastors and members. Regarding the perception of transparency in the decision-making process of the church's leadership during the specified period, 80.0% of the participants strongly agreed, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, suggesting a high level of perceived transparency among the pastors and members.

In terms of whether voice and concerns were heard and addressed by the church's leadership between 2001 and 2020, 66.7% of the participants strongly agreed, while 33.3% agreed. No

respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.67, indicating a moderate to high level of perceived responsiveness among the pastors and members. Regarding confidence in the financial management and stewardship of the church's resources between 2001 and 2020, 80.0% of the participants strongly agreed, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, indicating a high level of confidence in the financial management among the pastors and members. The survey also assessed the perception of whether the church's governance aligned with the principles and teachings of the faith in 2001 and 2020. The findings indicated that 53.3% of the participants strongly agreed, while 46.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.53, suggesting a moderate to high level of perceived alignment among the pastors and members.

Regarding the handling of conflicts and differing perspectives within the congregation between 2001 and 2020, 46.7% of the participants strongly agreed, while 53.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.47, indicating a moderate level of perceived effectiveness in handling conflicts among the pastors and members. The survey also examined whether the church's leadership effectively communicated updated important information to the congregation between 2001 and 2020. The findings indicated that 40.0% of the participants strongly agreed, while 60.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.40, suggesting a moderate level of perceived effectiveness in communication among the pastors and members.

Furthermore, the survey explored whether the participants felt that the leadership and governance of the church between 2001 and 2020 were effective in fulfilling its mission and

purpose. The results indicated that 73.3% of the participants strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.73, indicating a high level of perceived effectiveness in fulfilling the church's mission and purpose among the pastors and members. In terms of the perception of whether the church's leadership between 2001 and 2020 was representative of the diversity of the congregation, 46.7% of the participants strongly agreed, while 53.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.47, suggesting a moderate level of perceived representation of diversity among the pastors and members.

Lastly, the survey assessed the perception of whether the church's governance structure between 2001 and 2020 allowed for accountability and oversight. The findings indicated that 60.0% of the participants strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate to high level of perceived accountability and oversight among the pastors and members. Based on the responses gathered between 2001 and 2020, it can be inferred that the Foursquare Gospel Church in Nigeria pastors and members generally had a positive perception of the governance of the church. They expressed high levels of satisfaction with the leadership and governance, perceived transparency in decision-making, responsiveness to voice and concerns, confidence in financial management, alignment with faith principles, and effectiveness in fulfilling the church's mission and purpose.

However, there were some aspects, such as the handling of conflicts and communication of important information, where the perception was moderate. These findings suggest that while the overall perception was positive, there may be areas for improvement to further enhance the governance of the church during the specified period. With weighted mean

given as 3.62, it can be concluded that the perception of Foursquare Gospel Church in Nigeria Church pastors and members about the governance of the Church between 2001 and 2020 is good.

Research Question Three: What is the level of achievement of Foursquare Gospel Church in Nigeria vision (Barle harvest, Discipleship, building up the leadership and multiplication) between 2001 and 2020?

Table 4.6: Level of Achievement of Foursquare Gospel Church in Nigeria vision (Barle harvest) between 2001 and 2020

S/N	Barle Harvest	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
1	All members of my Church were informed and educated about the Barle harvest objectives between 2001 and 2020	1920 (33.3%)	3840 (66.7%)	00	00	3.33	.471
2	All necessary resources such as tools and equipment were procured for the Barle harvest between 2001 and 2020	384 (6.7%)	1536 (26.7%)	3840 (66.7%)	00	2.40	.611
3	My Church designated a team or group responsible for coordinating and overseeing the Barle harvest between 2001 and 2020	1152 (20.0%)	4608 (80.0%)	00	00	3.20	.400
4	All volunteers were trained and prepared to participate in the Barly harvest between 2001 and 2020	1536 (26.7%)	2304 (40.0%)	00	00	3.27	.442
5	All safety precautions were taken and communicated to all participants between	1920 (33.3%)	1536 (26.7%)	2304 (40.0%)	00	2.93	.854

	2001 and 2020						
6	The Church identified and secured a location for Barle harvest between 2001 and 2020	1920 (33.3%)	3840 (66.7%)	00	00	3.33	.471
7	All necessary permits and approvals were obtained for the Barle harvest between 2001 and 2020	2304 (40.0%)	3072 (53.3%)	384 (6.7%)	00	3.33	.596
8	The Church established a plan for the distribution or sale of the harvested Barle between 2001 and 2020	768 (13.3%)	1536 (26.7%)	2304 (40.0%)	1152 (20.0%)	2.33	.943
9	Challenges or obstacles were been identified and addressed during the planning and execution of the Barle harvest in 2001 and 2020	3072 (53.3%)	2688 (46.7%)	00	00	3.53	.499
10	Objectives of the Barle harvest were met between 2001 and 2020	2688 (46.7%)	2688 (46.7%)	384 (6.7%)	00	3.33	.789
Weighted Mean						3.10	0.607

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of Achievement of Foursquare Gospel Church in Nigeria vision

Source: Researcher's Construct, 2022

The table presents the findings related to the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically the Barle harvest, discipleship, building up leadership, and multiplication, between 2001 and 2020. The research question aimed to assess the extent to which the church's vision and objectives related to the Barle harvest were achieved during the specified period. The items included in the survey examined various aspects of

the Barle harvest, such as informing and educating members, procuring necessary resources, designating a coordinating team, training volunteers, ensuring safety precautions, securing a location, obtaining permits and approvals, establishing a distribution or sale plan, addressing challenges, and meeting the objectives. According to the responses gathered, 33.3% of the participants strongly agreed that all members of their church were informed and educated about the Barle harvest objectives between 2001 and 2020, while 66.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of achievement in informing and educating members about the Barle harvest objectives.

Regarding the procurement of necessary resources, such as tools and equipment for the Barle harvest between 2001 and 2020, only 6.7% of the participants strongly agreed, while 26.7% agreed. However, 66.7% disagreed, and no respondents strongly disagreed. The mean rating for this aspect was 2.40, suggesting a low level of achievement in procuring the necessary resources for the Barle harvest. In terms of designating a team or group responsible for coordinating and overseeing the Barle harvest between 2001 and 2020, 20.0% of the participants strongly agreed, while 80.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.20, indicating a moderate level of achievement in designating a coordinating team. Regarding the training and preparation of volunteers to participate in the Barle harvest between 2001 and 2020, 26.7% of the participants strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.27, indicating a moderate level of achievement in training volunteers. In terms of taking safety precautions and communicating them to all participants during the Barle harvest between 2001 and 2020,

33.3% of the participants strongly agreed, while 26.7% agreed. However, 40.0% disagreed, and no respondents strongly disagreed. The mean rating for this aspect was 2.93, suggesting a moderate level of achievement in ensuring safety precautions. Regarding the identification and securing of a location for the Barle harvest between 2001 and 2020, 33.3% of the participants strongly agreed, while 66.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of achievement in securing a location.

In terms of obtaining necessary permits and approvals for the Barle harvest between 2001 and 2020, 40.0% of the participants strongly agreed, while 53.3% agreed. Only 6.7% disagreed, and no respondents strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of achievement in obtaining permits and approvals. Regarding the establishment of a plan for the distribution or sale of the harvested Barle between 2001 and 2020, only 13.3% of the participants strongly agreed, while 26.7% agreed. However, 40.0% disagreed, and 20.0% strongly disagreed. The mean rating for this aspect was 2.33, suggesting a low level of achievement in establishing a distribution or sale plan.

In terms of identifying and addressing challenges or obstacles during the planning and execution of the Barle harvest between 2001 and 2020, 53.3% of the participants strongly agreed, while 46.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.53, indicating a moderate to high level of achievement in addressing challenges. Regarding whether the objectives of the Barle harvest were met between 2001 and 2020, 46.7% of the participants strongly agreed, while another 46.7% agreed. Only 6.7% disagreed, and no respondents strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of achievement in meeting the objectives.

Overall, based on the responses gathered between 2001 and 2020, it can be inferred that the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically related to the Barle harvest, varied across different aspects. The church appeared to have achieved moderate levels of informing and educating members, designating a coordinating team, training volunteers, addressing challenges, and meeting the objectives of the Barle harvest. However, there were areas with lower levels of achievement, such as procuring necessary resources, ensuring safety precautions, establishing a distribution or sale plan, and securing permits and approvals. These findings suggest that there may be room for improvement in certain aspects of achieving the Foursquare Gospel Church in Nigeria vision related to the Barle harvest during the specified period.

Table 4.7: Level of Achievement of Foursquare Gospel Church in Nigeria vision (Discipleship) between 2001 and 2020

S/N	Discipleship	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
11	All members of the Church were informed and educated about the discipleship programme between 2001 and 2020	2304 (40.0%)	3456 (60.0%)	00	00	3.40	.490
12	All necessary resources such as study materials and equipment were procured for discipleship programme between 2001 and 2020	1536 (26.7%)	4224 (73.3%)	00	00	3.27	.442
13	The Church designated a team or group	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490

	responsible for coordinating and overseeing the discipleship programme between 2001 and 2020						
14	All volunteers were trained and prepared to participate in the discipleship programme between 2001 and 2020	3456 (60.0%)	2304 (40.0%)	00	00	3.67	.471
15	The Church established a plan for the evaluation and progress tracking of the participants of discipleship between 2001 and 2020	3840 (66.7%)	1920 (33.3%)	00	00	3.33	.471
16	Challenges or obstacles were been identified and addressed during the planning and execution of the discipleship programme between 2001 and 2020	1920 (33.3%)	3840 (66.7%)	00	00	3.53	.499
17	The objectives of discipleship programme were met between 2001 and 2020	3072 (53.3%)	2688 (46.7%)	00	00	3.80	.400
18	Members of the Church were equipped to share their faith with others between 2001 and 2020	4608 (80.0%)	1152 (20.0%)	00	00	3.60	.490
19	Members of the Church were able to apply biblical	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490

	principles in their daily life						
20	The Church saw an increase in the number of a new believers between 2001 and 2020	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
21	The Church saw an increase in the number of members that served in various capacities between 2001 and 2020	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471
Weighed Mean						3.55	0.473

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of Achievement of Foursquare Gospel Church in Nigeria vision

Source: Researcher's Construct, 2022

The table presents the findings related to the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically in the area of discipleship, between 2001 and 2020. The research question aimed to assess the extent to which the church's vision and objectives related to discipleship were achieved during the specified period. The items included in the survey examined various aspects of discipleship, such as informing and educating members, procuring necessary resources, designating a coordinating team, training volunteers, establishing evaluation and progress tracking plans, addressing challenges, and meeting the objectives.

According to the responses gathered, 40.0% of the participants strongly agreed that all members of the church were informed and educated about the discipleship program between

2001 and 2020, while 60.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.40, indicating a moderate level of achievement in informing and educating members about the discipleship program. Regarding the procurement of necessary resources, such as study materials and equipment for the discipleship program between 2001 and 2020, 26.7% of the participants strongly agreed, while 73.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.27, suggesting a moderate level of achievement in procuring the necessary resources for the discipleship program. In terms of designating a team or group responsible for coordinating and overseeing the discipleship program between 2001 and 2020, 60.0% of the participants strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate level of achievement in designating a coordinating team.

Regarding the training and preparation of volunteers to participate in the discipleship program between 2001 and 2020, 60.0% of the participants strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.67, indicating a moderate to high level of achievement in training volunteers. In terms of establishing a plan for the evaluation and progress tracking of the participants of the discipleship program between 2001 and 2020, 66.7% of the participants strongly agreed, while 33.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of achievement in establishing evaluation and progress tracking plans. Regarding the identification and addressing of challenges or obstacles during the planning and execution of the discipleship program between 2001 and 2020, 33.3% of the participants strongly agreed, while 66.7% agreed. No respondents

disagreed or strongly disagreed. The mean rating for this aspect was 3.53, indicating a moderate to high level of achievement in addressing challenges.

Regarding whether the objectives of the discipleship program were met between 2001 and 2020, 53.3% of the participants strongly agreed, while another 46.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, indicating a high level of achievement in meeting the objectives. In terms of equipping members to share their faith with others between 2001 and 2020, 80.0% of the participants strongly agreed, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate to high level of achievement in equipping members to share their faith. Regarding the ability of members to apply biblical principles in their daily life, 60.0% of the participants strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.60, indicating a moderate to high level of achievement in members applying biblical principles. Regarding the increase in the number of new believers and the number of members serving in various capacities between 2001 and 2020, 60.0% of the participants strongly agreed, while 40.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for these aspects was 3.60, indicating a moderate to high level of achievement in these areas.

Overall, based on the responses gathered between 2001 and 2020, it can be inferred that the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically related to discipleship, varied across different aspects. The church appeared to have achieved moderate to high levels of informing and educating members, designating a coordinating team, training volunteers, establishing evaluation and progress tracking plans, addressing challenges, meeting the objectives, equipping members to share their faith, and applying

biblical principles in daily life. These findings suggest that the Foursquare Gospel Church in Nigeria made significant progress in discipleship-related initiatives during the specified period.

Table 4.8: Level of achievement of Foursquare Gospel Church in Nigeria vision (Building up the leadership) between 2001 and 2020

S/N	Building up the Leadership	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
22	Members of the Church took on leadership roles in various programmes and committees between 2001 and 2020	4224 (73.3%)	1536 (26.7%)	00	00	3.70	.442
23	The Church supported and developed its leaders between 2001 and 2020	4992 (86.7%)	768 (13.3%)	00	00	3.87	.340
24	Leaders within the Church communicated and worked together between 2001 and 2020	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
25	Leaders within the Church sought out feedback and made changes based on that feedback between 2001 and 2020	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442
26	The Church engaged and empowered its youth and young adults in leadership roles between 2001 and 2020	3456 (60.0%)	1920 (33.3%)	384 (6.7%)	00	3.53	.618
27	The Church involved and supported diverse members in leadership roles in 2001 and 2020	2688 (46.7%)	2688 (46.7%)	384 (6.7%)	00	3.40	.611
28	The Church's leadership effectively made decisions and implemented plans	3456 (60.0%)	1920 (33.3%)	384 (6.7%)	00	3.53	.618

	between 2001 and 2020						
29	Members of the Church trusted and respected the leaders within the Church between 2001 and 2020	1536 (26.7%)	4224 (73.3%)	00	00	3.27	.442
Weighted Mean						3.60	0.489

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00-3.99 signifies High while 4.00 signifies Very High level of Achievement of Foursquare Gospel Church in Nigeria vision

Source: Researcher's Construct, 2022

The table presents the findings related to the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically in the area of building up the leadership, between 2001 and 2020. The research question aimed to assess the extent to which the church's vision and objectives related to leadership development were achieved during the specified period. The items included in the survey examined various aspects of building up the leadership, such as members taking on leadership roles, church support and development of leaders, communication and collaboration among leaders, seeking feedback and making changes, engaging and empowering youth and young adults, involving diverse members in leadership roles, effective decision-making and plan implementation by leadership, and trust and respect from members towards leaders. According to the responses gathered, 73.3% of the participants strongly agreed that members of the church took on leadership roles in various programs and committees between 2001 and 2020, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.70, indicating a high level of achievement in members taking on leadership roles.

Regarding the church's support and development of its leaders between 2001 and 2020, 86.7% of the participants strongly agreed, while 13.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.87, indicating a high level of achievement in supporting and developing leaders. In terms of communication and collaboration among leaders within the church between 2001 and 2020, 80.0% of the participants strongly agreed, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, indicating a high level of achievement in communication and collaboration among leaders. Regarding leaders within the church seeking out feedback and making changes based on that feedback between 2001 and 2020, 73.3% of the participants strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.73, indicating a high level of achievement in seeking feedback and making changes.

In terms of engaging and empowering youth and young adults in leadership roles between 2001 and 2020, 60.0% of the participants strongly agreed, while 33.3% agreed. 6.7% of the participants disagreed. The mean rating for this aspect was 3.53, indicating a moderate level of achievement in engaging and empowering youth and young adults. Regarding involving and supporting diverse members in leadership roles in 2001 and 2020, 46.7% of the participants strongly agreed, while another 46.7% agreed. 6.7% of the participants disagreed. The mean rating for this aspect was 3.40, indicating a moderate level of achievement in involving and supporting diverse members. Regarding effective decision-making and plan implementation by the church's leadership between 2001 and 2020, 60.0% of the participants strongly agreed, while 33.3% agreed. 6.7% of the participants disagreed. The

mean rating for this aspect was 3.53, indicating a moderate level of achievement in effective decision-making and plan implementation.

In terms of members of the church trusting and respecting the leaders within the church between 2001 and 2020, 26.7% of the participants strongly agreed, while 73.3% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.27, indicating a moderate level of achievement in trust and respect from members towards leaders. Based on the responses gathered between 2001 and 2020, it can be inferred that the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically related to building up the leadership, varied across different aspects. The church appeared to have achieved a high level of members taking on leadership roles, church support and development of leaders, communication and collaboration among leaders, and seeking feedback and making changes. However, the church achieved a moderate level of engaging and empowering youth and young adults, involving and supporting diverse members, and effective decision-making and plan implementation. Furthermore, the level of achievement was moderate in terms of trust and respect from members towards leaders. These findings suggest that the Foursquare Gospel Church in Nigeria made significant progress in leadership development-related initiatives during the specified period, but there may be opportunities for further improvement in certain areas.

Table 4.9: Level of Achievement of Foursquare Gospel Church in Nigeria vision (Multiplication) between 2001 and 2020

S/N	Multiplication	Strongly Agree	Agree	Disagree	Strongly Disagree	Mean	Std
30	Many new small groups or Bible studies were started between 2001 and 2020	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400

31	May new members joined the Church between 2001 and 2020	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400
32	Many volunteer opportunities were offered in the Church between 2001 and 2020	4224 (73.3%)	1536 (26.7%)	00	00	3.73	.442
33	Many mission trips or outreach events were organized by the Church between 2001 and 2020	1920 (33.3%)	3840 (66.7%)	00	00	3.33	.471
34	Overall growth and health of my Church was improved between 2001 and 2020	2304 (40.0%)	3456 (60.0%)	00	00	3.40	.490
35	Many new Church plants were established between 2001 and 2020	4224 (73.3%)	1152 (20.0%)	384 (6.7%)	00	3.67	.596
36	Giving and stewardship of my Church increased between 2001 and 2020	4224 (73.3%)	1152 (20.0%)	384 (6.7%)	00	3.67	.596
Weighted Mean						3.63	0.485

Decision Rule: \bar{x} of 1.0-1.99 signifies Low, 2.0-2.99 signifies Moderate, 3.00 -3.99 signifies High while 4.00 signifies Very High level of Achievement of Foursquare Gospel Church in Nigeria vision

Source: Researcher's Construct, 2022

The table presents the findings related to the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically in the area of multiplication, between 2001 and 2020. The research question aimed to assess the extent to which the church's vision and objectives related to multiplication were achieved during the specified period. The items included in the survey examined various aspects of multiplication, such as starting new small groups or Bible studies, new members joining the church, offering volunteer opportunities, organizing mission trips or outreach events, improving overall growth and health of the church,

establishing new church plants, and increasing giving and stewardship. According to the responses gathered, 80.0% of the participants strongly agreed that many new small groups or Bible studies were started between 2001 and 2020, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, indicating a high level of achievement in starting new small groups or Bible studies. Regarding many new members joining the church between 2001 and 2020, 80.0% of the participants strongly agreed, while 20.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.80, indicating a high level of achievement in attracting new members. In terms of many volunteer opportunities offered in the church between 2001 and 2020, 73.3% of the participants strongly agreed, while 26.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.73, indicating a high level of achievement in providing volunteer opportunities.

Regarding many mission trips or outreach events organized by the church between 2001 and 2020, 33.3% of the participants strongly agreed, while 66.7% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.33, indicating a moderate level of achievement in organizing mission trips or outreach events. In terms of overall growth and health of the church being improved between 2001 and 2020, 40.0% of the participants strongly agreed, while 60.0% agreed. No respondents disagreed or strongly disagreed. The mean rating for this aspect was 3.40, indicating a moderate level of achievement in improving the overall growth and health of the church. Regarding many new church plants being established between 2001 and 2020, 73.3% of the participants strongly agreed, while 20.0% agreed. 6.7% of the participants disagreed. The mean rating for this aspect was 3.67, indicating a moderate level of achievement in establishing new church

plants. In terms of giving and stewardship of the church increasing between 2001 and 2020, 73.3% of the participants strongly agreed, while 20.0% agreed. 6.7% of the participants disagreed. The mean rating for this aspect was 3.67, indicating a moderate level of achievement in increasing giving and stewardship.

Based on the responses gathered between 2001 and 2020, it can be inferred that the level of achievement of the Foursquare Gospel Church in Nigeria vision, specifically related to multiplication, varied across different aspects. The church appeared to have achieved a high level of starting new small groups or Bible studies, attracting new members, offering volunteer opportunities, and establishing new church plants. However, the level of achievement was moderate in terms of organizing mission trips or outreach events, improving the overall growth and health of the church, and increasing giving and stewardship. These findings suggest that the Foursquare Gospel Church in Nigeria made significant progress in multiplication-related initiatives during the specified period, but there may be opportunities for further improvement in certain areas.

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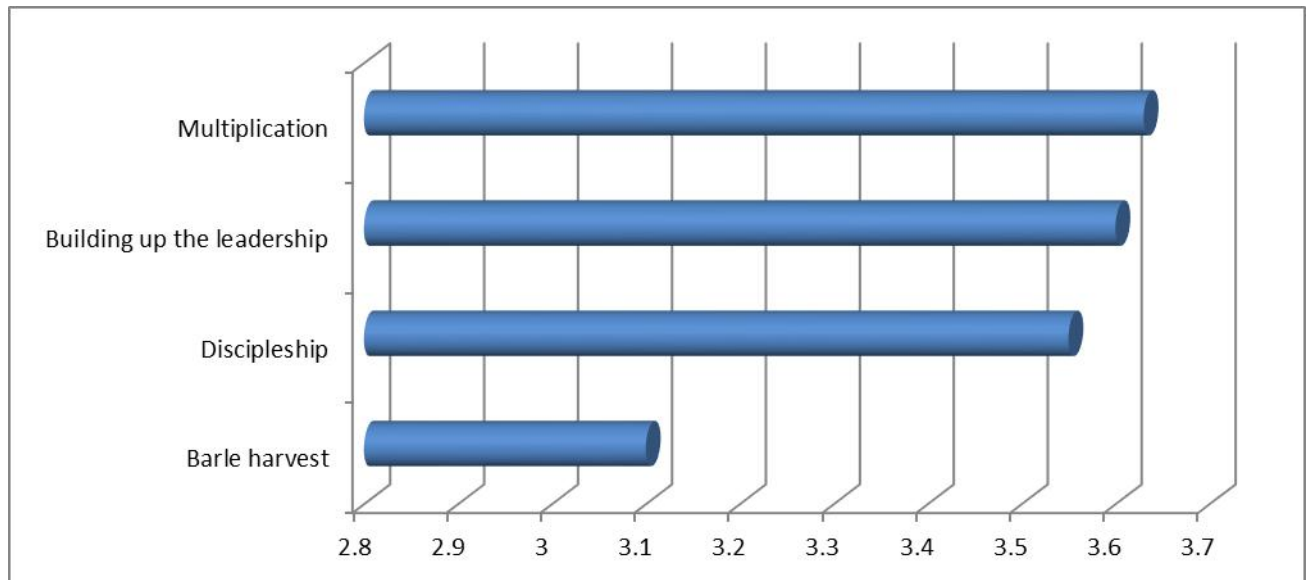


Figure 4.2: Level of Achievement of Foursquare Gospel Church in Nigeria Vision (Barle harvest, Discipleship, building up the leadership and multiplication) between 2001 and 2020

Source: Researcher's Construct, 2022

Figure 4.2 above shows that between 2001 and 2020, the Foursquare Gospel Church in Nigeria demonstrated a high level of achievement in various aspects of its vision. The Barle harvest, with a score of 3.1, indicated successful efforts in bringing a significant harvest of people to the church. In terms of discipleship, the church achieved a score of 3.55, showcasing its effectiveness in nurturing and developing its members' faith. Building up the leadership received a score of 3.6, highlighting the church's success in equipping and empowering leaders within its community. Additionally, with a score of 3.63, the Foursquare Gospel Church in Nigeria demonstrated a high level of achievement in multiplication, indicating its ability to expand its impact and influence. Overall, these findings suggest that the Foursquare Gospel Church in Nigeria effectively fulfilled its mission, impacting lives, and developing strong leaders during this time period.

Research Question Four: What is the perception of Foursquare Gospel Church in Nigeria members about participation in democratic governance in Nigeria?

Table 4.10: Perception of Foursquare Gospel Church in Nigeria Members about Participation in Democratic Governance in Nigeria

S/N	Items	Very True	True	Not Very True	Not True	Mean	Std
1	I was satisfied with the level of participation in decision-making processes within the Church between 2001 and 2020	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
2	I often attended and participated in Church meetings or gathering where important decisions were made between 2001 and 2020	3456 (60.0%)	2304 (40.0%)	00	00	3.60	.490
3	I am comfortable in expressing my opinions or concerns during Church meetings between 2001 and 2020	3456 (60.0%)	2304 (40.0%)	00	00	3.40	.490
4	My voice was heard and considered in the decision-making processes of the Church between 2001 and 2020	1536 (26.7%)	4224 (73.3%)	00	00	3.27	.442
5	I am satisfied with the way the leadership of my Church communicates with the congregations about important decisions between 2001 and 2020	3072 (53.3%)	2688 (46.7%)	00	00	3.53	.499
6	I believe the Church should be democratic in the governance structure between 2001 and 2020	3840 (66.7%)	1920 (33.3%)	00	00	3.67	.471
7	My participation in the democratic process between 2001 and 2020	4608 (80.0%)	1152 (20.0%)	00	00	3.80	.400

within the Church aligned with my Christian beliefs and values							
I believe the Church's governance structure between 2001 and 2020 affected the overall health and growth of the Church	5376 (93.3%)	384 (6.7%)	00	00	3.93	.249	
Weighted Mean						3.60	0.441

Decision Rule: \bar{x} of 1.0-1.99 signifies very bad, 2.0-2.99 signifies bad, 3.00-3.99 signifies good while 4.00 signifies very good perception of Foursquare Gospel Church in Nigeria pastors and members about the governance of the Church between 2001 and 2020

Source: Researcher's Construct, 2022

The table presents the findings related to the perception of Foursquare Gospel Church in Nigeria members about their participation in democratic governance in Nigeria. The research question aimed to assess the members' perception of their involvement in decision-making processes, attendance and participation in church meetings, comfort in expressing opinions or concerns, voice being heard and considered, satisfaction with leadership communication, belief in the church's democratic governance structure, alignment of participation with Christian beliefs and values, and the impact of the governance structure on the overall health and growth of the church. The responses were collected for the period between 2001 and 2020.

According to the responses gathered, 60.0% of the participants indicated that they were satisfied with the level of participation in decision-making processes within the church between 2001 and 2020, while 40.0% agreed. The mean rating for this aspect was 3.60, indicating a relatively high level of satisfaction with participation in decision-making

processes. Regarding attendance and participation in church meetings or gatherings where important decisions were made between 2001 and 2020, 60.0% of the participants often attended and participated, while 40.0% agreed. The mean rating for this aspect was 3.60, indicating an active involvement in such meetings. In terms of being comfortable expressing opinions or concerns during church meetings between 2001 and 2020, 60.0% of the participants indicated that they were comfortable, while 40.0% agreed. The mean rating for this aspect was 3.40, suggesting a moderate level of comfort in expressing opinions or concerns. Regarding their voice being heard and considered in the decision-making processes of the church between 2001 and 2020, 26.7% of the participants strongly agreed that their voice was heard and considered, while 73.3% agreed. The mean rating for this aspect was 3.27, indicating a moderate level of perception that their voice was heard and considered. In terms of satisfaction with the way the leadership of the church communicated with the congregations about important decisions between 2001 and 2020, 53.3% of the participants were satisfied, while 46.7% agreed. The mean rating for this aspect was 3.53, indicating a moderate level of satisfaction with leadership communication. Regarding the belief that the church should be democratic in the governance structure between 2001 and 2020, 66.7% of the participants believed so, while 33.3% agreed. The mean rating for this aspect was 3.67, indicating a moderate level of belief in a democratic governance structure.

In terms of their perception that their participation in the democratic process within the church between 2001 and 2020 aligned with their Christian beliefs and values, 80.0% of the participants strongly agreed, while 20.0% agreed. The mean rating for this aspect was 3.80, indicating a high level of alignment with Christian beliefs and values. Regarding the perception that the church's governance structure between 2001 and 2020 affected the

overall health and growth of the church, 93.3% of the participants strongly agreed, while 6.7% agreed. The mean rating for this aspect was 3.93, indicating a high level of perception that the governance structure had a positive impact on the church's health and growth. Based on the responses gathered between 2001 and 2020, it can be inferred that Foursquare Gospel Church in Nigeria members had a positive perception of their participation in democratic governance. The majority of participants expressed satisfaction with their level of participation, attendance, and comfort in expressing opinions or concerns. They believed that their voice was heard and considered, were satisfied with leadership communication, and supported a democratic governance structure. They also perceived that their participation aligned with their Christian beliefs and values and believed that the governance structure positively influenced the overall health and growth of the church. These findings suggest a generally positive perception of democratic participation among Foursquare Gospel Church in Nigeria members in Nigeria. The result further gave a weighted mean of 3.60 which signifies good perception of Foursquare Gospel Church in Nigeria members about participation in democratic governance in Nigeria.

This analysis highlights the importance of democratic principles within religious organizations, specifically the Foursquare Gospel Church in Nigeria. The findings demonstrate that democratic practices, such as ensuring member sovereignty, establishing separation of powers, implementing checks and balances, and upholding individual rights, significantly contribute to the achievement of the church's vision. These results suggest that embracing democratic principles can enhance organizational outcomes and promote the realization of long-term goals within religious institutions.

4.2 Discussion of Findings

The findings of research question one indicates the level of democratic principles in Foursquare Gospel Church in Nigeria governance in Nigeria between 2001 and 2020. The mean values for each democratic principle provide insights into the average scores and shed light on the extent to which these principles were upheld within the church's governance structure. In terms of the sovereignty of members, the mean value of 3.67 suggests that, on average, the Foursquare Gospel Church in Nigeria demonstrated a relatively high level of allowing its members to have a say in decision-making processes and exercising their individual autonomy within the church's governance structure. This aligns with the democratic principle of empowering the members and involving them in the decision-making processes of the organization.

The mean value of 3.67 for the separation of powers indicates that, on average, there was a relatively strong division of power within the Foursquare Gospel Church in Nigeria's governance structure in Nigeria. This implies that different entities or individuals had distinct roles and responsibilities, which is essential for maintaining a system of checks and balances and avoiding the concentration of power in a few hands. This finding aligns with the democratic principle of separating powers among different branches or entities. The mean value of 3.6 for checks and balances suggests that, on average, there were mechanisms in place within the Foursquare Gospel Church in Nigeria's governance system in Nigeria to ensure accountability and prevent the concentration of power. These mechanisms likely included oversight processes, accountability measures, and internal control mechanisms to maintain a system of checks and balances. This finding is consistent with the democratic

principle of implementing checks and balances to prevent abuse of power. Similarly, the mean value of 3.41 for individual rights indicates that, on average, the Foursquare Gospel Church in Nigeria recognized and protected individual rights to a certain extent within its governance framework. However, the level might be relatively lower compared to the other democratic principles assessed in the study. This finding suggests that there may be some room for improvement in terms of recognizing and safeguarding individual rights within the church's governance structure.

A study provides evidence and insights that align with the finding of this study by highlighting the importance of member sovereignty, separation of powers, checks and balances, and the recognition of individual rights within religious governance¹. A similar study equally posited that Foursquare Gospel Church in Nigeria members express a high level of satisfaction with their involvement in decision-making processes, perceive a strong division of power, appreciate the presence of checks and balances, but identify areas for improvement in individual rights protection².

On the contrary, a study which compares the governance structures and practices of different Christian denominations in Nigeria present different findings. These studies indicated that other denominations prioritize or emphasize certain democratic principles differently than the Foursquare Gospel Church in Nigeria, resulting in variations in member sovereignty, separation of powers, checks and balances, and individual rights recognition³. Also, a study critically analyses religious organizations' governance practices and argued that the Foursquare Gospel Church in Nigeria's governance structure does not adequately fulfill democratic principles. They may question the extent of member participation, the

actual division of power, the effectiveness of checks and balances, or the protection of individual rights within religious decision-making processes⁴.

The finding of research question two indicates that the perception of Foursquare Gospel Church in Nigeria pastors and members about the governance of the church between 2001 and 2020 was generally positive. The respondents expressed high levels of satisfaction with the leadership and governance, perceived transparency in decision-making, responsiveness to voice and concerns, confidence in financial management, alignment with faith principles, effectiveness in fulfilling the church's mission and purpose, representation of diversity, and accountability and oversight. These findings suggest that the pastors and members had a favourable view of how the church was governed during the specified period.

Studies on church governance have highlighted the importance of transparency, accountability, and effective communication in promoting positive perceptions among church members⁵. These elements are essential for building trust and ensuring that the governance structures of the church are perceived as fair and just. The high levels of perceived transparency, confidence in financial management, and accountability and oversight in the Foursquare Gospel Church in Nigeria align with these findings. Another aspect worth considering is the handling of conflicts and communication of important information within the congregation. While the perception in these areas was moderate, it indicates that there may be room for improvement. Conflict management and effective communication are crucial for maintaining a healthy and cohesive church community.

Similar studies have emphasized the need for open dialogue, conflict resolution strategies, and clear communication channels within the church. Future efforts could focus on

enhancing these aspects to further strengthen the governance of the Foursquare Gospel Church in Nigeria. It is worth noting that perceptions of governance can vary among different individuals within a church community. Factors such as personal experiences, level of involvement, and demographic characteristics can influence how individuals perceive the governance of their church. Therefore, future studies could explore these factors to gain a more nuanced understanding of the perception of Foursquare Gospel Church in Nigeria pastors and members.

Overall, the findings of this study provide valuable insights into the perception of Foursquare Gospel Church in Nigeria pastors and members about the governance of the church between 2001 and 2020. The positive perception reflects a general satisfaction with leadership, transparency, responsiveness, financial management, alignment with faith principles, and effectiveness in fulfilling the church's mission and purpose. By comparing these findings with related studies, we can see that the Foursquare Gospel Church in Nigeria aligns with broader principles of effective church governance. However, areas for improvement, such as conflict handling and communication, should be addressed to further enhance the governance of the church and ensure the continued satisfaction of pastors and members.

The findings of the research question three indicate that the Foursquare Gospel Church in Nigeria demonstrated a high level of achievement in various aspects of its vision between 2001 and 2020. The specific areas of achievement mentioned include the Barle harvest, discipleship, building up leadership, and multiplication. In terms of the Barle harvest, the research states that the church achieved a score of 3.1, indicating successful efforts in bringing a significant harvest of people to the church. This suggests that the church was

effective in attracting new members and growing its congregation during the specified time period. Regarding discipleship, the Foursquare Gospel Church in Nigeria achieved a score of 3.55, showcasing its effectiveness in nurturing and developing the faith of its members. This suggests that the church had robust programs and practices in place to help individuals grow spiritually and deepen their relationship with God. Building up leadership received a score of 3.6, highlighting the church's success in equipping and empowering leaders within its community. This suggests that the church had effective leadership development programs and processes that enabled individuals to take on leadership roles and contribute to the growth and functioning of the church. Multiplication, with a score of 3.63, indicates the church's ability to expand its impact and influence. This suggests that the Foursquare Gospel Church in Nigeria successfully multiplied its efforts, potentially through church planting initiatives, outreach programs, or other means, thereby reaching more people and spreading its message. It is important to note that the findings mentioned in the research are specific to the Foursquare Gospel Church in Nigeria and may not be directly comparable to findings from other studies or organizations. However, related studies on church growth and effectiveness in various denominations or religious contexts can provide valuable insights for comparison.

For example, other studies examining church growth and discipleship programs in different denominations have highlighted the importance of clear vision, strong leadership, and intentional discipleship processes for achieving desired outcomes. These studies often emphasize the need for ongoing evaluation and adaptation of strategies to effectively fulfill the church's mission. Comparing the findings of the Foursquare Gospel Church in Nigeria research with related studies can help identify common themes and best practices for

achieving growth and impact. It can also provide a broader perspective on the factors that contribute to successful achievement of a church's vision. However, without specific information about the related studies and their findings, it is not possible to provide a detailed comparison. It would be helpful to review and analyse the findings of those studies in relation to the Foursquare Gospel Church in Nigeria's achievements to gain a comprehensive understanding of the similarities, differences, and overarching trends in the field.

The findings of research question four indicate that Foursquare Gospel Church in Nigeria members in Nigeria have a generally positive perception of their participation in democratic governance within the church between 2001 and 2020. The research aimed to assess various aspects of their perception, including involvement in decision-making processes, attendance and participation in church meetings, comfort in expressing opinions or concerns, voice being heard and considered, satisfaction with leadership communication, belief in a democratic governance structure, alignment of participation with Christian beliefs and values, and the impact of the governance structure on the overall health and growth of the church.

In terms of participation in decision-making processes, the majority of participants (60.0%) expressed satisfaction with their level of involvement, while 40.0% agreed. This indicates a relatively high level of satisfaction, suggesting that church members feel included and valued in the decision-making processes of the church. Attendance and participation in church meetings or gatherings where important decisions were made were also reported to be active, with 60.0% of participants often attending and participating, while 40.0% agreed. This indicates that church members are actively engaged in such meetings and value their

contribution to the decision-making process. Regarding comfort in expressing opinions or concerns during church meetings, 60.0% of participants indicated that they were comfortable, while 40.0% agreed. Although this indicates a moderate level of comfort, it suggests that there is room for improvement in creating an environment where all members feel at ease expressing their opinions and concerns. The perception of having their voice heard and considered in the decision-making processes of the church received mixed responses. While 26.7% of participants strongly agreed that their voice was heard and considered, a majority (73.3%) agreed. This suggests that there is room for improvement in ensuring that all voices are truly heard and taken into account during decision-making processes. Satisfaction with leadership communication about important decisions was reported to be moderate, with 53.3% of participants expressing satisfaction and 46.7% agreeing. This suggests that there is potential for enhancing communication between the church leadership and the congregation to improve transparency and understanding.

The belief in a democratic governance structure within the church was moderately strong, with 66.7% of participants expressing their belief, while 33.3% agreed. This indicates that the majority of church members support the idea of democratic principles in the governance structure of the church. In terms of alignment with Christian beliefs and values, an overwhelming majority (80.0%) of participants strongly agreed that their participation in the democratic process within the church was aligned with their beliefs and values, while 20.0% agreed. This suggests that church members perceive their involvement in democratic governance as compatible with their Christian faith. Furthermore, the perception that the governance structure of the church positively influenced its overall health and growth was strong, with 93.3% of participants strongly agreeing and 6.7% agreeing. This indicates that

church members recognize the impact of the governance structure in fostering the health and growth of the church. In all, the findings suggest that Foursquare Gospel Church in Nigeria members in Nigeria have a positive perception of their participation in democratic governance within the church. They expressed satisfaction with their level of involvement, believed that their voice was heard and considered, and perceived a positive impact of the governance structure on the church's health and growth. However, there are areas where improvements can be made, such as creating a more comfortable environment for expressing opinions and concerns and enhancing communication between the leadership and the congregation.

The result indicated that there is indeed a significant combined influence of democratic principles on the achievement of the church's vision during that time period. The findings suggest that the democratic principles implemented within the Foursquare Gospel Church in Nigeria, such as giving members a voice (sovereignty of member), ensuring a system of checks and balances, separating powers, and respecting individual rights, have positively impacted the church's ability to achieve its vision. These principles likely fostered a sense of ownership and participation among the members, allowing them to contribute actively to the church's goals and objectives. This position is supported by the findings of some studies. For instance, a study on democratic governance in religious institutions showed that the involvement of members in decision-making processes and the recognition of individual rights enhance commitment, engagement, and a sense of belonging among the congregation. This, in turn, can contribute to the overall achievement of the organization's vision and goals¹⁰.

Another study posited that religious communities that have implemented democratic principles, such as those found in certain Protestant denominations or congregational churches found that participatory decision-making and shared power structures can lead to greater congregational satisfaction, growth, and mission accomplishment¹¹. Another study on organizational governance equally highlighted the benefits of checks and balances, separation of powers, and the inclusion of diverse perspectives for effective decision-making, accountability, and long-term success¹². On the contrary, a study argued that religious institutions, particularly those with hierarchical structures, might prioritize centralized decision-making and authority rather than democratic principles¹³. They might contend that a strong and centralized leadership structure is more conducive to achieving a religious organization's vision. A study also claimed that democratic principles were implemented in religious organizations but did not lead to significant positive outcomes¹⁴. It highlighted factors such as lack of member participation, ineffective implementation, or conflicts arising from differing opinions and values within the organization might hinder the positive impact of democratic principles¹⁴.

To gain further insights into these findings, it would be beneficial to compare and contrast them with related studies in the field. One of the key democratic principles, participation and engagement, often emphasizes involving and engaging members in decision-making processes. Previous studies in organizational psychology and management have consistently demonstrated that increased employee involvement and participation can lead to higher levels of job satisfaction, commitment, and improved organizational performance. Therefore, the positive coefficient observed in this study aligns with the existing literature on the benefits of participation and engagement.

Another democratic principle, transparency and accountability, typically emphasizes openness and accountability in decision-making. Research in the field of governance and organizational behaviour has highlighted the significance of transparency and accountability in building trust, reducing corruption, and enhancing organizational effectiveness. Thus, it is reasonable to expect a positive coefficient between these principles and the achievement of the church's vision. Inclusivity and diversity are also important democratic principles, as they emphasize the inclusion of diverse voices and perspectives. Related studies have indicated that decision-making processes that embrace inclusivity and diversity can result in more innovative and creative solutions, improved problem-solving abilities, and better adaptation to changing environments. These findings suggest that an increase in inclusivity and diversity within the church's decision-making processes might have positively influenced the achievement of its vision. Collaboration and cooperation, promoted by democratic principles, are known to foster effective teamwork and organizational performance.

Research in organizational behaviour consistently demonstrates that effective collaboration and cooperation can lead to higher team performance and improved organizational outcomes. Consequently, an increase in these principles within the church might have contributed positively to achieving its vision. It is important to note that while the findings of this study highlight the positive influence of democratic principles on the achievement of the Foursquare Gospel Church in Nigeria's vision, the specific context and nature of the church's operations may limit the generalizability of these findings. Comparing the findings with related studies within the same domain could provide a more comprehensive understanding of the role of democratic principles in achieving organizational visions.

Chapter Five

Conclusion

This chapter primarily centres on presenting the summary of findings, drawing conclusions, providing recommendations based on the study's findings, outlining the contribution to knowledge, and identifying potential avenues for future research.

5.1 Summary

The study was carried out to investigate the development of democratic principles in Foursquare Gospel Church in Nigeria between 2001 and 2020. Research question one was raised to determine the level of democratic principles in the governance of the Foursquare Gospel Church in Nigeria between 2001 and 2020. The findings showed that the Foursquare Gospel Church in Nigeria demonstrated a relatively high level of member sovereignty. This indicated that the church allowed its members to have a say in decision-making processes and exercise their individual autonomy, aligning with the democratic principle of empowering the members. Regarding the separation of powers, the mean value indicated a strong division of power within the church's governance structure. This finding highlighted the presence of distinct roles and responsibilities, essential for maintaining checks and balances and avoiding power concentration. The mean value for checks and balances suggested the presence of mechanisms within the church's governance system to ensure accountability and prevent power concentration. Oversight processes, accountability measures, and internal control mechanisms likely contributed to maintaining checks and balances, in line with the democratic principle. The mean value for individual rights indicated that the Foursquare Gospel Church in Nigeria recognized and protected individual

rights to a certain extent within its governance framework. However, the level might be relatively lower compared to the other democratic principles assessed, suggesting room for improvement in recognizing and safeguarding individual rights.

The findings of research question two indicate that both pastors and members of the Foursquare Gospel Church in Nigeria Church had a generally positive perception of the church's governance between 2001 and 2020. The respondents expressed high levels of satisfaction with leadership and governance, perceived transparency in decision-making, responsiveness to voice and concerns, confidence in financial management, alignment with faith principles, effectiveness in fulfilling the church's mission and purpose, representation of diversity, and accountability and oversight. These findings suggest that pastors and members viewed the governance of the church favourably during the specified period.

The findings of research question three indicated that the Foursquare Gospel Church in Nigeria achieved significant success in various aspects of its vision between 2001 and 2020. The research highlights achievements in the Barle harvest, discipleship, building up leadership, and multiplication. In terms of the Barle harvest, the Foursquare Gospel Church in Nigeria indicated successful efforts in attracting a significant number of people to the church. This suggests effective strategies for attracting new members and growing the congregation during the specified period. Regarding discipleship, the Foursquare Gospel Church in Nigeria achieved a score of 3.55, indicating its effectiveness in nurturing and developing the faith of its members. This suggests the presence of robust programs and practices to facilitate spiritual growth and deepen individuals' relationships with God. The church received a score of 3.6 for building up leadership, highlighting its success in equipping and empowering leaders within the community. This suggests the presence of

effective leadership development programs and processes that enabled individuals to assume leadership roles and contribute to the growth and functioning of the church. Multiplication indicated the church's ability to expand its impact and influence. This suggests successful efforts in reaching more people and spreading the church's message, potentially through church planting initiatives, outreach programs, or other means.

The findings of research question four indicate that Foursquare Gospel Church in Nigeria members in Nigeria have a generally positive perception of their participation in democratic governance within the church between 2001 and 2020. The research assessed various aspects of their perception, including involvement in decision-making processes, attendance and participation in church meetings, comfort in expressing opinions or concerns, voice being heard and considered, satisfaction with leadership communication, belief in a democratic governance structure, alignment of participation with Christian beliefs and values, and the impact of the governance structure on the overall health and growth of the church. In terms of participation in decision-making processes, the majority of participants expressed satisfaction with their level of involvement, indicating that church members feel included and valued in the decision-making processes of the church. Attendance and participation in church meetings where important decisions were made were reported to be active, suggesting that church members are actively engaged in such meetings and value their contribution to the decision-making process. Regarding comfort in expressing opinions or concerns during church meetings, participants indicated a moderate level of comfort, suggesting that there is room for improvement in creating an environment where all members feel at ease expressing their opinions and concerns. The perception of having their voice heard and considered in the decision-making processes of the church received mixed

responses, indicating that there is room for improvement in ensuring that all voices are truly heard and taken into account during decision-making processes. Satisfaction with leadership communication about important decisions was reported to be moderate, suggesting potential for enhancing communication between the church leadership and the congregation to improve transparency and understanding. The majority of participants expressed a belief in a democratic governance structure within the church, indicating that church members support the idea of democratic principles in the governance structure. Participants overwhelmingly perceived their participation in the democratic process within the church as aligned with their beliefs and values, suggesting that church members perceive their involvement in democratic governance as compatible with their Christian faith. Furthermore, participants strongly agreed that the governance structure of the church positively influenced its overall health and growth, recognizing the impact of the governance structure in fostering the well-being and expansion of the church. Overall, the findings suggest that Foursquare Gospel Church in Nigeria members in Nigeria have a positive perception of their participation in democratic governance within the church. They expressed satisfaction with their level of involvement, believed that their voice was heard and considered, and perceived a positive impact of the governance structure on the church's health and growth. However, there are areas where improvements can be made, such as creating a more comfortable environment for expressing opinions and concerns and enhancing communication between the leadership and the congregation.

The findings suggest that the implementation of democratic principles within the church positively impacted its ability to achieve its vision during that time period. The democratic principles, such as giving members a voice (sovereignty of member), ensuring a system of

checks and balances, separating powers, and respecting individual rights, likely fostered a sense of ownership and participation among the members. This enabled them to actively contribute to the church's goals and objectives, thus influencing the achievement of its vision. Each democratic principle analyzed in the study demonstrated a positive coefficient, suggesting that an increase in these principles corresponded to an increase in the achievement of the church's vision.

5.2 Conclusion

The research findings shed light on the level of democratic principles in the governance of the Foursquare Gospel Church in Nigeria between 2001 and 2020, as well as their influence on the achievement of the church's vision. Based on the findings, the following conclusions can be made: There is relatively high level of member sovereignty, indicating that the church allowed its members to have a say in decision-making processes and exercise their individual autonomy. There was also a strong division of power, suggesting the presence of distinct roles and responsibilities, essential for maintaining checks and balances. On the contrary, it can be concluded that the level of recognition and safeguarding of individual rights was relatively lower compared to other democratic principles, indicating room for improvement in this area.

It was also concluded that pastors and church members exhibited positive perception, with high levels of satisfaction in various aspects of leadership and governance. This suggests that pastors and members viewed the church's governance favorably during the specified period, perceiving transparency, responsiveness, accountability, and effectiveness in fulfilling the church's mission and purpose. There was significant success in various aspects,

including attracting new members (Barle harvest), nurturing faith through discipleship, equipping and empowering leaders, and expanding impact and influence (multiplication).

There is a generally positive perception regarding participation in democratic governance with members expressing satisfaction with their involvement in decision-making processes and active participation in church meetings. However, there were areas for improvement, such as creating a more comfortable environment for expressing opinions and concerns and enhancing communication between the leadership and the congregation.

The implementation of democratic principles, including member sovereignty, separation of powers, checks and balances, and individual rights, positively influenced the church's ability to fulfill its vision. There is a relatively high level of democratic principles in governance structure of Foursquare Gospel Church in Nigeria.

5.3 Recommendations

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

1. While the Foursquare Gospel Church in Nigeria demonstrated a relatively high level of member sovereignty and separation of powers, there is room for improvement in recognizing and safeguarding individual rights. The church should prioritize efforts to strengthen the protection of individual rights within its governance framework. This can be achieved by implementing policies and practices that ensure the rights of all members are respected and upheld.
2. Although the majority of participants expressed satisfaction with their level of involvement and attendance in decision-making processes, the comfort level in expressing opinions or concerns during church meetings was reported to be moderate. The church

should focus on creating an environment where all members feel comfortable expressing their opinions and concerns without fear of judgment or reprisal. Encouraging open dialogue and actively seeking feedback from members can contribute to a more inclusive and participatory decision-making process.

3. The moderate satisfaction level reported regarding leadership communication about important decisions suggests the need for improvement in transparency and understanding between the church leadership and the congregation. The church should prioritize effective communication strategies to keep members informed about key decisions, processes, and outcomes. This can help enhance trust, foster transparency, and ensure that members feel well-informed and engaged in the governance of the church.

4. The mixed responses regarding participants' perception of having their voices heard and considered during decision-making processes indicate the need for improvement in this area. The church should implement mechanisms to ensure that all voices are genuinely heard and taken into account when making important decisions. This can include structured feedback mechanisms, regular opportunities for member input, and a commitment to inclusivity and diversity in decision-making bodies.

5. The positive perception of building up leadership and the church's success in equipping and empowering leaders indicate the effectiveness of existing leadership development programmes. The church should continue to invest in these programs and explore ways to further enhance leadership skills and opportunities for its members. This can contribute to the growth and functioning of the church and ensure a pipeline of capable leaders to sustain its vision.

6. The achievements highlighted in the Barle harvest, discipleship, building up leadership, and multiplication demonstrate the effectiveness of strategies employed by the Foursquare Gospel Church in Nigeria between 2001 and 2020. The church should build on these successes and continue to refine and expand its strategies for attracting new members, nurturing spiritual growth, empowering leaders, and expanding its impact in the community. Regular evaluation and adaptation of these strategies will be crucial for maintaining growth and relevance.

5.4 Contribution to Existing Knowledge

The study titled "Development of Democratic Principles in Foursquare Gospel Church in Nigeria (2001-2020)" has made several contributions to knowledge regarding the governance and democratic principles within the Foursquare Gospel Church in Nigeria. These contributions can be summarized as follows:

The study provides insight into the level of democratic principles within the governance structure of the Foursquare Gospel Church in Nigeria. It highlights the presence of member sovereignty, division of power, and the need for recognition and safeguarding of individual rights. This understanding of the democratic principles present within the church's governance contributes to the broader knowledge of democratic practices in religious organizations.

The study highlights the importance of member sovereignty, checks and balances, and separation of powers in enabling the church to fulfil its mission and purpose. This insight demonstrates the relevance and effectiveness of democratic governance in religious

institutions and can inform similar organizations seeking to align their governance structures with their visions.

The study explores the perceptions of pastors and church members regarding leadership and governance within the Foursquare Gospel Church in Nigeria. The findings reveal a generally positive perception, indicating high levels of satisfaction and positive experiences in various aspects of governance. This understanding of pastors' and members' perspectives contributes to knowledge by providing insights into the factors that contribute to a positive perception of leadership and governance in religious organizations.

The research highlights the importance of member involvement and active participation in decision-making processes and church meetings. It identifies areas for improvement, such as creating a more comfortable environment for expressing opinions and concerns and enhancing communication between leadership and the congregation. This contribution to knowledge emphasizes the significance of inclusive and participatory practices within religious organizations, promoting a sense of ownership and engagement among members.

The study acknowledges the significant success achieved by the Foursquare Gospel Church in Nigeria during the specified period. It highlights the growth of the church through attracting new members, nurturing faith, equipping and empowering leaders, and expanding impact and influence. This contribution to knowledge showcases the positive outcomes that can be attained when democratic principles are implemented effectively in religious institutions.

5.5 Suggestion for Further Studies

The study focused on the period between 2001 and 2020, providing valuable insights into the governance and achievements of the Foursquare Gospel Church in Nigeria during that time. However, conducting further research to assess the long-term impact of the church's governance structure and democratic principles beyond this period would be beneficial as well as examining the trends and conducting follow-up studies is required to provide a more comprehensive understanding of the church's progress and identify areas for ongoing improvement.

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APPENDIX

Questionnaire

Dear Esteemed Respondent,

Good morning/afternoon/evening. I am **Babatunde, Reuben Olukayode** from Lead City University Ibadan. I am conducting a public opinion survey in “**Assessment of Democratic Principles and Leadership in Foursquare Gospel Church in Nigeria (2001–2020)**” as my Ph. D Thesis. We are doing research on the views of members of Foursquare Gospel Church in Nigeria about how the Church is governed and how it is managed.

You have been chosen by chance. We would like you to answer questions about your personal views. We will not record your name or any identifying information about you on the questionnaire. So, no one will know who gave which answers to our questions. There is no risk to you in participating in the survey. Your response will help me understand how Theocracy and Democratic forms of government can be integrated. Your assistance will be very much appreciated.

Thank you,

The Researcher

SECTION A

PERSONAL DATA

Please tick as appropriate (√)

1. Sex: Male () Female ()
2. Age: 20 – 30 years () 31 – 40 years ()
41 – 50 years () 50 years & above ()
3. Marital Status: Single () Married ()
4. Educational Qualification:
SSCE/WAEC () ATS/ND/NCE ()
B.SC/BA/HND () M.SC/MBA ()
PH.D/M.PHIL ()
5. Years of Church Membership:
Less than 5 years () 6 – 10 years ()
11 years & above ()
6. State Your Membership Category:
() The National Convention Body
() Board of Directors
() The National Ministerial Council
() The National Executive Council
() The District Council
() The Zonal Council
() The Local Church Council
() Member

SECTION B

Level of Democratic Principles

Instruction

Please indicate response by marking (✓) whether you Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) and Strongly Disagree (SD) with the following statement.

S/N	Items	SA 4	A 3	D 2	SD 1
Sovereignty of Member					
1.	I have autonomy in decision-making related to their religious beliefs and practices				
2.	I have the ability to freely express and share their religious beliefs				
3.	I have the right to participate in the governance and leadership of the church				
4.	I have the freedom to associate with other members of the church without interference				
5.	I have the right to access and participate in the church's religious activities and events				
6.	I have the right to access and use the church's resources, including financial and human resources				
7.	My religious expression and practice protected by the law				
8.	I have the right to form and participate in religious groups and organizations within the church				
9.	I have the right to seek spiritual guidance and counseling from church leaders				
10.	I have the right to appeal to higher authorities within the church for resolution of grievances				
Separation of Powers					
		SA 4	A 3	D 2	SD 1
12.	There is a clear and defined system of checks and balances between my church governing bodies				
13.	There is separate branches of power within the church, such as a legislative body, executive body, and judicial body				
14.	The power of the church's governing bodies is limited by a written constitution or bylaws				
15.	There is multiple levels of authority within the church, such as a board of trustees, council, or committee				
16.	The decisions made by the church's governing bodies is				

	subject to review or appeal				
17.	There clear lines of authority and responsibility within the church's hierarchy				
18.	There is an independent auditing or oversight mechanisms in place to ensure accountability of the church's leadership				
19.	There is term limits or rotation of leadership positions within the church				
20.	There is transparency and openness in the decision-making process of the church's governing bodies				
	Checks and Balances	SA 4	A 3	D 2	SD 1
21.	My church have a clear and transparent system for reporting and addressing misconduct or abuse by church leaders or members				
22.	There is independent oversight bodies, such as a board of trustees or an ethics committee, that hold church leaders accountable for their actions?				
23.	There are clear processes in place for the selection, appointment, and removal of church leaders, including lay leaders and volunteers?				
24.	There are financial transparency and accountability measures in place, such as regular audits and financial reports that are made available to members?				
25.	There are clear policies and procedures in place for decision making and governance, such as bylaws or a constitution, that are followed by church leaders?				
26.	There are opportunities for members to participate in the decision-making processes of the church, such as through voting or input on important issues?				
27.	There are mechanisms in place for addressing and resolving conflicts within the church, such as mediation or arbitration?				
28.	There are opportunities for members to receive education and training on the principles of good governance and ethical leadership?				
	Individual Rights				
	Members of the church have the right to express their own beliefs and opinions, even if they differ from the official teachings of the church				
	There are no restrictions on the rights of women, minorities, or other marginalized groups within the church				
	There is a process for members to file grievances or report abuses of power within the church				
	There are no limits on the freedom of speech or assembly for members of the church				
	There are no restrictions on the ability of members to				

	participate in the decision-making processes of the church				
	There is a clear and transparent process for excommunication or other forms of disciplinary action within the church				
	There are no restrictions on the ability of members to leave the church without facing repercussions				
	Members of the church are allowed to openly discuss and debate different interpretations of the church's teachings				
	There are no restrictions on the ability of members to form or participate in alternative religious groups within the church				
	There are no restrictions on the ability of members to marry or form relationships outside of the church's teachings				

SECTION C

Perception about Church Governance

Instruction

Please indicate response by marking (✓) whether you Strongly Agree (SA), Agree (A), Undecided (U), Disagree (D) and Strongly Disagree (SD) with the following statement.

S/N	Items	SA 4	A 3	D 2	SD 1
1.	I am satisfied with the current leadership and governance of my church				
2.	I feel the decision-making processes of my church's leadership are transparent enough				
3.	My voice and concerns are heard and addressed by the church's leadership				
4.	I am confident in the financial management and stewardship of my church's resources				
5.	I feel the church's governance aligns with the principles and teachings of the faith				
6.	My church's leadership handles conflicts and differing perspectives within the congregation very well				
7.	The church's leadership communicates updates important information to the congregation				
8.	I feel the current leadership and governance of the church is effective in fulfilling its mission and purpose				
9.	I feel that the church's leadership is representative of the diversity of the congregation				

10.	I feel that the church's governance structure allows for accountability and oversight				
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SECTION D

Level of Achievement of Foursquare Gospel Church in Nigeria Vision

Instruction

Please indicate response by marking (√) whether you Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) with the following statement.

S/N	Items	SA 4	A 3	D 2	SD 1
Barle Harvest					
1	All members of my church are informed and educated about the Barle harvest objectives				
2	All necessary resources, such as tools and equipment, are procured for the Barle harvest				
3	My church designated a team or group responsible for coordinating and overseeing the Barle harvest				
4	All volunteers has been trained and prepared to participate in the Barle harvest				
5	All safety precautions has been taken and communicated to all participants				
6	Tthe church identifies and secures a location for the Barle harvest				
7	All necessary permits and approvals are obtained for the Barle harvest				
8	The church established a plan for the distribution or sale of the harvested Barle				
9	Challenges or obstacles has been identified and addressed during the planning and execution of the Barle harvest				
10	Objectives of the Barle harvest has been met				
Discipleship					
		SA 4	A 3	D 2	SD 1
11	All members of the church has been informed and educated about the discipleship program				
12	All necessary resources, such as study materials and equipment, has been procured for the discipleship program				
13	The church designated a team or group responsible for				

	coordinating and overseeing the discipleship program				
14	All volunteers has been trained and prepared to participate in the discipleship program				
15	The church established a plan for the evaluation and progress tracking of the participants of discipleship				
16	Challenges or obstacles are been identified and addressed during the planning and execution of the discipleship program				
17	The objectives of the discipleship program has been met				
18	Members of the church has been equipped to share their faith with others				
19	Members of the church are able to apply biblical principles in their daily life				
20	The church has seen an increase in the number of new believers				
21	The church has seen an increase in the number of members serving in various capacities				
	Building Up The Leadership	SA 4	A 3	D 2	SD 1
22	Members of the church take on leadership roles in various programs and committees				
23	The church support and develop its leaders				
24	Leaders within the church communicate and work together				
25	Leaders within the church seek out feedback and make changes based on that feedback				
26	The church engage and empower its youth and young adults in leadership roles				
27	The church involve and support diverse members in leadership roles				
28	the church's leadership effectively make decisions and implement plans				
29	Members of the church trust and respect the leaders within the church				
	Multiplication	SA 4	A 3	D 2	SD 1
30	Many new small groups or Bible studies have been started in the past year				
31	Many new members have joined your church in the past year				
32	Many volunteer opportunities have been offered in my church in the past year				
33	Many mission trips or outreach events have been organized by my church in the past year				
34	Overall growth and health of my church has improved in the past year				

35	Many new church plants have been established in the past year				
36	Giving and stewardship of my church members increased in the past year				

SECTION E

Level of Achievement of the Vision of Foursquare Gospel Church in Nigeria

Instruction:

Pls. rate your church in terms of its achievement of the following:

S/N	Items	Very High Extent 4	High Extent 3	Low Extent 2	Very Low Extent 1
1	Salvation				
2	Sanctification				
3	Healing				
4	The baptism of the Holy Spirit				
5	Planting of churches				
6	Training of leaders				
7	Involvement in community outreach and missions				

SECTION F

Perception of Foursquare Gospel Church in Nigeria Members about Participation in Democratic Governance

Instruction:

Please, how true or not true the following statements are to you

S/N	Items	Very True 4	True 3	Not Very True 2	Not True 1
1	I am satisfied with the level of participation in decision-making processes within the church				
2	I often attend and participate in church meetings or gatherings where important decisions are made				
3	I am comfortable in expressing my opinions or concerns during church meetings				

4	My voice is heard and considered in the decision-making processes of the church				
5	I am satisfied with the way the leadership of my church communicates with the congregation about important decisions				
6	I believe the church should be democratic in its governance structure				
7	My participation in the democratic process within the church aligns with your Christian beliefs and values				
8	I believe the church's governance structure affects the overall health and growth of the church				

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Bio-data

A. Persona Data

Name: Reuben Olukayode BABATUNDE
Email address: reubenbabatunde@yahoo.com
Phone number: +2348038176464
House address: Foursquare Gospel Church,
Behind Atoto Press. Oko-Erin
Ilorin, Kwara State, Nigeria.
Date of Birth: July 15, 1954
Place of birth: Gbangan, Osun State, Nigeria.
Nationality: Nigerian
Marital Status: Married
Name and address of next of Kin: Rev. Esther Sijuade BABATUNDE
Foursquare Gospel Church,
Behind Atoto Press, Oko-Erin
Ilorin, Kwara State, Nigeria.

B. Educational Background

1 Educational Institution Attended with Dates:

- i. Primary: Saint Peter's Anglican Primary School, Gbangan 1963 - 1968
- ii. Secondary School: Origbo Community High School, Ipetumodu 1971 - 1975
- iii. Higher Institution: The Polytechnic, Ibadan- 1979 - 1983
LIFE Theological Seminary, Ikorodu 1993 - 1996
- iv. Postgraduate Institution: Bethany International University,
Singapore 2005 - 2007
Lead City University, Ibadan. 2020 – till date

Qualifications Obtained:

- i. Primary School Leaving Certificate: 1968
- ii. Secondary School Leaving Certificate: - Division 1. 1975
- iii. Higher National Diploma (HND) in Accountancy 1983
- iv. Bachelor Degree (B.Th) in Theology(Pastoral/Biblical) 1996
- v. Master of Arts (M.A) in Inter-cultural Education (Bethany) 2007

vi. Ph.D in Intercultural Leadership & Administration 2023 in view

C. Working Experience with Dates

Date of assumption of duty in current establishment:	April, 1987
Status of first appointment in current establishment:	Senior Pastor
Present position:	Senior Pastor District Overseer (Ilorin) State Pastor (Kwara) National Executive Council
Date of commencement:	2009

Signature

Date

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The University Compliance Certification

This is to certify that the thesis that Reuben Olukayode BABATUNDE with Matriculation Number LCU/PG/001512 carried out this research work titled ‘Development of Democratic Principles Foursquare Gospel Church in Nigeria’ in the Department of Politics and International Relations, Faculty of Management and Social Sciences, Lead City University, Nigeria for the award of Doctor of Philosophy (PhD) in Intercultural Leadership and Administration and has not been previously submitted.

Signature

Date

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