

Running head: The Effect of Transformational Leadership

THE EFFECT OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN
NIGERIA

By

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DECLARATION AND STATEMENT

I do hereby affirm that I am the soul author of this thesis and that its content are the result of readings and study I have done coupled with my experiences.

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ABSTRACT

This research examined the effect of transformational leadership on church growth in Nigeria. Relevant conceptual, theoretical and empirical literature was reviewed. The descriptive survey research design was adopted in this study to sample the opinion of respondents. This method involved random selection of respondent who were administered with questionnaires. The target population of the study comprised of selected members of selected churches in Plateau State to represent the churches in Nigeria. A total of three hundred (300) respondents constituted the sample size using a simple random sampling technique. Data were analyze using Chi-square analysis and Pearson Multiple Correlation. The result revealed that there is a significant effect of transformational leadership on church growth in Nigeria. The finding of the study also reveals that there are challenges that transformational leadership faced in implementing church growth in Nigeria. The findings of the study also reveal that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church. The findings of the study also reveal that Transformational leaders play important functions in the growth of the church in Nigeria. The finding of the study also reveals that transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change. The findings of the study reveal that there is a significant relationship between transformational leadership and church growth in Nigeria. Finally, the findings of the study reveal that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria. It was therefore concluded that there is a significant effect of transformational leadership on church growth in Nigeria. It was recommended that in order to encourage probity, transparency, and accountability, the study recommends that, the general overseers, church treasurer and the financial secretary should continue to work as a team for an efficient financial management with the supervision of transformational leader.

Keyword: Church Growth, leadership, Transformational Leadership

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The development of a church as a charitable group is heavily dependent on its leadership. The leader is a change agent who must tailor management techniques to the characteristics and behavior of his or her followers (Băeșu & Bejinaru, 2013). Many factors influence a leader's style as seen from a management perspective (Băeșu & Bejinaru, 2013). The church's leader takes decisions, interacts with stakeholders, and manages the transition process. The favorable influence of church leaders on church development has not lately been obvious in churches in Nigeria since churches have witnessed a fall in membership and, as a result, many churches have closed (Rainer, 2013).

Church expansion, according to McIntosh (2015), is "everything that is determined to bring men and women who do not have a personal connection with Jesus Christ into fellowship with him and into appropriate church membership." In other words, church expansion is a way of effective evangelism, not membership growth. Data on church attendance revealed a disparity of opinion among adults about the importance of attending church; 49 percent thought it was very or very significant, while 51 percent thought it was not at all relevant (Barna Group, 2014). These findings revealed a striking disparity between those who are faithfully involved and those who are reluctant to church attendance; this disparity has had an impact on American society, morals, politics, and religion (Barna Group, 2014).

Although churches can be represented theologically using a variety of metaphors or models, a church is fundamentally similar to any other charitable organization in that it is a

group of individuals who gather together to work toward a common, specified goal (Banks, 2013). The structure of an organization is made up of parts such as vision, mission, values, objectives, and beliefs, which offer meaning and purpose to its existence (Banks, 2013). In other words, all kinds of organizations have these aspects, and all leaders have an effect on these factors as an organization goes through the necessary process of change.

Continuous expansion is a crucial aspect in defining a church's future, and the work of church leaders is equally vital. Church leaders must create organizational and leadership structures for church groups with the goal of promoting church development, transformation, and productivity (Banks, 2013). Church membership and attendance have declined in recent years, with 59 percent of churches in the Nigeria having less than 100 people in attendance (White, 2015). To reverse this trend, church leaders may need to alter their style of leadership and means of reaching out to members of the church and community. Churches' leadership structures differ, and there is no uniform or set type of leadership. The application of a style of leadership or form is determined by the church's condition or needs (Banks, 2013). A church's leadership kinds or styles may change dependent on its needs, and leaders must meet the requirements of the future church while keeping trends and change in mind so that the church may continue to develop and spread (Banks, 2013).

In a global sense and with respect to transformational leadership, every organization has its system of operation. Transformational leadership style has been reported to aid in church

growth. Transformational leadership is described as a style of leadership that affects both individuals and societal systems. Its optimal form produces meaningful and positive change in followers, with the ultimate objective of growing followers into leaders. According to Burns

(2014), transformational leadership is the process of pursuing common goals by mutually accessing leaders' and followers' incentive bases toward the attainment of the desired change. A successful leader is defined by its vision and objectives, which aid in obtaining favorable outcomes. This is due to the fact that any organization with weak leadership is prone to collapse. As a result, leadership remains a crucial activity in any business that develops a style of operation. According to Adam (2003), leadership is a wide spread phenomena in all aspects of life. This means that leadership has captivated the attention of many people in order to bring all pending things to orderliness. Similarly, Hybels (2002) asserts that leaders frequently have an influence not just because they are extremely talented, but also because their leadership styles precisely match certain ministry requirements.

Church attendance at Christian churches in the United States has fallen during the last two decades (Bruce, 2011; Coleman, Ivani-Chalian, & Robinson, 2004). Several reasons contributed to this collapse, including a lack of leadership, vision, and communication, as well as an inability to reach millennials (Barna Group, 2014; Rainer, 2013). In addition, church attendance by those with religious ties continues to drop in these technology times. Fewer and fewer Nigerians are attending church or any other place of worship (Yates, 2014). Advances in technology, like computers, mobile devices, and the Internet, are causing substantial changes in the social lives and worship practices of Christians (Yates, 2014). Individual dependence on these technologies is obviating the necessity for traditional religion and attendance at

conventional places of worship (Yates, 2014). Between 2014 and 2021, the percentage of Nigerians who visited church on a regular basis fell from 43 percent to 36 percent (Barna Group, 2014). In Nigeria, 50% of churches had less than 100 independent worshippers, 40% had between 100 and 350 attendees, and 10% had more than 350 worshippers. The smallest group featured rising churches with the most members, while the bottom 90% included fading churches with fewer members (Rainer, 2015). The leader is the change agent in any religion, and preparedness for change is more probable in organizations with leaders that members trust and respect (Allen, Smith, & Da Silva, 2013). The leadership style provides the perspectives of subordinates on a particular individual's leadership attributes (Allen et al., 2013).

Despite the fact that tens of millions of Nigerians attend churches every weekend, church worship practices have diminished in recent years (Barna Group, 2014). According to Allen et al. (2013), the issue may indicate that church leaders are unable to embrace or adjust to change. The specific issue was that church leaders, such as pastors, deacons, and ministers, did not grasp the various leadership styles (transformational, transactional, laissez-faire, and servant) and how their application might boost church membership development in Nigeria. In order to address the issue of declining church membership, current leaders must be willing to advocate and allow change (Allen et al., 2013). Given the contemporary problems that churches face, innovative problem solving and change attempts by leaders may be critical for organizational survival (Allen et al., 2013). The purpose of this research was to address a gap in the literature about the impact of transformational leadership practice on growth in Nigeria.

1.2 Statement of the Problem

The Great Commission requires the Church to expand in both qualitative and quantitative ways. "Go then and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, and teaching them to follow all that I taught you," Jesus said (Matt. 28:18-20). Christ intended his followers to lead the church via rapid development. Unfortunately, despite the reality that churches in Nigeria use best practices and plan numerous church events for their congregations, they do not experience advancement. This dynamic expansion in the church frequently failed not because church leaders did not comprehend or even utilize the greatest strategies and programmatic breakthroughs with the flock. Rather, studies observed that development has been stifled because we have either forgotten or are unaware that the quality of the pastor who leads is the cornerstone to any ministry. The absence of good leadership practice in today's church has resulted in a slew of issues that have hampered the church's healthy growth. This research looks at the benefits of transformational leadership practices on church growth in Nigeria.

1.3 Objectives of the Study

The main objective of the study is to examine the effect of transformational leadership on church growth in Nigeria. Other specific objectives of the study include;

1. To determine the effect of transformational leadership on church growth in Nigeria
2. To examine the challenges transformational leadership face in the strife for church growth in Nigeria
3. To examine the functions of transformational leadership on church growth in Nigeria
4. To determine the relationship between transformational leadership and church growth in Nigeria

1.4 Research Questions

From the objectives of the study above, the following questions were derived to give direction to the present study;

1. To what extent will transformational leadership significantly affect church growth in Nigeria?
2. What are the challenges transformational leadership face in the strife for church growth in Nigeria?
3. What are the functions of transformational leadership on church growth in Nigeria?
4. Is there a significant relationship between transformational leadership and church growth in Nigeria?

1.5 Research Hypotheses

Hypothesis 1

H₀: There is no significant effect of transformational leadership on church growth in Nigeria.

H₁: There is a significant effect of transformational leadership on church growth in Nigeria.

Hypothesis 2

H₀: There is no significant relationship between transformational leadership and church growth in Nigeria.

H₁: There is a significant relationship between transformational leadership and church growth in Nigeria.

1.6 Significance of the Study

The study is significant for the following reasons. It is hoped that the findings of this study will help shape the minds of pastors, church members and leaders on how to lead, deriving their leadership example from the Bible.

The study's goal is to raise awareness and prevent avarice, power struggles, and disaffection among churchgoers. It will also serve as a reminder to modern Christians that the church is not a place to generate money, but rather a place of worship for Yahweh.

The findings may help church leaders have a solid grasp of how church leadership styles relate to the church's success as a nonprofit organization. The statistics may also give significant information on prevalent leadership styles and how they help the church's future in a nonprofit organizational context. The findings of this study might be used in churches in Nigeria to develop the leadership styles of leaders and members, as well as to get a better understanding of their function as church leaders.

The statistics may also give significant information on prevalent leadership styles and how they help the church's future in a nonprofit organizational context. The findings of this study might be used in churches in Nigeria to develop the leadership styles of leaders and members, as well as to get a better understanding of their function as church leaders.

Findings of this study may also prove useful as the church continues its efforts to serve as the cornerstone organization for meeting the needs of diverse communities (Watkins, 2014). After the completion of this study, the administration of upper and mid-level church leadership in churches in Nigeria may become more relevant in a culture that threatens to leave the church behind. Also, in this study, Church leaders could gain a new outlook on their leadership practices, obtain tools that will help them build their organizations effectively, and

support their members' efforts to create a positive influence that could change their communities and cities.

The findings of the present study will also enable church members to know the merit of a transformational leader in the development of church and as such elect such leader to lead the affair of the church.

Also, the study will form a basis for further research for academicians and scholars. The study will expose church leaders to the problems in their leadership styles and proffer solutions to such problems.

1.7 Scope of the Study

The scope of the study is based on the effect of transformational leadership on church growth in Nigeria.

1.8 Limitation of the Study

The following are the limitation of the present study;

First, questionnaires and individual face-to-face interviews with chosen churches in Nigeria were used to collect data for this study. Furthermore, the study was confined to church leaders and members of churches in Nigeria; these limitations meant that the study's conclusions would only apply to churches in this geographical region.

Another possible disadvantage of this study was that researcher bias might restrict the study's conclusions, because personal bias can arise from a researcher's prior connections or associations. It is important to note that case study researchers are prone to bias since the approach requires the researcher to identify the premise of the issue in advance. Despite the fact

that the researcher is a member of a local church in Nigeria, the church's officials and people did not engage in this research study.

Furthermore, the researcher had no personal or professional relationship with any of the sample participants since he preserved the confidentiality of the study participants' names and communication and used ethical measures to minimize bias. Continuously checking for and detecting biases aided in the accomplishment of appropriate depth and relevance of data gathering and analysis.

1.9 Operational Definitions of Terms

Leadership: Leadership is the ability of an individual or a group of individuals to influence and guide followers or other members of an organization.

Transformational Leadership: Transformational leadership is a leadership style in which leaders encourage, inspire and motivate employees to innovate and create change that will help grow and shape the future success of the church.

Church: Church is commonly defined as a building used for public worship. However, many people refer to a church as an organization. Examples are the Catholic Church, the Church of Christ, and the Southern Baptist Church amongst many others.

Church Growth: Church growth as all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with him and into responsible church membership.” In other words, church growth is effective evangelism, not a methodology for increasing membership.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction to the Concept of Leadership

A variety of leadership study has indicated a tough, complicated process involved in defining this fundamental word. According to Bass (1990), some of these perspectives identify leadership as the core of group operations. Other definitions of leadership include a personality attribute, an act or action, a transformative technique, a set of talents, or power relations (Northouse, 2013). Another definition characterized leadership as a method wherein an individual can impact a set of individuals to attain a mutual objective (Northouse, 2013).

According to Aritz et al. (2017), most explanations include certain important elements of the leadership experience, such as (a) it is a process, (b) it contains influences, (c) it happens in a group environment, and (d) it involves goal accomplishment. According to Aritz et al. (2017), leadership is not a personality attribute; rather, it is a temporal event that occurs throughout the interaction between the leader and his or her followers. According to Kanyandekwe and Boateng (2013), leadership is the process through which an individual impacts the actions of followers in order to achieve organizational goals. The followers see those influences as legitimate, either because the leader was elected or because of the leader's position in the organizational structure. This interpretation of the notion of leadership gives a leader a vital role in an organization, granting him or her numerous abilities to fulfill his or her responsibilities to guide followers or employees toward the attainment of specified goals (Kanyandekwe & Boateng, 2013).

Leadership is also a social interaction process in which the leader has an impact on the conduct and performance of his or her followers (McCleskey, 2014). Without an operational

definition of leadership, it is exceedingly difficult, if not impossible, to have a meaningful discussion about leadership, leadership styles, and outcomes (McCleskey, 2014). Furthermore, it is critical to comprehend the study that indicates the characteristics of an excellent leader. It is impossible to define the objective and establish goals for leadership development and growth without an awareness of these essential traits, making the consequences of any accepted leadership style significantly less beneficial to leaders and organizations (McCleskey, 2014).

Gandolfi and Stone (2016) define leadership as "how a leader decides to lead and how his or her conduct affects an organization and its employees." Gandolfi and Stone (2016) also proposed that an operational definition of leadership include five components: one or more leaders, followers, action-oriented leadership, a lawful path of action, and goals and objectives. Leadership is described further as having several angles, dimensions, and aspects. (Allen, 2013). It also includes the simple paradigm that leadership is good management, the semantic description that leadership is the process of leading, the transactional definition that leadership is a social exchange between leaders and followers. Allio (2013) also defined leadership as complex, invisible forces that act on the leadership process, the expectations of the followers, and the culture of the organization and the circumstances.

According to Taylor et al. (2014), leadership helps an organization respond to its environment by eliminating unproductive patterns of behavior and replacing them with new ones. Leaders provide the organization with focus, support, direction, and assistance in order for it to achieve its goals. Leaders have an important role in a company's effectiveness, and their actions can result in good employee impressions, increasing the likelihood that the firm will achieve long-term success. Leaders have a significant impact on beginning the organization's vision, bringing about and sustaining excellence, and planning and leading the path to success

(Taylor et al., 2014). People in positions of authority need to have a strong understanding of leadership, organizational change, and effectiveness. Nonprofit organizations such as churches face a quickly changing world and should adapt to the rapidly changing realities of how other nonprofit organizations conduct their activities (Taylor et al., 2014). Leaders within a church as a nonprofit organization face a variety of pressures from increasing numbers of agencies seeking support, shifting government funding, and the presence of for-profit organizations in human services. Consequently, to answer to changes in the marketplace of nonprofit organizations, decision-making directors need to be innovative and adaptive when adjusting to their diverse funding sources, changing services for clients, and seeking increased governmental accountability (Taylor et al., 2014). Despite their high level of transformational leadership roles, decision-making directors also demonstrate high-level affiliation with productive leadership roles (Taylor et al., 2014). The ability to negotiate and communicate is vital to leaders and remains the most significant leadership behaviors in the universal context (Yukl, 2013).

2.1.1 Leadership Styles

Management professionals have altered their definitions of leadership and explained their approaches to it. They have shifted from a traditional dictatorial approach to a more creative, participatory one. According to Srivastava (2016), recognizing an individual leader's style is critical for assessing leadership quality and effectiveness, particularly in relation to corporate goals. According to Mauri (2017), in order to adapt rapidly and manage in a changing world, leaders must adopt diverse leadership styles, such as big-picture thinking vs detail thinking. To minimize the possibility of oversimplification in matters of the mind, leaders must adopt the appropriate style for the appropriate occasion (Mauri, 2017).

Different leadership styles may perform in all types of companies, based on many factors such as the attributes of the leaders as well as context, a sector of activity, industry, size, and team composition (Fazzi & Zamaro, 2015). Furthermore, recognized differences among and within organizational cultures, patterns of organizational cooperation or competition goals, group orientation, open or advantaged communication channels among employees, individual professional identities, and values may influence or be influenced by leadership styles (Fazzi & Zamaro, 2015). According to Li et al. (2014), leadership style has traditionally been construed as the extent to which an individual emphasizes or displays particular types of leadership as measured by the frequency or intensity of specific leadership behaviors or attitudes using multiple items and Likert scales. A brief examination of each common leadership style and its strengths and weakness follows, along with a discussion of each style's potential impact on a group as well as its relative usefulness for any organization.

Autocratic Leadership Style

According to Srivastava (2016), authoritarian leaders are typical do-as-I-say types who may lack leadership experience; they may have had leadership thrust upon them in the shape of a new job or duty that requires people management. Autocratic leaders may be detrimental to a company because they push their followers to execute programs or services based on their subjective picture of what success looks like, even if the followers do not share the same vision. According to Cherry (2016), autocratic leadership, also known as authoritarian leadership, is characterized by individual power over all choices and a little input from other members of the organization. Leaders often make decisions based on their own ideas and judgements, and they rarely take suggestions from followers (Cherry, 2016).

According to Lopez and Ensari (2014), authoritarian leaders supply the essential knowledge to complete a job, establish the rules, provide rewards for cooperation, and threaten to punish subordinates for disobedience. Giltinane (2013) agreed that this leadership style needs team members to be loyal and obedient rule followers, and that punishment happens in some manner when objectives are not met. A downside of this leadership style is that team members may offer useful recommendations for process improvement or risk management, but their opinions are not necessary because the leader is in charge of the project and makes critical decisions (Giltinane, 2013).

Bureaucratic Leadership Style

Because the specific problem or difficulties related with using policies to lead are not always obvious until harm has occurred, bureaucratic leaders are usually strongly committed to procedures and processes rather than people, and as a result, they may appear aloof and strongly adverse to change (Srivastava, 2016). According to Giltinane (2013), this leadership style is comprised of policies and procedures. Projects are executed in accordance with a predetermined set of processes, and followers frequently lack originality and motivation. A weakness of this style is that leaders who use this style to motivate and manage a team repeatedly overlook the qualities and strengths of the people in their group and instead focus on whether everyone is following instructions (Giltinane, 2013).

Democratic Leadership Style

This leadership method fosters the building of trust and loyalty among subordinates (Srivastava, 2016). Before making a choice, the leader fully evaluates his or her followers, uses their talents and expertise, and considers their feedback. There is always rapport between the leader and the subordinates in democratic leadership (Srivastava, 2016). The democratic leadership style's strength is that it is a participatory leadership style in which members of the group contribute to the decision-making process. Also, Cherry (2016) stated that democratic leadership works best in situations where group members are skilled and eager to share their knowledge. Democratic leaders also allow individuals enough time to contribute, develop a plan, and then vote on the best course of action. The biggest problem with democratic leadership is its underlying assumption that everyone has an equal stake in an outcome as well as shared levels of expertise about decisions. Those situations are rarely the case. While democratic leadership sounds good in theory, it often is bogged down in its slow processes, and achieving workable results usually requires an enormous amount of effort (Nagendra & Farooqui, 2016).

Charismatic Leadership Style

Charisma is generally viewed in mystical terms, as a divine gift, and stems from a collection of attributes present or lacking in leaders (Kempster & Parry, 2013). According to the study, the vast majority of people spoke of joyful, polite, and even love interactions between charismatic leaders and their followers. As a result, charismatic leadership is not a set of characteristics that can and should be embraced or trained, nor does it indicate any kind of weakness on the side of the follower. Instead, charismatic leadership arises through a "emerging-and-becoming" interaction in which leaders' and followers' identities reflect a continuous and intricate process of personality granting and claiming. Finally, charisma rests in the hands of the followers, who grant and respond, as well as the leader, who claims (Kempster & Parry, 2013).

A charismatic leader has a goal and a personality that inspires people to carry out that mission (Srivastava, 2016). As a result, this sort of leadership is highly regarded. Charismatic leadership fosters creativity and innovation and is frequently very motivating (Srivastava, 2016). One key issue that may reduce the value of charismatic leaders is that they can depart. When a leader leaves, an organization may appear to be rudderless and without direction. The floundering can last for years because charismatic leaders rarely develop replacements. Their leadership is established on the strength of their personalities (Nagendra & Farooqui, 2016).

Transformational Leadership Style

Transformational leadership is a style of leadership in which leaders connect with and engage their people (Mencil et al., 2016). This higher-order model of leadership is made up of four aspects. The first is idealized influences, which refers to producing strong sentiments in followers and building recognition with the leader (Yukl, 2013). The second component is customized consideration, which provides assistance, incentive, and training. Third, inspiring motivation is the practice of communicating an appealing vision while employing cues to direct effort and model acceptable conduct. The fourth component is inspirational motivation, which raises followers' awareness of issues and engages them in fixing those problems through various techniques (Yukl, 2013). A transformative leader is also a superb coach who can guide people with customized attention, regardless of whether the purpose is exploratory or exploitative (Yukl, 2013).

According to Vito et al. (2014), the transformational leadership idea, like the transactional leadership theory, allows for power and influence in the leadership process. According to Burns (1978), the leader-subordinate relationship is influenced by emotion. The

leader uses the subordinates' trust and faith in them to drive conduct (Bass, 1985). Transformational leaders typically rely on four characteristics: charisma, inspiration, individual consideration, and intellectual stimulation (Bass, 1985). Transformational leadership has its weakness. First, it lacks conceptual clarity, meaning it has too many various actions, and leaders may concentrate on many different elements and procedures. Second, capacities are problematic with uncertain variable limits. Finally, transformational leadership considers leadership as a character trait or individual liability instead of conduct that people can acquire (Northouse, 2013). Thus, its applicability is limited.

Transactional Leadership Style

This leadership style is based on a mutual and deterministic relationship between a leader and his or her followers (Bass, 1985; Burns, 1978). Transactional leadership can be defined in a variety of ways (Vito et al., 2014). First, transactional leaders use contingent benefits, like as labor for money or time off, to underpin agreements on explicit or tacit goals to be met in order to get the desired rewards or behavior (Bass, 1985, 1997). Second, transactional leaders use a management-by-exception format to implement a monitoring program that allows them to gather behavioral information to predict or prevent the subordinate from deviating from the agreed upon goals of objectives (Bass, 1985). Third, transactional leaders are passive and only act when a problem arises. Under this perspective, leaders and subordinates have considerable power and influence (Bass, 1985). The problem with transactional leaders is expectations, as transactional leaders fulfill employees' needs for rewards when they meet targets (Bass, 1997).

Laissez-faire Leadership Style

According to Cherry (2016), laissez-faire leadership, also known as delegation leadership, is a type of leadership style in which leaders remain hands-off and let other members of the group to make decisions. According to research, this is the leadership style that results in the lowest productivity among group members. According to Allen et al. (2013), because laissez-faire leaders are avoidant in their leadership roles, organizational members do not regard them as honest, credible, or trustworthy. Thus, laissez-faire leaders create a psychological climate in which members are resistant to rather than ready for a change. Allen et al. (2013) mentioned that laissez-faire leaders are passive and offer little direction and guidance, so any change effort they suggest is likely to be negatively related to readiness for change. Laissez-faire leaders provide no support and no direction to their employees. These leaders do not create a psychological climate that encourages new ideas and suggestions (Allen et al., 2013). The problem with laissez-faire leadership is that it involves the deferral of decision-making and avoidance of communication; laissez-faire leaders converse only when necessary. Thus, the business of employee development is not a concern to laissez-faire leaders, as they believe that employees can take care of themselves (Wong & Giessner, 2016).

The key characteristic of servant leadership is a leader's willingness to see beyond his or her own self-interest (Winston & Fields, 2015). Using servant leadership in an organization requires a leader to prioritize developing an organizational climate that promotes the growth and development of followers. According to Winston and Fields (2015), encouraging the growth of followers can take place directly through training and mentorship or indirectly through regular actions that inspire followers to engage in self-development activities. Thus,

the person-oriented mentality of servant leadership positions the leader in the role of steward of the interests of both the organization and its people (Winston & Fields, 2015).

According to Bambale (2014), servant leadership is a concept based on the premise that in order to encourage followers to achieve to their full potential, leaders must rely on one-on-one contact to understand their needs, wants, talents, objectives, and potentials. Servant leaders use their understanding of their followers to help them reach their full potential. Servant leaders also assist followers in reaching their full potential by instilling confidence, generating trust, and offering knowledge, feedback, and resources (Bambale, 2014). Servant leadership differs from most other approaches to leadership in its emphasis on personal integrity and the development of solid long-term connections with workers (Bambale, 2014).

Servant leaders' weaknesses include being susceptible to manipulation by their followers and being viewed as fragile and inexperienced. Another issue with servant leaders is that they may conduct activities or provide services for followers in the hope that the followers would reciprocate, and leaders may place pressure on followers to foster this system of exchange (Staats, 2015). The next area of this literature study is dedicated to church leaders, church leadership situations, and leadership traits. Each area of concentration helps to create the reason and rationale for the leadership paradigm chosen for this research.

2.1.2 The Concept of Church Leaders

Nonprofit organizations will require strong leadership to survive and develop. In contrast to for-profit corporations, stakeholders contribute resources (e.g., money, time, people) to a church leader, and the relationship between church leaders and congregational members is interdependent (Grandy, 2013). Studying leadership in churches provides insight into the

complexity of leadership and reveals that leadership is relational, rather than responsibility or a gift that rests solely with one individual (Grandy, 2013). Leadership in nonprofits is particularly complex and requires a diverse range of skills and abilities, some of which include a high tolerance for ambiguity; advocacy, fundraising, and grant writing; financial management; and managing and motivating a workforce comprised primarily of volunteers. Also, nonprofits are value-driven organizations that require leaders who can sustain tradition (the mission) while balancing the need for innovation (Grandy, 2013).

According to Stewart (2008), church leadership is a complicated interaction between pastors, leaders, and members, who have official and standard authority, and numerous other institutions, including the higher church diocese, media, government, and the community. Churches exist to provide moral, spiritual, and communal direction. Studying churches may help you understand the role of values, leaders, and organizational members in the implementation of leadership, culture, decision making, and strategy in a number of nonprofit and socially responsible organizations (Stewart, 2008). As a result, churches are an example of the complexities inherent in managing a dispersed power structure (Stewart, 2008).

Church leaders, according to Kanyandekwe et al. (2013), should offer a positive example for church members, communities, society in general, and political leaders. The influence of church leaders should not be corrupted by bogus miracles, prayers for a price, or counseling for a cost. As a result, it is common knowledge that a positive working relationship is a significant contributor to the achievement of organizational goals. Leaders in churches create and maintain a positive work climate by establishing the appropriate organizational structure and good policies and implementing them consistently (Kanyandekwe et al., 2013).

2.1.3 Church Leadership Setting

According to Grandy (2013), values and mission are fundamental to church leadership, just as they are in other charities. Pastoral power differs from that found in traditional organizations, as studied in organizational studies. Leadership is vital to the growth of a nonprofit organization such as a church, just as sufficient leadership is required for nonprofit organizations to survive (Grandy, 2013).

According to Watt (2014), churches in the twenty-first century require godly leaders who can influence people in order to realize their goal. Church leaders must comprehend church government and politics, the impact of diversity in theology and liturgy, the spiritual training of church members, program design and administration, and age-level best practices. Furthermore, church leaders should demonstrate moral leadership, individual control, and community service by initiating, developing, and maintaining strong functional relationships (Watt, 2014). The role of a church leader may take the form of a preacher, pastor, teacher, counselor missionary, small group leader, or another church-related ministry. But no matter what the call, the church needs to identify and provide leaders with the knowledge, skills, and abilities necessary to reach today's culture.

According to Watt (2014), church leaders need to prepare others for effective leadership by educating, equipping, enriching, and empowering them for the work of the church in general and life in the world at large. The church is one body made up of many people, most of whom are volunteers. Effective church leaders recognize that relational power is the outcome of working with others to achieve mutually satisfactory goals; being a relational church leader is often more about the ability to influence others than the capacity to wield power (Watt, 2014). A lesson for those fulfilling formal and informal leadership roles in the church is that individuals

must learn to love others in the agape sense or sacrificial sense. Church leaders should respect and admire all types of other people. People must learn to love and respect others as they become aware of God's love for His people. Church leaders must make it a part of their daily business to communicate their vision and goals to complete the organization's mission (Watt, 2014).

According to Cole (2015), churches confront significant hurdles in addressing today's secular culture. As churches in America age, they become more inward-focused and lose their capacity to relate to people in their communities. Leaders may be under growing pressure to spend money and time addressing members' rising demands, diminishing the church's capacity to carry out the great commission (Cole, 2015). Moving a church from an inward-focused to an outward-focused focus does not ensure that the church will be free of challenges (Cole, 2015). Pastors and leaders must prepare for pushback from the congregation when they embark on the journey of becoming outward-focused. Pastors must receive encouragement that they will not walk this journey alone. Many pastors of small and medium-sized churches who feel stuck with membership growth need to develop a systematized plan for their churches. The churches they pastor are on a course of status quo with no destination in sight (Cole, 2015). Pastors as leaders should provide the vision of the church to the congregation. A daily reminder of the vision is a critical part of a leader's responsibility for achieving the organization's mission (Watt, 2014). The success of the church depends on the direction of the pastor and leaders in the church as churches face significant reductions in church attendance and membership.

2.1.4 Leadership Characteristics

Gini and Green (2014) stated that three principal characteristics constitute the core of the leadership concept: character, stewardship, and experience.

Character

Character is the sum of a person's ideas, values, and ethics (Gini & Green, 2014). Character, like expertise, athletic ability, or musical talent, must be demonstrated in order to be polished and maintained; yet, some errors, acts, and conduct, whether intentional or not, may ruin lives and reputations forever. Being a person of character is a continuous process, not a one-time or episodic event, and assuming leadership of an organization, whether a club, a sports team, or a multinational business, is a hard and risky task (Gini & Green, 2014). For a leader to attempt to do so without a solid understanding of who they are (character) and without a clear sense of what they are willing and unwilling to do (integrity and conscience) is a formula for public failure and personal tragedy. The character may be the most crucial and elusive element of leadership. Character is permanent; it establishes both day-to-day demeanor and destiny. Therefore, it is not only useful but also essential to examine the character of those who wish to lead (Gini & Green, 2014).

Stewardship

According to Gini and Green (2014), acting as a steward, entails acting as "an agent" for another. Stewardship, like leadership, is constantly concerned with the welfare of others. Being a steward necessitates that, leaders acknowledge that the ultimate goal of their job is to benefit others rather than oneself (Gini & Green, 2014; Senge, 2006). Leaders, like stewards, do what they do for a greater good, putting the needs of their followers or constituency ahead of their own (Gini & Green, 2014).

Experience

According to Gini and Green (2014), the ability to learn is a distinguishing attribute of being human, and the ability to continue learning is a necessary talent for leaders. True learning

is the product of time, experience, effort, knowledge, commitment, achievement, and, most crucially, failures and setbacks. Training, time on the job, surviving the test of both little and significant failures, and the capacity to extract both wisdom and skills from these experiences all contribute to the ability to lead. Gini and Green (2014) also explained that the need for leadership is part of humans' social DNA; people need leadership, they seek it out, and they are desperate for it. During times of despair, they may embrace bad leaders, misleaders, and toxic leaders, who promise to satisfy their needs for security and provide a sense of order and certainty in a disordered and uncertain world. In light of the above literature, the rationale for this study was that the full-range leadership theory was the ideal vehicle for this study. The full-range leadership theory focuses on both the positive and negative effects of the transformational, transactional, and laissez-faire leadership styles (Samad et al., 2015).

2.1.6 Leadership in the Old Testament

The first thing to understand from a biblical viewpoint of leadership is that there have been prophets, apostles, teachers, and followers who have led in the past. According to Abioje (2005), the Old Testament (OT) is a collection of religious books that tell the story of God's connection with the people of Israel, sometimes known as Jews or Hebrews. When they were exploited as slaves in Egypt, the people were treated as individual families. The Israelites, on the other hand, thought that God raised Moses to lead them out of slavery in Egypt and to form them into a nation when He gave them a code on Mount Sinai (as exemplified in Exodus 19). They were led by Moses who after his death, was succeeded by Joshua. Joshua was the leader that led them to the Promised Land and after his death, was succeeded by many judges after which the people demanded for monarchical system of governance. The most popular king in the OT was King David whose lineage is from Jesus Christ.

Regardless, leadership in the Old Testament (O.T) was heavily reliant on Yahweh (God), who is supposed to have made the people (Israel) and established a covenant with them. The form of rule that defined the people in the Old Testament was referred to as theocracy (O.T.) According to Doohan (1994), as referenced by Abioje (2005):

Theocracy means government by God and refers to an institutionalized form of government based on the He revealed the teachings of God as implemented through God's representatives. The best known historical example for contemporary Westerners would be Israel. In recent times, the Ayotolla Khomeni established a theocracy in Iran, as Muhammad, the Founder of Islam had done in Mecca (860). Pg. 148.

In other words, as he goes on to argue, it should not be assumed that theocracy ended with the enthronement of a king in Israel. The truth remains that Yahweh ascended to the throne of Israel. He was purportedly the one who picked the rulers for his people, beginning with Saul and David (as recorded in 1 Samuel 9:17 and 1 Samuel 16:1–13). According to Abioje (2005), the three factors dominate leadership in the Old Testament. These are:

a. The fear of and obedience to Yahweh

He says that the word fear is an antonym for the word bravery. It is commonly held that fear of God is the beginning of knowledge (as cited in Prov. 9:10). It was especially true for ancient Jewish leaders who are claimed to have been punished by God for disobeying his commands, such as Moses, Aaron, and King Saul (as cited in Num. 20: 12, and 1 Sam. 15). It also entails performing things that displeased him, as in the instance of David and Solomon (as exemplified in 2 Sam. 11 and 12 and 1 Kings 11).

b. Commitment to the well-being of the people

Moses, one of the Hebrews' best leaders, is a classic example of devotion to the welfare of the people. He sparked large revolts against oppression, culminating in forced labor and the death of male children inflicted by the Egyptians against the Hebrews. Anyone looking at the mosaic tale with faith in their eyes will undoubtedly conclude that it was all a divine purpose. He did not just intervene on behalf of the people; on multiple times, he pleaded with God to slay him rather than the people (Ex. 32:30–35).

Following Moses, Joshua, Judges, and many more monarchs copied his devotion to the welfare of the people. For example, Judge Jephthah sacrificed his daughter in thanksgiving to God for his triumph over the Ammonites who waged war on his people (as recorded in Judges 11:29–40). King David battled valiantly to bring peace and plenty to Israel (as exemplified in 2 Sam 5, 6, 8, 10 & 12). Solomon requested knowledge in order to truly lead the people in fairness and with purity of heart. God was delighted with his prayer and bestowed upon him more gifts of wealth and reputation (as recorded in 1 Kings 3:4–15). Many theologians think that the true reason of Solomon's later collapse was his exploitation of people via over-taxation and over-labor. As a result, Solomon became a burden rather than an advantage to his people. God discarded him at a time when he was unconcerned about the wellbeing of his people. Furthermore, he became infamous for marrying and having adultery with foreign women, as well as doing things that his people regarded detestable, such as worshiping foreign gods (as recorded in 1 Kings 11:1–13). In essence, any Old Testament (O.T.) leader who was not dedicated to the welfare of the Israelites or abused his position was rejected by Yahweh (God) and the people.

c. Prophetic Guidance and Rebuke

According to Abioje (2005), prophets are God's emissaries through whom he conveys his will to his people. Prophets have an important role in political leadership in the Old Testament. The prophets were oracles who predicted who would lead at a specific point in time. Of course, they did so as Yahweh's representative. The prophets were thought to have originated with Yahweh since they were chosen and summoned by him (as quoted in Hosea 1:1; Amos 1:1; Isaiah 1:1; Mic 1:1; Jere. 1:2; and Eze. 1:3). It would appear that the prophetic office was part of the covenantal package in order that the prophets may remind the people of their obligations to Yahweh. The commandment conformed to the law of God which entails chastisement, rebuke and punishment not just for the ordinary people, but also their leaders.

Thus, examples of prophetic confrontation with political leaders abound in the Old Testament (O.T.). The book of Exodus is mostly focused on Moses' confrontation with Pharaoh of Egypt in order to release the Israelites. Prophet Samuel questioned King Saul for his disobedience to Yahweh (as represented in 2 Sam. 25:10–13), Prophet Nathan faced David for his transgression against Uriah (as exemplified in 2 Sam. 12), and Prophet Isaiah challenged Hezekiah for exhibiting his possessions (as exemplified in 2 Kgs. 20:16–19). Of course, there were self-serving and sycophant prophets also in the Old Testament (O.T.) but they are not of interest to this study. Pentecostal church leaders in Nigeria should also know that God watches them as they lead their flock, therefore every attempt to misuse church belongings particularly church funds, like some self-serving sycophant prophet in the Old Testament will not go unpunished.

2.1.7 Leadership in the New Testament

According to Conner (2001), as long as leadership exists in the New Testament, our Lord Jesus, the role model of leadership, stressed leadership as a servanthood. Questions about who

Jesus Christ was emerged throughout His time. According to one account, the Lord himself asked, "Who do people claim the son of man is?" Some think He is John the Baptist, others Elijah, and yet others Jeremiah or one of the Prophets. In the same context, St. Peter acknowledged Him as the Christ, the son of God. The second indication is Jesus Christ's self-consciousness as the Good Shepherd with an identifiable flock of sheep (as portrayed in Jn. 10:10–11), as mentioned in (Mamman, 2007). The image of a shepherd and his flock runs through the New Testament. In the biblical concept, leadership is modelled from shepherd. The responsibilities of the shepherd include; love and care for his flock, led and protect his flock from danger (exemplified in 1 Sam. 17: 34 – 35; Amos 3:12). On the other hand, Isara (2007) cited in Mamman (2007), points out that —the sacrifice of Jesus clearly and radically distinguished him as the Good Shepherd from those who were not —the hired men. Hence leadership must be patterned to Jesus the Good Shepherd. The image of Jesus as the Good Shepherd speaks of commitment, sacrifice, selflessness, dedication, love, care and service. Leadership in the New Testament deeply comments on —servanthood which possess the life of Jesus Christ (as exemplified in Mk.10: 43). Jesus Christ is the model of humble service not minding his —humanity and divinity nature. Christ taught his disciples to serve in word and in deed. He washed the feet of his disciples and said to them:

You call me teacher and Lord, it is right you do so, because that is what I am. your Lord and Teacher have just washed your feet. You too, should wash one another's feet. I have set an example for you, so that you will do just what I have done for you (Jn.13: 13 – 15) NIV.

A detailed examination of the New Testament notion of leadership reveals that our Lord Jesus Christ is the designer of leadership. His leadership example is self-giving, emptying himself to the point of being a slave, and being completely accessible to fulfill the needs of those entrusted to him.

2.2 The Concept of Transformational Leadership

According to Burns (1978), transformational leadership happens when one or more people interact with others in such a way that leaders and followers enhance one another's drive and morals. Burns (1978) defined transformational leadership as a process as opposed to a single action. According to Yahaya and Ebrahim (2016), a transformational leader is someone who raises followers' consciousness, shifts them to higher-level demands, and motivates people to go beyond their self-interests and strive harder to exceed expectations. According to Bass (1985), the amount to which a leader is transformative is essentially defined by his or her effect on followers. Followers of such a leader feel trust, admiration, loyalty, and respect for the leader, and because of the qualities of the transformational leader, followers are willing to work harder than originally expected. Burns (1978) stated that transformational leaders appeal to higher ideals and moral values and empower followers to produce profound and fundamental change. Transformational leaders offer followers more than just working for personal gain; they provide followers with an inspiring mission and vision to give them an identity (Bass, 1985). The leader transforms and motivates followers through his or her idealized influence earlier identified as charisma, intellectual stimulation, and individual consideration. Also, this leader encourages followers to come up with new and unique ways to challenge the status quo and to alter the environment to support success (Bass, 1985). Transformational leadership is a practice that changes and transforms people to go beyond expectations. Burns argued that transformational leadership goes beyond the straightforward exchange relationship between leaders and followers which is characteristic of transactional leadership.

Transformational leaders inspire followers with a common vision, which offers a conceptual map of where the organization is headed (Allen et al. (2013). These leaders

concentrate on the transformation of both the organization and the individuals within it and influence their followers to transcend their self-interests for the good of the group by increasing their commitment to the organization's vision. Leaders act as change drivers actively involved in creating an environment and culture that foster change and growth (Allen et al., 2013).

Transformational leadership is an effective and impactful leadership style for influencing followers' behavior and performance (Bass, 1985; Burns, 1978). It articulates a compelling vision, establishes clear goals, offers support, and motivates followers to work. Bass (1985) outlined four characteristics of transformative leadership behaviors: inspiring motivation, individualized concern, idealized influences, and intellectual stimulation. In order to offer encouragement and support to followers, an inspirational leader develops an appealing vision of the future and exhibits optimism, excitement, and customized concern (Bass, 1985). Idealized influences refer to a leader who serves as a personal example who maintains high ethical standards. Intellectual stimulation encourages followers to challenge and be aware of the problems (Bass, 1985).

According to Chan and Mak (2014), transformational leadership encourages followers to exchange ideas and create a mission inside companies. A transformational leader inspires followers with great motivation and belief at work, which increases followers' personal significance. This behavior creates emotional attachment and engagement in recognizing the leader among followers. The identification of a leader reveals the level of trust and belief that followers have in their leader. When a leader exhibits pride in others as members, followers are more willing to engage with him or her (Chan & Mak, 2014).

Transformational leaders deliver personalized care to their followers, exceeding their expectations with perks and assistance (Chan & Mak, 2014). Followers who regard their leader as special will become overly reliant on him or her for advice and motivation. Furthermore, when followers feel satisfaction and success toward their leaders, they feel bound to stay with the leader. Pride in being a leader's follower highlights the high level of identification in the leader-follower connection and a growth in the followers' normative commitment (Chan & Mak, 2014).

Transformational leaders inspire people to put aside their own interests in order to benefit the group, organization, or nation (Bass, 1997). Transformational leaders inspire followers and other constituencies to do more than they anticipated to accomplish in pursuit of higher order goals (Bass, 1997; Burns, 1978). Transformational leadership can be dictatorial and directive, or it can be democratic and participatory. Leaders can intellectually stimulate their followers by authoritatively drawing their attention to a concealed assumption in their thinking (Bass, 1997).

The core tenet of Bass's (1985) notion is that transformational leadership goes beyond just exchanging inducements for desired performance. Leaders may use intellectually stimulating leadership techniques, as well as various leadership styles, tactics, skill sets, and ideologies, to affect every aspect of the church. Transformational leaders inspire their followers to put the organization ahead of their own interests (McCleskey, 2014). Leadership is critical to an organization's success and operation. Thus, the process of organizational change necessitates highly effective and exceptionally skilled leadership, as well as a leader capable of recognizing the most appealing form of an organization and handling organizational change issues in the most appropriate manner (Kalaluhi, 2013).

The leaders of a church must be effective in order for the organization to achieve its goals and flourish (Kalaluhi, 2013). Individuals inside the church believe that church leaders must be stern or reserved, and that they are not required to include members in decision-making since members are not active in higher levels of power (Malakyan, 2013). Leaders use this strategy to convert their followers by activating higher-order wants, highlighting the importance of certain goals, and persuading them to choose the organization over their own self-interest (Malakyan, 2013).

2.2.1 Leadership and Church Growth

Leadership is critical to the success of a nonprofit organization such as a church, and competent leadership is required for nonprofit organizations to survive (Grandy, 2013). According to the Pew Research Center (2014), 72 percent of Americans feel religion is losing influence in the United States. In terms of the number of individuals who do not practice Christianity, the United States is third after China. According to polls and census data, barely 40 to 50 percent of people attend church, and 4,000 churches close each year. One solution may be for pastors to communicate the church's vision with the congregation. A daily reminder of the vision is an important aspect of a leader's responsibilities for fulfilling the purpose of the business (Watt, 2014). The success of a church depends on the direction of the pastor and leaders. To motivate others, leaders must envision the future and embrace the vision so that they can transfer their enthusiasm to others.

Furthermore, the church's financial stability and membership growth are evidence of the pastors' success (Watt, 2014). Membership issues are not limited to a particular denomination; numerous churches have seen membership declines (Grandy, 2013). Sunday church attendance

has declined as a result of nonreligious activities such as sports practice and leisure activities such as shopping and weekend travel (McMullin, 2013). Leaders should ensure the success of the organization with new initiatives and demonstrate their creativity to produce a productive, profitable, and conflict-free environment (Saeed et al., 2014). It is essential for leaders to be effective in their leadership of the church members, who are vital to the success of the organization. That success includes an increase in church attendance or membership rather than a decline (Belias & Koustelios, 2015).

2.3 Theoretical Review

2.3.1 Trait Theory of Leadership

Early thinkers believed that born leaders have physical and psychological features that separated them from non-leaders. Leadership attributes were assumed to be inherited or acquired, according to trait theories. Jenkins highlighted two types of qualities: emergent traits (traits that are significantly influenced by genetics), such as height, intellect, beauty, and self-confidence, and effectiveness traits (based on experience or learning), such as charisma, as a key component of leadership (Ekvall & Arvonen, 1991).

Charisma, according to Max Weber, is "the greatest revolutionary force, capable of establishing a completely new orientation via followers and full personal devotion to leaders they viewed as endowed with almost magical supernatural, superhuman traits and abilities." This original emphasis on intellectual, physical, and psychological attributes that differentiated non-leaders from leaders foreshadowed a study that claimed that modest differences existed between followers and leaders (Burns, 2003). The failure in detecting the traits which every single effective leader had in common, resulted in development of trait theory, as an

inaccessible component, falling into disfavor. In the late 1940s, scholars studied the traits of military and non-military leaders respectively and exposed the significance of certain traits developing at certain times. Stogdill (1992) studied leadership traits and he concluded that leaders shared the drive to complete tasks, were persistent in pursuit of goals, were not afraid to take risks, were confident in social situations, were willing to accept the consequences of decisions, had mechanisms to handle stress and frustrations, and had the ability to inspire people to action and to adapt to diverse social situations. He concluded that leadership was not only situational, but that personality played a role in determining leadership qualities (Stogdill, 1992).

2.3.2 Contingency Theories (Situational)

According to contingency theories, no leadership style is precise as a stand-alone since the leadership style utilized is dependent on elements such as the quality, circumstances of the followers, or a variety of other variables. "There is no one appropriate method to lead, according to this idea, because the internal and external characteristics of the environment necessitate the leader to adapt to that particular scenario." In most situations, leaders affect not just the dynamics and atmosphere of the business, but also the workers within it. In a common sense, the theories of contingency are a category of behavioral theory that challenges that there is no one finest way of leading/organizing and that the style of leadership that is operative in some circumstances may not be effective in others (Greenleaf, 1977).

Contingency theorists considered that the leader was the focal point of the leader-subordinate relationship, but situational theorists believed that the subordinates were crucial in defining the relationship. Though situational leadership focuses primarily on the leader, it emphasizes the importance of group dynamics. "These investigations of group dynamics and

leadership have contributed to some of our present theories of group dynamics and leadership." According to the notion of situational leadership, leadership style should be matched to the maturity of the subordinates (Bass, 1997). "The situational leadership model, first introduced in 1969, theorized that there was no unsurpassed way to lead and those leaders, to be effective, must be able to adapt to the situation and transform their leadership style between task-oriented and relationship oriented".

2.3.3 Transformational Theory

Transformational leadership separates itself from the rest of the previous and modern theories by the participation of followers in processes or activities linked to personal component towards the organization and a route that would produce certain superior societal dividend. Transformational leaders increase the motivation and morale of both followers and leaders (House & Shamir, 1993). Transformational leaders are said to "engage in relationships with followers based on shared values, beliefs, and goals." This impacts the performance leading to the attainment of goal. As per Bass, transformational leader, "attempts to induce followers to reorder their needs by transcending self-interests and strive for higher order needs". This theory is in conformity to the Maslow (1954) higher order needs theory. Transformational leadership is a course that changes and approach targets on beliefs, values and attitudes that enlighten leaders" practices and the capacity to lead change. The literature suggests that followers and leaders set aside personal interests for the benefit of the group. The leader is then asked to focus on followers' needs and input in order to transform everyone into a leader by empowering and motivating them (House & Aditya, 1997).

The emphasis on previously stated leadership theories, as well as the ethical dimensions of leadership, further distinguishes transformational leadership. Transformational leaders are

defined by their capacity to see the need for change, obtain others' agreement and commitment, develop a vision that guides change, and embed the change (MacGregor Burns, 2003). These leaders respect their subordinates like individuals and strive to enhance their consciousness, values, and talents by making their work meaningful and challenging. These leaders present a persuasive and encouraging picture of the future. They are "visionary leaders who aim to appeal to the better nature of their followers and guide them toward higher and more universal wants and objectives" (MacGregor Burns, 2003).

2.4 Empirical Review

According to Raymond (2011), the leadership styles in Pentecostal churches have resulted in the multiplication of churches. Individuals who have not had the opportunity to hear the gospel are being converted via church establishment as a result of the growth of churches. Second, the pace of discipleship training has grown, with more young people being recruited into bible schools to be educated as pastors or church leaders. Third, it has aided in the efficient management of the church. This implies that members are not free to do anything they want, knowing that any disobedience would result in a penalty from the Leader.

According to Raymond (2011), evangelism has grown as a result of leadership styles. Members are gained through evangelism when more churches are founded in metropolitan areas. Fifth, as a result of the motivational leadership style, members walk in wealth awareness, and their church buildings are complex constructions with glitz. Last but not least, motivated leadership has fostered enthusiasm and enjoyment in the place of worship.

According to Raymond (2015), there is an absence of a clause to curb the Church highest authority abuses. These authorities can do whatever they want at any time and cannot

be challenged. Second, it has instilled dread among the members of the authority. Members are always afraid to carry out a program in the church on their own since laws are not in their control. Third, the actual message of redemption, sanctification, and cleansing has been ignored. Fourthly, there is a problem of power tussle, hence autocracy is exhibited, members struggle to become leaders so that they can be revered just like the general overseers. Similarity, selfishness also exists hence the leader is only concerned about his well – being rather than that of his subordinates. Based on these impacts, one can see that the impacts of the leadership styles practiced in the Pentecostal churches have a relationship to the growth of the gospel.

Agu (2018) discovered that the motivation for leadership is centered on the act of influence on subordinates. That authority does not make one a leader; rather, most of what is called leadership is a display of authoritarian power rather than actual leadership. Agu's leadership survey examines a healthy contrast by drawing on biblical principles about leadership. Jesus told his followers that whomever wants to be great among them must be a servant, and whoever wants to be first must be a slave to everyone (as cited in Mark 10:44-45). However, the relationship between Agu's findings and this research work is that both laid emphasis on the leading servant than authoritarian leadership. Agu's work recommended that church leaders should follow an example of Jesus Christ who served his followers and was exalted. This work differs from this study because it laid emphasis on being a serving leader which will help in the church development.

Momoh (2009) also conducted study on leadership as a strategy for church development. The researcher utilized the survey technique and a questionnaire to gather data, which was found to be trustworthy ($\alpha = 0.89$). Six hundred and seventy-eight (678) respondents, including members and pastors, took part in the survey. The collected data was evaluated with PPMC at a 95% confidence interval. According to the study, there is a

substantial positive association between democratic, visionary, and motivating leadership styles. They were discovered to have an impact on the expansion of the church and the gospel. Momoh also recognized that the base of any leadership dictates how far it may go. He goes on to say that many of the challenges that many leaders, particularly church leaders, are facing today are based on a faulty foundation. To him, leadership position can be attainable through craftiness, professionalism and administration capacity but once a leader lacks spiritual charisma, character and vision, he will only end –up messing things up. In Momoh’s work, the study recommended that since motivational leadership is one of the tools to church development, laissez faire should be put in practice also. The work differs from the topic of this study in the area of encouraging laissez – faire together with motivational. When compared with this research work, there are areas of similarities. Their relationship is based on the motivational leadership styles highly practiced in the churches. He laid emphasis on building up a leadership strategy on a wrong foundation.

Wayne (2008) examined leadership styles and personality variables in his study. The survey approach was employed to gather data for the study, which was judged to be reliable: $\alpha = 0.54$. Three hundred sixty-two (362) people participated in the survey, including members and pastors from Pentecostal congregations in the United Kingdom. For the analyses, an independent –t- test was performed. The study discovered that the function of the Holy Spirit in church leadership is the only factor that may contribute to Pentecostal congregations. According to the research, the Holy Spirit should be active in church leadership. Wayne’s findings stated that in church leadership, it’s style of operation have impact on the people more than it’s traits. He added that the Holy Spirit in them is more than anything else, signifying influence on their leadership styles. To him, churches are small scale industries. Members no longer take to heart the warning of Jesus about wolves in sheep’s clothing. This work is related to the study on the area of material pursuit in the churches.

In addition, Nwokedi (2000) stated through data analysis in his study on the difficulties of effective leadership in the church, which included a large sample size of 688 participants, that in the church, leaders are sometimes the employee and the follower is the boss. To him, churches are voluntary groups whose leaders are often hired or elected by the participants. In his findings, he said that in some churches, the congregation votes on whether or not to maintain their pastor every year or two. He claimed that doing so hampers the adoption of a specific leadership style. This has a relationship to this research work; hence it is leadership styles in the churches which noted that church leaders should adopt their personal style of leading in order to achieve their laid down goals and objectives. A successful leadership is the ability to make things happen in any organization or church. The study used descriptive and exploratory survey design in which observations were made of the characteristics of the variables, exploratory survey design was used to collect data for hypothesis involving a large sample size of six hundred and eighty thousand (688) comprising youths and adults in the churches. This research work differs from the study because its focus is on the problems of leadership than leadership styles.

2.5 Summary

The discussion in this chapter has centered on a review of relevant material. The notion of leadership and its many varieties were examined, as well as the impact of transformational leadership on church growth. According to the study, leadership is the capacity to guide people who will follow to fulfill a task in an organization. Leadership styles are classified into three groups. They are democratic, autocratic, and permissive. However, the term "leadership" appears in both the Old and New Testaments, where Yahweh's leadership (theocratic leadership) was used as an example and Jesus Christ the exemplar (shepherding

leader). Church leadership is said to be a decisive factor in determining the effectiveness of a church and the single most contributing factor that allows a church to develop its full potentials as stated by Shawchuck and Heuser (1993). Moreover, leadership styles in the church were discussed which Hybels (2002) listed out ten leadership styles in the church for example visionary leadership style and strategic leadership style. Some of the key implementation behavior of various theorists was discussed as stated by Levin (2000) which one of them is role modeling. Role modeling is when the visionary leader models the desired actions required for working toward the vision. Origin of Pentecostalism in Nigeria was said to have started in Nigeria as far back as 1916 according to Kwasau (2000). Characteristics of Pentecostal Churches were stated to be emphasizing on prayers for example.

Furthermore, leadership styles in the churches were said to be motivational and visionary leadership style as stated by Maxwell (2011). Handling of church funds was also examined stating that financial needs of the church take first place while the preaching of the gospel follows. Also; it was stated that church funds are handled by one man which is the general overseer. The impact of leadership styles on the growth of the church was also considered in this chapter. Empirical findings revealed that the impact states that the leadership style in the churches have led to proliferation of more in urban areas than in Nigeria. Moreover, the empirical findings also revealed that impact stated that it had created fear among members towards their generally overseer. Finally, theories of leadership were identified with their definitions and the chapter concluded with the review of empirical study, which was done through previous and related research works.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter covers the research design, population, sample and sampling methodology, instrumentation, instrument validity, pilot study, instrument reliability, data collecting procedure, and statistical analysis procedure.

3.2 Research Design

Research designs are used in research proposals to demonstrate how the variables of the proposed research will be investigated or manipulated to generate necessary data (Azika, 2002). The design used for this study is Survey Research Design. This study uses the survey method to find out the perception on a phenomenon among the populace concerned towards establishing facts from existing conditions and proposing solutions. The design was selected because it is suitable for a study that seeks the opinion of research subjects on particular issues as it is the case in this study.

1.1 Population of the study

The term population refers to the entire group of individual or items whose manner or unit have the same basis and clearly defined characteristics. According to Osuala (2014), who defined population as “comprising the set of all possible observation of the types with which we are concerned. The investor’s words.com defined population as a group of individuals or items that share one or more characteristics from which data can be gathered and analyzed. The population of study will comprise of only 3 selected local governments (Jos South, Mangu and Shendam) in Plateau state out of the 17 local governments. The total population of registered

adult members of the selected churches are 83,530, 85,000, 70,500 for northern, central and southern senatorial zones respectively totaling 239,030 members.

3.3 Sample and sampling technique

Simple random sampling method will be greatly employed owing to its effectiveness in eliminating biasness and that it offers a better representation of the population. As a result of the inability of the researcher to effectively study the selected churches in the selected three local government area under study to present Nigeria, a representative number was chosen as the sample size population. Three hundred (300) residents of three local government areas in Plateau State, Nigeria were used as the sample size. The sample size will be calculated using the Taro Yamani scientific formula which is given as:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

N is the Population

1 is the constant

e is the degree of error expected

n is the sample size

$$n = \frac{1200}{1 + 1200(0.05)^2}$$

$$\frac{1200}{1 + 1200(0.0025)}$$

$$\frac{1200}{1 + 3}$$

$$1200$$

4

n = 300

3.4 Research Instrument

In this study, questionnaire and interview is research instrument used. Given that most of the items in the questionnaire will be targeted to determining the respondents' views on the effect of transformational leadership on church growth. The questionnaires were administered and distributed to selected church members including leaders from churches in the three local government areas in Plateau State, Nigeria. Questionnaire is the main research instrument used for the study to gather necessary data from the sample respondents. The questionnaire is structured in such a way that it provides answers to the research questions.

The following methods were used to create a questionnaire about transformational leadership and church growth: Researchers use past research on transformational leadership and church growth to determine the answers to the questionnaire items, which are as follows: Total agreement = 5 degrees, agreement = 4 degrees, virtually agreement = 3 degrees, disagreement = 2 degrees, and disagreement = 1 degree. To compute the effect of transformational leadership on church growth in Nigeria.

This instrument is divided and limited into two sections; Section A and B. Section A deals with the personal data of the respondents while Section B contains research statement postulated in line with the research questions and hypotheses in chapter one. Options or alternatives are provided for each respondent to pick or tick one of the options.

3.5 Validity of the instrument

Onwumere (2015:66) defined validity as “the extent to which a measuring instrument on application performs the function for which it was designed.” Validity is determined by the degree of provision of correct response from sample objects by the relevant research design or research instrument. To ascertain the validity of the instrument, content validity was adopted, in which the researcher subjected the instrument to face validity by giving it to two research experts in Oyo state, who examined the items and made sure they were in line with the objectives of the study. The structure and language of the questionnaire were modified in the light of their corrections. The instrument was structured in such a way as to minimize the effect of errors like inconsistency and ambiguity.

3.6 Reliability of the instrument/ Pilot Study

Anyanwu (2010:87) defined reliability as “the ability of a particular measuring instrument to yield similar result when applied to the same situation at different times.” The reliability of instrument will be determined by a reliability test through the use of Cronbach’s Alpha to check the consistency of the intended measure. The data collected from the pilot study were statistically analyzed for the purpose of reliability coefficient. The Cronbach alpha level of coefficient was used. Consequently, reliability coefficient of .947 was obtained. The reliability coefficient was considered adequate for the internal consistency of the instrument. According to Spiegel (1992) and Stevens (1986), the test is considered reliable if it lies between 0 and 1 and that the closer the calculated reliability coefficient is to 1, the more reliable is the instrument. Thus, the result from the instrument signifies that the study is considered valid and reliable for the research work.

A pilot study to standardize the measuring instrument was carried out. The study was carried out before the main study in order to check the problem areas and possible confusion that may be associated with the study. A total of forty (40) respondents were given (40) copies of the questionnaire in two churches. These two churches were not part of the sampled churches for the main study but share similar characteristics in all aspects.

3.7 Procedure for Data Collection

In administration of the instrument, copies of letter were collected on 24th May, 2022 from the Head of Department, Arts and Social Science Education. The copies of the letter were given to the leaders of the sampled churches. Two research assistants were employed to enable the researcher achieve maximum return of the questionnaire. The research assistants were instructed on what to do. The research assistants administered and retrieved back the instruments in each of the local government areas except for two local government areas that the researcher personally visited.

3.8 Data analysis

The descriptive and quantitative statistical method of data analysis will be used to analyze the study of this research. The descriptive will involve the use of tables and frequency distribution. The quantitative approach will employ a parametric statistic such as t-test for hypothesis testing for significant difference observed and expected variables on the data. The data will be obtained from the respondents through the administration of questionnaires which will be collated and analyzed using statistical package for social sciences (SPSS Version 20.0).

CHAPTER FOUR

DATA ANALYSIS, FINDINGS AND DISCUSSION

This chapter deals with the presentation and analysis of the result obtained through questionnaires. The data gathered were presented according to the order in which they were arranged in the research questions, simple percentage and frequency were used to analyze the demographic information of the respondents while Pearson product moment correlational coefficient was adopted to test the research hypotheses.

4.1 BIO DATA OF RESPONDENTS

Table 1. GENDER OF RESPONDENTS

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid MALE	158	52.7	52.7	52.7
FEMALE	142	47.3	47.3	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 1 above shows the gender distribution of the respondents used for this study. 158 respondents which represent 52.7 percent of the population are male while the remaining 142 respondents which represent 47.3 percent of the population are female.

Table 2 AGE GRADE OF RESPONDENTS

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 25-30YEARS	74	24.7	24.7	24.7
31-36YEARS	71	23.7	23.7	48.3
37-42YEARS	88	29.3	29.3	77.7
43-48YEARS	38	12.7	12.7	90.3
49 YEARS AND ABOVE	29	9.7	9.7	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 2 above shows the age grade of the respondents used for this study. 74 respondents which represent 24.7 percent of the population are 25-30years. 71 respondents which represent 23.7percent of the population are between 31-36years. 88 respondents which represent 29.3 percent of the population are between 37-42 years. 38 respondents which represent 12.7percent of the population are between 43-48years while 29 respondents which represent 9.7percent of the population are over 49years.

4.2 DATA ANALYSIS AND RESULTS OF RESEARCH OBJECTIVES

Table 3 THERE IS A SIGNIFICANT EFFECT OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	150	50.0	50.0	50.0
Agreed	73	24.3	24.3	74.3
Undecided	32	10.7	10.7	85.0
Valid Disagreed	25	8.3	8.3	93.3
Strongly Disagreed	20	6.7	6.7	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 3 shows the responses of respondents that there is a significant effect of transformational leadership on church growth in Nigeria. 150 respondents representing 50.0 percent strongly agree that there is a significant effect of transformational leadership on church growth in Nigeria. 73 respondents representing 24.3 percent agree that there is a significant effect of transformational leadership on church growth in Nigeria. 32 respondents representing 10.7percent were undecided. 25 respondents representing 8.3percent disagree that there is a significant effect of transformational leadership on church growth in Nigeria while the remaining 20 of the respondents representing 6.7percent strongly disagrees that there is a significant effect of transformational leadership on church growth in Nigeria.

Table 4 TRANSFORMATIONAL LEADERS CARRY THE FOLLOWERS ALONG IN THE DECISION MAKING WHICH PROMOTE PEACE AND HARMONY IN THE CHURCH

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	100	33.3	33.3	33.3
Agreed	93	31.0	31.0	64.3
Undecided	48	16.0	16.0	80.3
Valid Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 4 shows the responses of respondents that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church. 100 respondents representing 33.3 percent strongly agree that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church. 93 respondents representing 31.0 percent agree that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church. 48 respondents representing 16percent were undecided. 41 respondents representing 13.7 percent disagree that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church while the remaining 18 of the respondents representing 6percent strongly disagrees that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church.

Table 5 TRANSFORMATIONAL LEADERS KNOW HOW TO ENCOURAGE, INSPIRE AND MOTIVATE EMPLOYEES TO PERFORM IN WAYS THAT CREATE MEANINGFUL CHANGE.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	102	34.0	34.0	34.0
Valid Agreed	135	45.0	45.0	79.0
Undecided	30	10.0	10.0	89.0

Disagreed	21	7.0	7.0	96.0
Strongly Disagreed	12	4.0	4.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 6 shows the responses of respondent that transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change. 102 respondents representing 34.0 percent strongly agree that Transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change. 135 respondents representing 45.0 percent agree Transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change. 30 respondents representing 10.0 percent were undecided. 21 respondents representing 7.0 percent disagrees that transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change while the remaining 12 of the respondents representing 4.0 percent strongly disagree that transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change.

Table 6 TRANSFORMATIONAL LEADERSHIP ENHANCES COMMITMENT, INVOLVEMENT, LOYALTY, AND STEADFASTNESS OF FOLLOWERS IN THE PERFORMANCE AND IMPLEMENTATION OF CHURCH WORK.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	98	32.7	32.7	32.7
Agreed	102	34.0	34.0	66.7
Undecided	53	17.7	17.7	84.3
Valid Disagreed	33	11.0	11.0	95.3
Strongly Disagreed	14	4.7	4.7	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 6 shows the responses of respondents that transformational leadership enhances commitment, involvement, loyalty, and steadfastness of followers in the performance and implementation of church work. 98 respondents representing 32.7 percent strongly agree that transformational leadership enhances commitment, involvement, loyalty, and steadfastness of followers in the performance and implementation of church work. 102 respondents representing 34.0 percent agree that transformational leadership enhances commitment, involvement, loyalty, and steadfastness of followers in the performance and implementation of church work. 53 respondents representing 17.7 percent were undecided. 33 respondents representing 11.0 percent disagrees that transformational leadership enhances commitment, involvement, loyalty, and steadfastness of followers in the performance and implementation of church work while the remaining 14 of the respondents representing 4.7 percent strongly disagrees that transformational leadership enhances commitment, involvement, loyalty, and steadfastness of followers in the performance and implementation of church work.

TABLE 7 TRANSFORMATIONAL LEADERS FIT WELL IN LEADING AND WORKING WITH COMPLEX WORK GROUPS AND CHURCH MEMBERS, WHERE BEYOND SEEKING AN INSPIRATIONAL LEADER TO HELP GUIDE THEM THROUGH AN UNCERTAIN ENVIRONMENT AND FOLLOWERS ARE ALSO CHALLENGED AND FEEL EMPOWERED WHI

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	116	38.7	38.7	38.7
Agreed	85	28.3	28.3	67.0
Undecided	52	17.3	17.3	84.3
Valid Disagreed	28	9.3	9.3	93.7
Strongly Disagreed	19	6.3	6.3	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 7 shows the responses of respondents that transformational leaders fit well in leading and working with complex work groups and church members, where beyond seeking an inspirational leader to help guide them through an uncertain environment and followers are also challenged and feel empowered which nurtures them into becoming loyal, high performers. 116 respondents representing 38.7percent strongly agree that transformational leaders fit well in leading and working with complex work groups and church members, where beyond seeking an inspirational leader to help guide them through an uncertain environment and followers are also challenged and feel empowered which nurtures them into becoming loyal, high performers. 85 respondents representing 28.3percent agree that transformational leaders fit well in leading and working with complex work groups and church members, where beyond seeking an inspirational leader to help guide them through an uncertain environment and followers are also challenged and feel empowered which nurtures them into becoming loyal, high performers. 52 respondents representing 17.3percent were undecided. 28 respondents representing 9.3 percent disagrees that transformational leaders fit well in leading and working with complex work groups and church members, where beyond seeking an inspirational leader to help guide them through an uncertain environment and followers are also challenged and feel empowered which nurtures them into becoming loyal, high performers while the remaining 19 of the respondents representing 6.3 percent strongly disagrees that transformational leaders fit well in leading and working with complex work groups and church members, where beyond seeking an inspirational leader to help guide them through an uncertain environment and followers are also challenged and feel empowered which nurtures them into becoming loyal, high performers.

Table 8 LACK OF SPIRITUAL GROWTH IS ONE THE CHALLENGES OF THE TRANSFORMATIONAL LEADERSHIP FACED IN IMPLEMENTING CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	85	28.3	28.3	28.3
Agreed	142	47.3	47.3	75.7
Undecided	38	12.7	12.7	88.3
Valid Disagreed	22	7.3	7.3	95.7
Strongly Disagreed	13	4.3	4.3	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 8 shows the responses of respondents that lack of spiritual growth is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 85 respondents representing 28.3 percent strongly agree that lack of spiritual growth is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 142 respondents representing 47.3 percent agree that lack of spiritual growth is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 38 respondents representing 12.7percent were undecided. 22 respondents representing 7.3 percent disagree that lack of spiritual growth is one the challenges of the transformational leadership faced in implementing church growth in Nigeria while the remaining 13 of the respondents representing 4.3 percent strongly disagreed that lack of spiritual growth is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.

Table 9 INDECISION IS ONE THE CHALLENGES OF THE TRANSFORMATIONAL LEADERSHIP FACED IN IMPLEMENTING CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Agreed	100	33.3	33.3	33.3

Agreed	93	31.0	31.0	64.3
Undecided	48	16.0	16.0	80.3
Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 9 shows the responses of respondents that indecision is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 100 respondents representing 33.3 percent strongly agree that indecision is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 93 respondents representing 31.0 percent agree that indecision is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 48 respondents representing 16percent were undecided. 41 respondents representing 13.7 percent disagreed that indecision is one the challenges of the transformational leadership faced in implementing church growth in Nigeria while the remaining 18 of the respondents representing 6percent strongly disagrees that indecision is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.

Table 10 THERE IS A SIGNIFICANT RELATIONSHIP BETWEEN TRANSFORMATIONAL LEADERSHIP AND CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	85	28.3	28.3	28.3
Agreed	142	47.3	47.3	75.7
Undecided	38	12.7	12.7	88.3
Valid Disagreed	22	7.3	7.3	95.7
Strongly Disagreed	13	4.3	4.3	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 10 shows the responses of respondents that inadequate reward is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 85 respondents representing 28.3 percent strongly agree that inadequate reward is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 142 respondents representing 47.3 percent agree that inadequate reward is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 38 respondents representing 12.7percent were undecided. 22 respondents representing 7.3 percent disagree that inadequate reward is one the challenges of the transformational leadership faced in implementing church growth in Nigeria while the remaining 13 of the respondents representing 4.3 percent strongly disagreed that inadequate reward is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.

Table 11 BLASPHEMY AMONG FOLLOWERS IS ONE THE CHALLENGES OF THE TRANSFORMATIONAL LEADERSHIP FACED IN IMPLEMENTING CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	100	33.3	33.3	33.3
Agreed	93	31.0	31.0	64.3
Undecided	48	16.0	16.0	80.3
Valid Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 11 shows the responses of respondents that blasphemy among followers is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 100 respondents representing 33.3 percent strongly agree that blasphemy among followers is one

the challenges of the transformational leadership faced in implementing church growth in Nigeria. 93 respondents representing 31.0 percent agree that blasphemy among followers is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 48 respondents representing 16percent were undecided. 41 respondents representing 13.7 percent disagreed that blasphemy among followers is one the challenges of the transformational leadership faced in implementing church growth in Nigeria while the remaining 18 of the respondents representing 6percent strongly disagrees that blasphemy among followers is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.

Table 12 INSUBORDINATION AMONG FOLLOWERS AND CHURCH MEMBERS IS ONE THE CHALLENGES OF THE TRANSFORMATIONAL LEADERSHIP FACED IN IMPLEMENTING CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	150	50.0	50.0	50.0
Agreed	73	24.3	24.3	74.3
Undecided	32	10.7	10.7	85.0
Valid Disagreed	25	8.3	8.3	93.3
Strongly Disagreed	20	6.7	6.7	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 12 shows the responses of respondents that insubordination among followers and church members is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 150 respondents representing 50.0 percent strongly agree that insubordination among followers and church members is one the challenges of the transformational leadership faced in implementing church growth in Nigeria. 73 respondents

representing 24.3 percent agree that web-based learning eliminates the expenses and inconveniences of getting the instructor and students in the same place other than the conventional learning during the post Covid-19 in Oyo State, Nigeria. 32 respondents representing 10.7percent were undecided. 25 respondents representing 8.3percent disagree that insubordination among followers and church members is one the challenges of the transformational leadership faced in implementing church growth in Nigeria while the remaining 20 of the respondents representing 6.7percent strongly disagrees that insubordination among followers and church members is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.

Table 13 MOTIVATION OF CHURCH MEMBERS AND FOLLOWERS IS ONE OF THE FUNCTIONS OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	100	33.3	33.3	33.3
Agreed	93	31.0	31.0	64.3
Undecided	48	16.0	16.0	80.3
Valid Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 13 shows the responses of respondents that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria. 100 respondents representing 33.3 percent strongly agree that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria. 93 respondents representing 31.0 percent agree that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria. 48 respondents

representing 16percent were undecided. 41 respondents representing 13.7 percent disagree that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria while the remaining 18 of the respondents representing 6percent strongly disagrees that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria.

TABLE 14 EFFECTIVE MANAGEMENT OF FUNDS IN THE CHURCH IS ONE OF THE FUNCTIONS OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA.

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	112	37.3	37.3	37.3
Agreed	91	30.3	30.3	67.7
Undecided	49	16.3	16.3	84.0
Valid Disagreed	30	10.0	10.0	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 14 shows the responses of respondents that effective management of funds in the church is one of the functions of transformational leadership on church growth in Nigeria. 112 respondents representing 37.3 percent strongly agree that effective management of funds in the church is one of the functions of transformational leadership on church growth in Nigeria. 91 respondents representing 30.3percent agree that effective management of funds in the church is one of the functions of transformational leadership on church growth in Nigeria. 49 respondents representing 16.3percent were undecided. 30 respondents representing 10.0 percent disagrees that Effective management of funds in the church is one of the functions of transformational leadership on church growth in Nigeria while the remaining 18 of the respondents representing

6percent strongly disagree that effective management of funds in the church is one of the functions of transformational leadership on church growth in Nigeria.

Table 15 INDIVIDUALIZED CONCERN AMONG MEMBERS IS ONE OF THE FUNCTIONS OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	102	34.0	34.0	34.0
Agreed	135	45.0	45.0	79.0
Undecided	30	10.0	10.0	89.0
Valid Disagreed	21	7.0	7.0	96.0
Strongly Disagreed	12	4.0	4.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 15 shows the responses of respondent that individualized concern among members is one of the functions of transformational leadership on church growth in Nigeria. 102 respondents representing 34.0 percent strongly agree that Individualized concern among members is one of the functions of transformational leadership on church growth in Nigeria. 135 respondents representing 45.0 percent agree Individualized concern among members is one of the functions of transformational leadership on church growth in Nigeria. 30 respondents representing 10.0 percent were undecided. 21 respondents representing 7.0 percent disagrees that individualized concern among members is one of the functions of transformational leadership on church growth in Nigeria while the remaining 12 of the respondents representing 4.0 percent strongly disagree that individualized concern among members is one of the functions of transformational leadership on church growth in Nigeria.

Table 16 PEACE RESOLUTION AMONG CHURCH MEMBERS IS ONE OF THE FUNCTIONS OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	98	32.7	32.7	32.7
Agreed	102	34.0	34.0	66.7
Undecided	53	17.7	17.7	84.3
Valid Disagreed	33	11.0	11.0	95.3
Strongly Disagreed	14	4.7	4.7	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 16 shows the responses of respondents that peace resolution among church members is one of the functions of transformational leadership on church growth in Nigeria. 98 respondents representing 32.7 percent strongly agree that peace resolution among church members is one of the functions of transformational leadership on church growth in Nigeria. 102 respondents representing 34.0 percent agree that peace resolution among church members is one of the functions of transformational leadership on church growth in Nigeria. 53 respondents representing 17.7 percent were undecided. 33 respondents representing 11.0 percent disagree that peace resolution among church members is one of the functions of transformational leadership on church growth in Nigeria while the remaining 14 of the respondents representing 4.7 percent strongly disagree that peace resolution among church members is one of the functions of transformational leadership on church growth in Nigeria.

Table 17 PROMOTION OF EVANGELICAL ACTIVITIES THAT LEADS TO CHURCH GROWTH IS ONE OF THE FUNCTIONS OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Strongly Agreed	100	33.3	33.3	33.3
Agreed	93	31.0	31.0	64.3

Undecided	48	16.0	16.0	80.3
Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 17 shows the responses of respondents that promotion of evangelical activities that leads to church growth is one of the functions of transformational leadership on church growth in Nigeria. 100 respondents representing 33.3 percent strongly agree that promotion of evangelical activities that leads to church growth is one of the functions of transformational leadership on church growth in Nigeria. 93 respondents representing 31.0 percent agree that promotion of evangelical activities that leads to church growth is one of the functions of transformational leadership on church growth in Nigeria. 48 respondents representing 16 percent were undecided. 41 respondents representing 13.7 percent disagreed that promotion of evangelical activities that leads to church growth is one of the functions of transformational leadership on church growth in Nigeria while the remaining 18 of the respondents representing 6 percent strongly disagree that promotion of evangelical activities that leads to church growth is one of the functions of transformational leadership on church growth in Nigeria.

Table 18 THERE IS A SIGNIFICANT RELATIONSHIP BETWEEN TRANSFORMATIONAL LEADERSHIP AND CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	85	28.3	28.3	28.3
Agreed	142	47.3	47.3	75.7
Undecided	38	12.7	12.7	88.3
Disagreed	22	7.3	7.3	95.7
Strongly Disagreed	13	4.3	4.3	100.0

Total	300	100.0	100.0
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Source: field survey, June, 2022

Table 18 shows the responses of respondents that there is a significant relationship between transformational leadership and church growth in Nigeria. 85 respondents representing 28.3 percent strongly agree that there is a significant relationship between transformational leadership and church growth in Nigeria. 142 respondents representing 47.3 percent agree that there is a significant relationship between transformational leadership and church growth in Nigeria. 38 respondents representing 12.7 percent were undecided. 22 respondents representing 7.3 percent disagree that there is a significant relationship between transformational leadership and church growth in Nigeria while the remaining 13 of the respondents representing 4.3 percent strongly disagreed that there is a significant relationship between transformational leadership and church growth in Nigeria.

Table 19 TRANSFORMATIONAL LEADERS HELP IN PROMOTING UNITY AMONG THE CHURCH MEMBERS

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	100	33.3	33.3	33.3
Agreed	93	31.0	31.0	64.3
Undecided	48	16.0	16.0	80.3
Valid Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 19 shows the responses of respondents that transformational leaders help in promoting unity among the church members. 100 respondents representing 33.3 percent strongly agree that transformational leaders help in promoting unity among the church members. 93 respondents

representing 31.0 percent agree that transformational leaders help in promoting unity among the church members. 48 respondents representing 16percent were undecided. 41 respondents representing 13.7 percent disagreed that transformational leaders help in promoting unity among the church members while the remaining 18 of the respondents representing 6percent strongly disagrees that transformational leaders help in promoting unity among the church members.

Table 20 TRANSFORMATIONAL LEADERS USE THEIR SPECIAL TRAITS TO DRAW A LOT OF MEMBERS AND FOLLOWERS TO THEMSELVES

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	150	50.0	50.0	50.0
Agreed	73	24.3	24.3	74.3
Undecided	32	10.7	10.7	85.0
Valid Disagreed	25	8.3	8.3	93.3
Strongly Disagreed	20	6.7	6.7	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 20 shows the responses of respondents that transformational leaders use their special traits to draw a lot of members and followers to themselves. 150 respondents representing 50.0 percent strongly agree that transformational leaders use their special traits to draw a lot of members and followers to themselves. 73 respondents representing 24.3 percent agree that transformational leaders use their special traits to draw a lot of members and followers to themselves. 32 respondents representing 10.7percent were undecided. 25 respondents representing 8.3percent disagree that transformational leaders use their special traits to draw a lot of members and followers to themselves while the remaining 20 of the respondents

representing 6.7percent strongly disagrees that transformational leaders use their special traits to draw a lot of members and followers to themselves.

Table 21 THERE IS A SIGNIFICANCE DIFFERENCE BETWEEN TRANSFORMATIONAL LEADERSHIP AND OTHER FORMS OF LEADERSHIP STYLE ON CHURCH GROWTH IN NIGERIA

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Agreed	100	33.3	33.3	33.3
Agreed	93	31.0	31.0	64.3
Undecided	48	16.0	16.0	80.3
Valid Disagreed	41	13.7	13.7	94.0
Strongly Disagreed	18	6.0	6.0	100.0
Total	300	100.0	100.0	

Source: field survey, June, 2022

Table 21 shows the responses of respondents that there is a significance difference between transformational leadership and other forms of leadership style on church growth in Nigeria. 100 respondents representing 33.3 percent strongly agree that there is a significance difference between transformational leadership and other forms of leadership style on church growth in Nigeria. 93 respondents representing 31.0 percent agree that there is a significance difference between transformational leadership and other forms of leadership style on church growth in Nigeria. 48 respondents representing 16percent were undecided. 41 respondents representing 13.7 percent disagree that there is a significance difference between transformational leadership and other forms of leadership style on church growth in Nigeria while the remaining 18 of the respondents representing 6percent strongly disagrees that there is a significance difference between transformational leadership and other forms of leadership style on church growth in Nigeria.

4.2.1 ANALYSIS OF RESEARCH HYPOTHESES

Hypothesis One

H₀: There is no significant effect of transformational leadership on church growth in Nigeria.

Level of significance: 0.05

Decision rule: reject the null hypothesis if the p-value is less than the level of significance, accept the null hypothesis if otherwise.

Table 15 SHOWS THE SIGNIFICANT IMPACT OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

	There is significant effect of transformational leadership on church growth in Nigeria
Chi-square	
df	105.520 ^a
Asymp. Sig.	3 .000

a. 0 cells (.0%) have expected frequencies less than 5. The minimum expected cell frequency is 25.0

Conclusions based on decision rule:

Since the p-value= 0.000 is lesser than the level of significance (0.05), we reject the null hypothesis and conclude there is a significant effect of transformational leadership on church growth in Nigeria.

Hypothesis Two

H₀: There is no significant relationship between transformational leadership and church growth in Nigeria.

Level of significance: 0.05

Decision rule: reject the null hypothesis if the p-value is less than the level of significance, accept the null hypothesis if otherwise.

.Correlations

	There is a significant relationship between transformational leadership and church growth in Nigeria.	There is a significant relationship between transformational leadership and church growth in Nigeria.
There is a significant relationship between transformational leadership and church growth in Nigeria. Pearson Correlation Sig. (2-tailed) N	1 100	.893** .000 100
There is a significant relationship between transformational leadership and church growth in Nigeria. Pearson Correlation Sig. (2-tailed) N	.893** .000 100	1 100

** . Correlation is significant at the 0.05 level (2-tailed).

CONCLUSION BASED ON THE CORRELATION TABLE ABOVE

The correlation coefficient $R = 0.893$ indicates a strong positive relationship. We therefore conclude that there is a significant relationship between transformational leadership and church growth in Nigeria.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATION

5.1 SUMMARY OF FINDINGS

The main objective of the study is to examine the effect transformational leadership on church growth in Nigeria. Other specific objectives of the study include;

1. To determine the effect of transformational leadership on church growth in Nigeria
2. To examine the challenges of the transformational leadership faced in implementing church growth in Nigeria
3. To examine the functions of transformational leadership on church growth in Nigeria
4. To determine the relationship between transformational leadership and church growth in Nigeria.

Findings from the study revealed the following

1. There is a significant effect of transformational leadership on church growth in Nigeria.
2. There are challenges that transformational leadership faced in striving for church growth in Nigeria.
3. Transformational leaders play important functions in the growth of church in Nigeria.
4. There is a significant relationship between transformational leadership and church growth in Nigeria.

5.2 CONCLUSION

This research examined the effect of transformational leadership on church growth in Nigeria. Relevant conceptual, theoretical and empirical literature was reviewed. Data were

analyze using Chi-square analysis and Pearson Multiple Correlation. The result revealed that there is a significant effect of transformational leadership on church growth in Nigeria. The finding of the study also reveals that there challenges that transformational leadership faced in implementing church growth in Nigeria. The findings of the study also reveal that transformational leaders carry the followers along in the decision making which promote peace and harmony in the church. The findings of the study also reveal that Transformational leaders play important functions in the growth of church in Nigeria. The finding of the study also reveals that transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change. The findings of the study reveal that there is a significant relationship between transformational leadership and church growth in Nigeria. Finally, the findings of the study reveal that motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria.

5.3 RECOMMENDATIONS

Based on the findings of the study, the following were recommended;

1. In order to encourage probity, transparency, and accountability, the study recommends that, the general overseers, church treasurer and the financial secretary should continue to work as a team for an efficient financial management with the supervision of transformational leader. Quarterly, external auditors should be invited to help audit the church accounts in order to discourage misappropriation of church funds.

2. Due to the effectiveness and coordination of transformational leaders in the church, the church in Nigeria should ensure to adopt leaders who portrays the characteristics of transformational leaders to promote church growth.
3. Leaders should shun all forms of competition in ministry. They should be themselves. They can be challenged by the life of some of their colleagues in ministry but they should neither compete with them nor seek to be like them. Rather, they should seek to become like Jesus.
4. Both ministers on training and on field should know that good name is better than riches and fame. Integrity of a man keeps him blameless from his enemy. In the camp of the enemy, his name will still be sounding blameless from generation to generation. As God would say of Job to the devil “he still maintains his integrity, though you incited me against him to ruin him without any cost” (Job 2:3, NIV).
5. Church members and the finance of the church should be handled aptly. Financial management should be giving great attention because it has power to destroy trust and to build trust in any organization. Trust comes as a result of integrity.
6. Christian should keep integrity not minding what people may say as Job would say “till I die I will not deny my integrity” (Job 27:5).
7. Theological schools should teach her students on the need of maintaining integrity in their studies and in their future ministry and portrays transformational leadership skills.
8. Pastors should watch their lives and teachings closely because it will help in building and strengthening their ministry
9. Ministers of the gospel should be diligent i.e. be serious and committed in their place of called because God who is the owner of his work gives provision to any vision

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APPENDIX

Department of Business &Media

Selinus University

Italy

Dear Sir / Madam,

REQEUST FOR ADMINISTRATION OF QUESTIONNAIRE

I am a PhD student of Business & Media Department, Selinus University, Italy.

I am currently carrying a research on **“THE EFFECT OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA”**

Therefore, your frank answer to this question will be highly appreciated as they will help the research a great deal.

Be assured that all information given will be specifically used for academic purpose and will be treated with ultimate confidence.

Thanks for your co-operation.

Yours faithfully,

.....

QUESTIONNAIRE ON THE EFFECT OF TRANSFORMATIONAL LEADERSHIP ON CHURCH GROWTH IN NIGERIA

Instructions:

Research questionnaire

Section A: Respondents demographics (please tick the appropriate response and complete when necessary)

1. Name of Firm:

2. Years of Service:

General Information

1. Sex: Female () Male ()

2. Please indicate your age from the choices below

a. 25-30 years ()

b. 31-36 years ()

c. 37-42 years ()

d. 43-48 years ()

e. Above 49 years ()

Others (please specify).....

SECTION B**KEY:**

1. Strongly Agree = (SA) - 1
2. Agree = (A) - 2
3. Undecided = (U) - 3
4. Disagree = (D) - 4
5. Strongly Disagree = (SD) - 5

S/NO	RESEARCH QUESTIONS	SA	A	U	D	SD
	To what extent will transformational leadership significantly affect church growth in Nigeria?					
1.	There is a significant effect of transformational leadership on church growth in Nigeria.					
2.	Transformational leaders carry the followers along in the decision making which promote peace and harmony in the church					
3.	Transformational leaders know how to encourage, inspire and motivate employees to perform in ways that create meaningful change.					
4.	Transformational leadership enhances commitment, involvement, loyalty, and steadfastness of followers in the performance and implementation of church work.					
5.	Transformational leaders fit well in leading and working with complex work groups and church members, where beyond					

	seeking an inspirational leader to help guide them through an uncertain environment and followers are also challenged and feel empowered which nurtures them into becoming loyal, high performers.					
	What are the challenges of the transformational leadership faced in implementing church growth in Nigeria?					
6.	Lack of spiritual growth is one the challenges of the transformational leadership faced in implementing church growth in Nigeria					
7.	Indecision is one of the challenges transformational leadership faced in implementing church growth in Nigeria.					
8.	Inadequate reward is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.					
9.	Blasphemy among followers is one the challenges of the transformational leadership faced in implementing church growth in Nigeria.					
10.	Insubordination among followers and church members is one the challenges of the transformational leadership faced in implementing church growth in Nigeria					
	What are the functions of transformational leadership on church growth in Nigeria?					

11.	Motivation of church members and followers is one of the functions of transformational leadership on church growth in Nigeria.					
12.	Effective management of funds in the church is one of the functions of transformational leadership on church growth in Nigeria					
13.	Individualized concern among members is one of the functions of transformational leadership on church growth in Nigeria					
14.	Peace resolution among church members is one of the functions of transformational leadership on church growth in Nigeria.					
15.	Promotion of evangelical activities that leads to church growth is one of the functions of transformational leadership on church growth in Nigeria.					
	Is there a significant relationship between transformational leadership and church growth in Nigeria?					
17.	There is a significant relationship between transformational leadership and church growth in Nigeria.					
18.	Transformational leaders help in promoting unity among the church members.					
19.	Transformational leaders use their special traits to draw a lot of members and followers to themselves.					

20.	There is a significance difference between transformational leadership and other forms of leadership style on church growth in Nigeria					
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