iJRASET
International Journal For Research in Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 9 **Issue:** X **Month of publication:** October 2021

DOI: https://doi.org/10.22214/ijraset.2021.38559

www.ijraset.com

Call: 08813907089 | E-mail ID: ijraset@gmail.com

International Journal for Research in Applied Science & Engineering Technology (IJRASET)
ISSN: 2321-9653; IC Value: 45.98; SJ Impact Factor: 7.429
Volume 9 Issue X Oct 2021- Available at www.ijraset.com

Transformational Leadership Practice in the Context of the Church in Nigeria: Literature Review

Joel Bulus Haruna
Pan Africa Christian University, Nairobi

Abstract: ***Over the last twenty years, researchers and practitioners have become increasingly interested in the transactional-transformational leadership paradigm. However, only a few studies tested the validity of this approach to leadership concerning church growth. Thus, Momoh (2015) researched on transformational leadership as a tool for church development. The Results revealed that there is a significant positive correlation between transformational leadership style and church growth. They were found to be influential to the growth of the church and the gospel. Momoh also observed that the foundation of any leadership determines the height such leadership can attain. He further elaborates that many problems that are confronting leadership especially the church leaders today is on wrong foundation. To him, leadership position can be attainable through craftiness, professionalism and administration capacity but once a leader lacks spiritual charisma, character and vision, he will only end up messing things up. Implications of these results for theory and practice are discussed.***

I. INTRODUCTION

A. Background Of The Study

Transformational leadership is a leadership theory in which a leader works with teams or followers to identify needed change, create a vision to guide the change through influence, inspiration, and execution in tandem with committed members of a group; this shift in self-interests elevates the followers' levels of maturity and ideals, as well as a sense of belonging. It's a crucial component of the Full Range Leadership Model. When a leader's actions motivate and inspire people to perform beyond their perceived capabilities, this is referred to as transformational leadership. People are inspired by transformational leadership to accomplish unexpected or spectacular achievements. It offers workers control over specialized jobs and the capacity to make decisions after they've been trained. This results in a favorable shift in the mindsets of the followers and the company as a whole. Four unique characteristics, commonly known as the four I's, are typically displayed by transformational leaders. Inspirational motivation, idealized influence, intellectual stimulation, and individualized consideration are examples of these activities.

Every firm has its own system of operation, both globally and in terms of leadership. Nigeria, for example, has a participatory leadership system in place. The aims and vision of an effective transformational leader guide the achievement of positive outcomes. This is due to the fact that any organization with weak leadership is prone to collapse. As a result, transformational leadership is a critical process in any firm that seeks to develop a distinct operating style. As a result, Adam (2003) observes that leadership is a common occurrence in all aspects of life. This signifies that transformational leadership style is something that has piqued many people's interest in order to get all pending issues into order. In a similar spirit, Hybels (2012) claims that transformational leaders have an influence not only because they are gifted, but also because their leadership styles are well-suited to certain ministry requirements. Each form of leadership is guided by the concepts that are necessary for the situation. As a result, the study's main topic is transformational leadership, with a particular focus on churches in Nigeria. Teaching, counseling, discipline, policy execution, and coordination, as well as staff recruitment and retirement, are all significant aspects of transformational leadership in churches. As a result of these reasons, transformational leadership in churches faces tremendous challenges. With this information, the study will be able to determine how transformational leadership styles are used in churches and how they affect church growth. Furthermore, the management of church resources such as funds differs from one church to the next. The church treasurer, financial secretary, board of auditors, and general overseer are thought to be in charge of the church funds in most circumstances. According to several studies, without a transformational leadership style and accountability, this money would be abused, which will have a detrimental impact on the church and the gospel of Jesus Christ's expansion. In churches, transformational leadership comes with a great level of responsibility, and for any church to fulfill its primary goal of church and gospel growth, a determining force (cooperation) from the subordinates must be promoted.

©IJRASET: All Rights are Reserved

According to Akpami (2012), transformational leadership is founded on what is known as divine calling to some extent. God may choose you to serve as a teacher, evangelist, pastor, apostle, or prophet in the correct sense. Transformational leadership, according to the study, differs significantly from leadership positions in professional contexts such as health, education, governance, and finance.

According to Munroe (2013), leaders are individuals who accept or are placed in extraordinary circumstances that allow them to manifest their latent spiritual potentials, such as generating character that inspires confidence and faith in their followers or members of God. According to Nmadu (2010), transformative leadership faces significant challenges, both positive and negative, depending on the style of operations. As a result, it's worth noting that this research is expository, having emphasized that transformative leadership in churches faces significant problems. In view of the above, this study is to examine the effect of transformational leadership practice on the church growth.

B. Statement of The Problem

The diverse leadership styles other than transformational leadership that are emerging from ever-growing churches, as well as their implications for church expansion, are cause for concern. According to Eckman (2010), Jesus Christ is the inventor of Godly leadership. He went on to say that this was due to Christ's sacrifice on the cross and his capacity to guide us in our hearts. Other than transformational leadership, distinct leadership styles are unusual in churches. It is well known that certain churches use a democratic leadership style in which every member participates in decision-making. A substantial majority of them follow an authoritarian leadership style in which the general supervisor makes all decisions, while others follow different leadership styles such as shepherding and motivating leadership.

However, according to Mamman (2014), leadership in the New Testament is heavily reliant on transformative leadership that is imbued with the life of Jesus Christ (as cited in Mk.10:43). The way in which church funds are handled is also a major issue in the churches. The general overseers, in collaboration with the central working committees, board of auditors, and church treasurers, manage a large portion of the church's funds. In most cases, this scenario has resulted in dissatisfaction among church members, who have resorted to forming their own churches in order to solely manage the church's funds. This is why the fundamental preaching in the place of real salvation is the preaching for donations, seed sowing, tithes, and offerings. Therefore, it is necessary that leaders in churches in Nigeria must practice transformational leadership in other to enhance church growth. Therefore, this study is to examine transformational leadership practice in context of church in Nigeria

C. Aim And Objectives

The general objective of this study is to examine transformational leadership practice in context of church in Nigeria. Other specific objectives will be:

1) To examine the qualities of a Christian leader for church growth
2) To examine the significant effect of transformational leadership practice on church growth in Nigeria
3) To examine the different types of leadership obtainable in churches in Nigeria
4) To examine the role of transformational leader in handling the church funds and resources in Nigeria
5) To recommend ways of enhancing church growth through transformational leadership style in churches in Nigeria

D. Research Questions

1) What are the qualities of a Christian leader for church growth?
2) What is the significant effect of transformational leadership practice on church growth in Nigeria?
3) What are the different types of leadership obtainable in churches in Nigeria?
4) What is the role of transformational leader in handling the church funds and resources in Nigeria?
5) What are the ways of enhancing church growth through transformational leadership style in churches in Nigeria?

E. Methodology

The research adopted the theoretical literature review methodology. This involved official documents and publications. Theoretical literature review focuses on a pool of theory that has accumulated in regard to an issue, concept, theory, phenomena. Theoretical literature reviews play an instrumental role in establishing what theories already exist, the relationships between them, to what degree the existing theories have been investigated, and to develop new hypotheses to be tested.

©IJRASET: All Rights are Reserved

F. Significance Of The Study

The study is noteworthy for the reasons listed below. The outcomes of this study are supposed to mold the thoughts of leaders, church members, and leaders on how to lead, based on the Bible's leadership example. The study's goal is to raise awareness and discourage greed, power struggles, and discontent among churchgoers. It will also serve as a reminder to today's Christians that the church is not a place to make money, but rather a place where Yahweh is worshipped. Academicians and researchers will be able to use the findings as a starting point for further research. The research will show church leaders the flaws in their leadership styles and propose remedies to those flaws.

G. Definition of Terms

1) *Transformational Leadership:* Transformational leadership is defined as a leadership approach that causes change in individuals and social systems. In its ideal form, it creates valuable and positive change in the followers with the end goal of developing followers into leaders.
2) *Church Growth:* The Church Growth Movement is a movement within evangelical Christianity which aims to grow churches based on research, sociology, analysis, etc. The Church Growth Movement started with a passion for the Great Commission, and seeing people come to the knowledge of Christ

II. CONCEPTUAL AND THEORETICAL REVIEW

A. Introduction

This chapter has attempted to review relevant concepts and theories. The essence of conceptual and theoretical review is to ascertain the relevance of major contributions in an area of study and also provide indications about existing gaps that need to be filled.

B. Conceptual Framework

1) *Concept Of Transformational Leadership:* Transformational leadership is a relatively new approach to leadership that focuses on how leaders can create valuable and positive change in their followers. James MacGregor Burns first introduced the concepts of transformational leadership when studying political leaders, but this term is now used when studying organizations as well. Burns described two leadership styles: transactional and transformational. Simola et al. (2012) define transformational leadership as a type of leadership in which interactions among interested parties are organized “around a collective purpose” in such a way that “transform, motivate, and enhance the actions and ethical aspirations of followers.” Transformational leadership is a leadership style that seeks positive transformations “in those who follow” and that achieves desired changes through the “strategy and structure” of the organization (Downton 1973). According to Bass (1990), transformational leadership is characterized by several patterns of behavior. First, transformational leadership employs the charisma of leaders in order to gain the respect and trust of stakeholders and to instill pride in the latter. In addition, charisma underlines the provision of a common vision and sense of mission necessary for the transformation. The second characteristic is inspiration through which leaders employ symbols to redirect followers’ efforts; they express in a simplistic manner the fundamental purpose of the transformation process, and clearly communicate the accompanying higher expectations. The third characteristic is intellectual stimulation. Leaders intellectually stimulate employees by emphasizing rationality and creativity in problem-solving situations. Finally, transformational leadership offers individualized consideration: leaders treat employees individually offering them personal attention and, whenever necessary, they provide coaching and advise to those employees (Bass, 1985). Transformational leadership style focuses on the development of followers and their needs. Managers exercising transformational leadership style focus on the development of value system of employees, their motivational level and moralities with the development of their skills (Downton, 1973) transformational leadership acts as a bridge between leaders and followers to develop clear understanding of follower’s interests, values and motivational level (Bass, 1994) it basically helps follower’s achieve their goals working in the organizational setting; it encourages follower’s to be expressive and adaptive to new and improved practices and changes in the environment
2) *Transformational Leadership Practices In Church*

a) *Teaching:* The Apostle Paul, in his letter to Titus, describes the need for leaders to both know the Scriptures and to be able to teach and expound upon them to others, saying, “He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to preach with sound doctrine and to refute those who contradict it” (New Revised Standard Version, Titus 1:9). Towner (1994) finds at least two reasons that surround Paul’s instructions to Titus, which are reflective of those he also gave to Timothy concerning overseers/leaders. First, leaders need to be committed to following the

©IJRASET: All Rights are Reserved

teaching of Christ, which were handed down by the Apostles (Towner, 1994). Second, leaders need to be able to confront false teachings that contradict Scriptural truths and reprove them with sound doctrine (Towner, 1994). Willimon (2016) points to the instructions of Jesus to His disciples, to teach all He had commanded them to those they had baptized, demonstrating that the Christian faith does not come naturally and that leaders must be capable of teaching those they lead. Leaders are charged with confronting others with biblical truths, and they are to be certain to do it in a manner that allows the teaching to be contextualized into the lives of those who hear the message (Osborne, 2016).

b) *Caring:* With the coming of the Protestant Reformation came a shift of sorts in the expected duty of the leader (Willimon, 2016). Before this movement the pastor's primary function was as a conveyer of sacraments, but, the ushering in of the reformation created a need for leaders to care for the souls of individuals (Willimon, 2016). After the resurrection, as Jesus prepared to leave this earth, He left Peter with these instructions, "Feed my sheep" (John 21:17). John records Jesus telling this to Peter three times in a row, which caused some concern in Peter's mind, but Jesus was emphasizing the need of pastoral care for those who had chosen to follow Him (Laniak, 2016). The pastor is to care for the souls of the sheep, which includes their total being: physical, mental, emotional, social, and spiritual well-being (Laniak, 2016). For a pastor to fully engage in the leadership role they have been called to, they will need to embrace the responsibility to care for those who have entrusted themselves to their leadership (LaMothe, 2012). Throughout the Old Testament and into the New, God speaks of those who are called to lead His people as shepherds. God clearly depicts the shepherd as one who is willing to sacrifice for the sheep, and has an honest concern for their well-being, as they take care of the sheep out of a pure heart that is not self-seeking (Laniak, 2016).

c) *Setting the Example:* Leaders, given the role of overseer of a local church body, must set a godly example for how their congregational members are to behave, for those members will be looking to them to lead the way by both words and deeds (Goodrich, 2013). The Apostle Paul told the church in Philippi, "Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us." (Phil. 3:17). Paul, as a leader and overseer of many churches, had to live as an example for them to follow (Barentsen, 2011). Paul's character had to be above reproach, as the eyes of all the church were on him; he was responsible for setting a good example for them to follow (Barentsen, 2011). Leaders of the local church must likewise commit themselves to setting an example for their congregants to follow, living lives that demonstrate high levels of moral character, committed to living out the word of God (Goodrich, 2013)

d) *Prayer:* On the night Jesus was betrayed, He told His followers, "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come" (John 16:12). The Holy Spirit reveals the will of Jesus to His church, which the pastor has the privilege of leading (Whitacre, 1999). Because the Holy Spirit is the one who directs the follower of Christ in the path they should go, the pastor must be entuned with the Spirit of truth if they are to rightly lead their congregations, this can only be done with a commitment to prayer (Spurgeon, 2016). The pastor as a shepherd to the local church must have the realization that they are not leading and tending their own sheep, but the sheep of God, and as such they must be committed to staying in touch with the Master and leading the sheep according to His will (Lamiak, 2016).

e) *Visionary:* Leaders as visionaries have the ability to inspire their congregation to move towards a given goal or task (Tilstra, 2010). Visionary pastoral leaders have the means to guide their congregants through many of the troubled and unstable waters they will have to face in today's world (Puls, Ludden, &Freemyer, 2014). When leaders are able to generate a clear and concise vision, which the congregation will embrace, it provides the church with a purpose for being and a direction to follow (Nichols, 2007). Manala (2010), when speaking of the need for leadership within local churches, says, "Leading has to do with vision, the effective use of the power of persuasion with a view to sufficient motivation and commitment of functionaries" (p. 4). Leaders, who function as charismatic leaders, have the ability to move congregants to passionately embrace a shared vision that will glorify their God and expand His Kingdom upon this earth (Tilstra, 2010).

f) *Advancing the Gospel:* As the leader and visionary of the local church the pastor is charged with perpetuating the mission of the church to advance the Gospel message throughout the world (Spurgeon, 2007). Van Engen (1991) makes this statement concerning the local church, "As congregations are built up to reach out in the mission to the world, they will become in fact what they are by faith: God's missionary people" (p. 16). The Apostle Paul, in his letter to the church in Ephesus, speaks of the role of the pastor and other leaders in the church, when he says, "The gifts he gave were that some would be apostles, some prophets, some evangelists, some leaders and teachers, to equip the saints for the work of ministry, for building up the body of Christ" (Eph. 4:11-12). The pastor of the local church is to equip the congregation so that they may be able to effectively carry out the ministry of the church in building up the body of Christ (Liefeld, 1999).

©IJRASET: All Rights are Reserved

3) *Concept of Church:* The root word of 'church' in Greek language is according to Macregor Geddes says, "The Greek word ekklesia (Latin ecclesia) was used in ordinary secular discourse of any assembly, chiefly of an assembly of self-governing citizens. It is used in the Septuagint of the assembly of Israel, i.e., the people of the covenant contradistinguished from foreigners. It is first used in a Christian sense in Acts 5.11. The term seems plainly to have been used at a very early date by Greek-speaking Christians. What the early Christians thought was the nature of the Church is less certain, but there is no doubt that the concept of a carefully organized and structured institution was developed soon and that the unity of the Church was accounted important. The Church moreover, was soon seen to embrace both the faithful on earth and those who had gone beyond the veil of death and were conjoined in Christ with the visible Church."i "Originally the term eknklesia was a Political one, denoting an assembly of, free people who are qualified to vote (Acts19:39) or, more generally, a Christian use, however, is not fully in line with this meaning. The attempt to explain the word etymologically from the part ek (out from) as indicating the adhering of those who are called out (from the world) would also be misleading. Rather, its background can be found in the OT and apocalyptic Judaism. When the private Christian community in Jerusalem called itself the ekklesiatoutheou (church of God; cf. Gal. 1:13), it was probably translating the Aramicqehal el (1QM 4:10; 1QSa 1:25). If so, it reflects the community's awareness of being the company of those called as the center and core of the end-time people of God. The simple ekklesia is always implicitly defined by the genitive phrse "of God" (e.g., see I Cor. 14:4; Phil. 3:6) and can be taken as a shortened form of the full ekklesiatoutheou"ii In generally the church means an assembly of people, congregation or any group of people gather together to worship God. The Encyclopedia Britannica says "The Christian view of the church was influenced by the Old Testament concept of the tahal which means the elected people of God of the end time, and by the expectation of the coming of Messiah in Judaism. The Greek secular word ekklesia, the term used for the church, means an assembly of people coming together for a meeting."iii According to Bhagat Singh Hira, "The word 'church' is etymologically derived from the Greek word "kyriankon" which means the Lord's house."iv According to GeoggeryParrinder "the English word comes from the Greet Kuriakon, belonging to the Lord', strictly, the church is a place for the worship of Christ as Lord

4) *Concept of Church Growth:* McIntosh defines 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. We can define church growth as the process of growing, increasing, or developing the congregation of the called-out ones. In other words, church growth means the physical, mental, and spiritual increase or development of the called-out ones. According to Niewold (2014), "church growth is that science which investigates the nature, function, and health of the Christian church as it relates specifically to the effective implementation of God's commission to 'make disciples of all nations" Wagner emphasized that Church growth is simultaneously a theological conviction and an applied science which strives to combine the eternal principles of God's Word with the best insights of contemporary social and behavioral sciences. He employed the foundational work of Niewold (2014) who looked at church growth principle as, "a universal truth which, when properly interpreted and applied, contributes significantly to the growth of churches and denominations." The above definition does not emphasize theology and missiology only but in the making of disciples. And at incorporating these disciples to the local church. Thus, in church growth, disciples are made and these disciples are brought to the church and the church grows. This definition equally draws attention to 3 main aspects of church growth, namely: Church growth has been seen as a physical increase in the number of congregants. The numerical strength is where many leaders lay emphasis when it comes to church growth. Church growth is inclusive of church planting and the establishment of new churches. When we make disciples in different land or cultural setting, we will need to start a church there. This aspect of church growth tends to multiply the number of disciples and is a response to the great commission. Thirdly, the church growth movement is seen as a scientific method. Proponents of growth use scientific research in human and social science to analyze barriers to growth.

5) *Impact Of Transformational Leadership:* The relevance of transformational and transactional leadership becomes apparent when empirical results focusing on the relationships between these leadership styles and organizational outcomes are considered. For example, in a meta-analysis by Lowe, Kroeck, and Sivasubramaniam (1996), transformational leadership was found to predict both subjective (e.g., followers' satisfaction) and objective (e.g., profit) indicators of leaders' effectiveness across a wide range of organizational settings. In contrast, these relationships were typically weak for transactional leadership. Interestingly, the positive impact of transformational leadership on various facets of performance and on followers' satisfaction augments the impact of transactional leadership on these criteria (Bass, 1985). In statistical terms, transformational leadership explains a unique variance for predicting outcome criteria beyond that of transactional leadership. This augmentation effect has been confirmed in various, for-profit settings (Judge & Piccolo, 2004) and is the key component of the external validity of

©IJRASET: All Rights are Reserved

transformational leadership. The augmentation effect is tested by applying hierarchical regression analysis. First, the impact of transactional and non-leadership scales on the dependent measure is tested. In a second step, the transformational leadership scales are included in the regression equation. The augmentation effect is confirmed if the transformational leadership scales explain additional variance in the outcome measure. From a practical point of view, confirmation of the augmentation effect would help pastors to decide which leadership style would be more preferable for their daily work. For at least three main reasons, it is important to study the transformational leadership of pastors. First, as described above, transformational leadership has been validated for our comprehension of leadership in a wide range of for-profit and non-profit organizations. Therefore, it should also increase our understanding of pastoral leadership. Second, as transformational leadership has been found to be closely associated with outcome criteria such as followers' performance and motivation, it seems valuable to learn more about the effects of this approach to leadership in the clerical domain. Third, the augmentation effect seems to be especially promising, particularly in order to learn more about effective leadership strategies for pastors.

C. *Theoritical Framework*

1) *Transformational Leadership Theory:* Theory derives its early influence from Burns (1978). Extending the work of Burns (1978) regarding the concept of transformational leadership, Bass (1985) identified that there are four components or factors of transformational leadership behavior. These include individualized consideration (appreciating individual's ideas, view points, and paying attention to individual's needs); intellectual stimulation (presenting a desirable future by painting an interesting picture of future); idealized influence (act as role model); and inspirational motivation (articulating a vision through an appealing manner. The four components of transformational leaders may affect the creative self-efficacy of employees as they provide certainty to the followers to change already developed view points and systems (Shafie, Baghersalimi, &Barghi, 2013). Transformational leadership theory is the process by which a person interacts with others and can create a solid relationship (Leadership-central. com, 2014). The relationship that results has a high degree of trust that, over time, will result in an increase in both intrinsic and extrinsic motivation in leaders and followers. Transformational leadership theory provides details on how leaders transform followers through their inspirational nature and charismatic personalities (Leadership-central.com, 2014). Such attributes provide a sense of belonging for followers as they can easily identify with the leader and the purpose (Bass, 1985). In my study, leadership needs were differentiated by what is suitable for a GVT in the 21st century worldwide. Transformational leadership tends to transform followers to perform tasks and achieve the vision of the group, the organization, and the leader. Transformational leaders set examples while providing coaching and mentoring, as Burns (1978) stated "Leaders are a particular kind of power holders. Like power, leadership is relational, collective, and purposeful." The main component of Bass' transformational leadership style is intellectual stimulation, such that the leader challenges followers' basic thinking and assumptions to get followers to think about new ways to perform their work and achieve their tasks (Burns, 1978). Transformational leadership encourages and elevates followers to move beyond self-interest through the abovementioned transformational factors to self-actualization and the well-being of others, the organization, and society (Bass, 1999). Bass and Avolio (1990) stated "Transformational leaders elevate the desires of followers for achievement and self-development while also promoting the development of groups and organizations". In transformational leadership, the relationship between leaders and followers is an exchange process in which followers' needs can be met if their performance is adequate and in which the transformational leader exerts a strong positive influence that helps followers respect, admire, and trust their leader (Burns, 1978). Qualities that foster effective transformational teams as team members intellectually stimulate each other, identify with the team goals, and inspire each other (Bass, 1999). According to Bass and Avolio's MLQ, transformational leadership is displayed more at higher levels than at lower levels, but its effectiveness is the same at all levels. Leaders endeavor to communicate the vision and mission of the business clearly to enhance team effectiveness

2) *Servant Leadership Theory:* Servant leadership is a leadership philosophy in which the goal of the leader is to serve. This is different from traditional leadership where the leader's main focus is the thriving of their company or organizations. A servant leader shares power, puts the needs of the employees first and helps people develop and perform as highly as possible. Instead of the people working to serve the leader, the leader exists to serve the people. As stated by its founder, Robert K. Greenleaf, a Servant Leader should be focused on, "Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? When leaders shift their mindset and serve first, they benefit as well as their employees in that their employees acquire personal growth, while the organization grows as well due to the employees growing commitment and engagement. Since this leadership style came about, a number of different organizations example needed have adopted this style as their way of leadership. Servant leadership attends to the needs of the

©IJRASET: All Rights are Reserved

constituent before those of the leader. Jesus Christ, the greatest leader of all time, said, "for even the Son of Man came not to be served but to serve others and to give his life as a ransom for many" (Matthew 20:28 NLT). Fairholm (2017) believed that spirituality is a key element in American society, especially in its leaders. The secret of leadership founded on spirit is that the leader is a servant first. Many of the problems we have as leaders, or in working with other leaders, result because we often reverse this order‖ (Fairholm, 2017:147). This theory is relevant to the study because the Jesus is the role model of every Christian faith therefore every church leader must not only possess transformational leadership styles but also servant leadership qualities.

3) *Christian Leadership Theory:* This theory was opined by Niewold. Niewold (2014) proposed an alternative model of Christian leadership based on the theological motive of martyria, or witness-based leadership. Niewold critiqued the easy adoption of the philosophies and tenets of servant leadership within Christian communities and observed that this has happened with little theological or philosophical scrutiny or reflection. Building on the biblical concept of martyria, which can be rendered as "witness" or "testimony," Niewold developed a theological model of Christian leadership distinguished by five characteristics. Martyrological leadership is: (a) expansionist, (b) self-referential, (c) transformational, (d) concerned with public witness, and finally expressed in (e) vocational habitude. Niewold's work provided a Reformist theological base for alternative Christian leaders that desire to base their perceptions and ideas of leadership fully engaged of biblical Christology.

III. EMPIRICAL REVIEW

A. Empirical Review

Druskat (1994) explored the leadership styles of leaders in religious (i.e., Roman Catholic) orders. It was found that women displayed significantly more transformational leadership than men. Moreover, followers' satisfaction was more closely related to transformational than to transactional leadership. However, the augmentation effect was not tested. In addition, the sample limits the generalizability to the context of religious orders.

In another empirical study, Butler and Herman (1999) focused on the effects of visionary leadership, a concept closely related to transformational leadership. Drawing on a sample of Protestant pastors, the authors claimed that effective leaders utilized visionary leadership more often than their non-effective colleagues. However, this study was limited because no details about the psychometric properties of the instruments or statistical analyses were presented.

Agu (2018) researched on the role of church leaders in the growth of the church. Data was collected from a large sample size of 638 participants using the questionnaire method in a survey design and was analyzed by using frequency and percentage, and mean response. The researcher found out that the efficiency of transformational leadership is the key to the church and peaceful atmosphere is sacrosanct to the development of the church and the gospel. Agu also found out that the reason of leadership is based on the act of influence on the subordinates. That authority does not make one a leader, rather much of what is call leadership is not true leadership but a flaunting of authoritarian power. Agu's survey of leadership draws on biblical teaching on leadership to examine a healthy comparison. Jesus declared to his disciples that whoever that wants to become great among you must be a servant and that whoever wants to be first must be slave of all (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.

Furthermore, Momoh (2015) researched on transformational leadership as a tool for church development. The researcher used survey method and collected data using questionnaire which was reported as reliable; alpha = 0.89. Six hundred and seventy eight (678) respondents comprising both members and leaders were involved in the study. The collated data was analyzed using PPMC at 95% confidence interval. The researcher reported a significant positive correlation between transformational leadership style and church growth. They were found to be influential to the growth of the church and the gospel. Momoh also observed that the foundation of any leadership determines the height such leadership can attain. He further elaborates that many problems that are confronting leadership especially the church leaders today is on wrong foundation. To him, leadership position can be attainable through craftiness, professionalism and administration capacity but once a leader lacks spiritual charisma, character and vision, he will only end up messing things up. In Momoh's work, the study recommended that since transformational leadership is one of the tools to church development, laissez faire should be put in practice also. The work differs from the topic of this study in the area of encouraging laissez – faire together with transformational. When compared with this research work, there are areas of similarities. Their relationship is based on the motivational leadership styles highly practiced in churches. He laid emphasis on building up a leadership strategy on a wrong foundation.

©IJRASET: All Rights are Reserved

IV. SUMMARY, CONLUSION AND RECOMMENDATION

A. Summary

If churches are to fulfill Christ's charge of making disciples of all countries, they will require transformational leadership capable of transforming their congregations. If they are not led by a leader who is capable of bringing transformation to their life, new converts will continue to act and behave like the world system in which they live. Churches packed with new believers who have not undergone a transformation in their thinking and conduct will think and act like the world they have been commissioned to make disciples of, hindering their capacity to fulfill Christ's mandate. A local church without a transformational leader will never be able to realize its full potential. In the commission of Christ, transformational leadership should serve as a vehicle to enable local churches fulfill their full God-given potential.

B. Conclusion

For a church to survive and be effective in the mission to which its Lord has called it, strong transformational leadership is a critical basic element. Local leaders must be able to assist members of their congregations in walking the path of transformation that their Lord has called them to. “For we are what he has made us, created in Christ Jesus for good works, which God designed beforehand to be our way of life,” the Apostle Paul reminded the believers at Ephesus (Eph. 2:10). Leaders must take the lead in assisting their congregations in fulfilling the goal for which they were redeemed by Christ, which can be accomplished through strong and effective transformative pastoral leadership. Local leaders can find resources to help them bring transformation to their congregational members through transformational pastoral leadership's numerous practical applications, so that they might serve as a tremendous force on the earth to promote the Kingdom of their God.

C. Recommendation

1) The Leaders should be committed to the people as they wish the congregation to be committed to them.
2) The Leadership should consider profit sharing, testimony sharing participation in plan implementation and glory sharing as imperative.
3) Sometimes Leaders should showcase their subordinates in the “bogus bill board”, give quality delegation, allow them to preach even when the “big man” (Papa) is on ground. This elicits ego building and trust.
4) Leaders should also develop their self worth, and use contemporary methods in communicating the gospel. This may not negate the efficacy of the gospel. Some archaic method may not tickle the fancy of this generation.
5) Leaders should develop their personality, skills as members are likely to compare them with others in the religious industry.

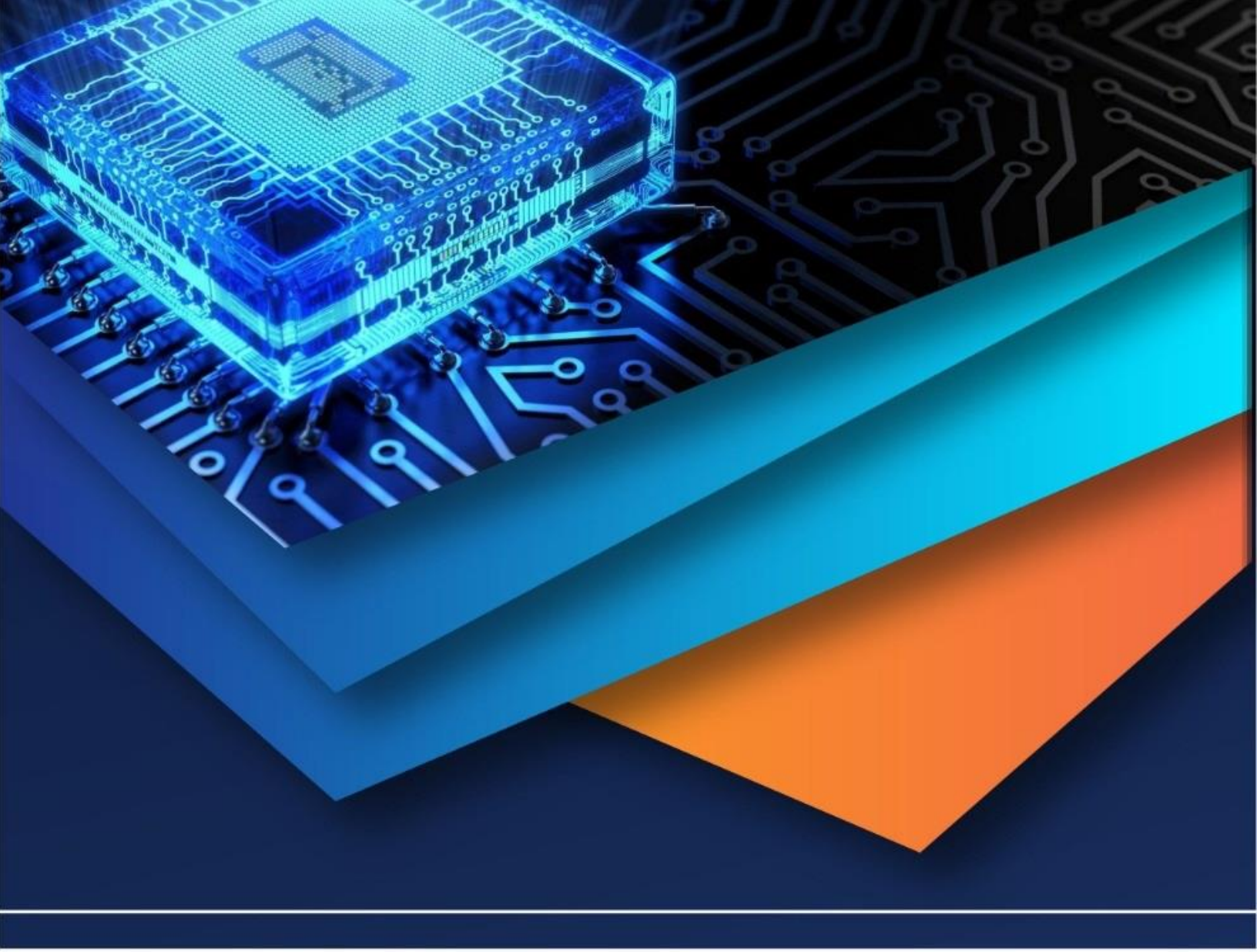
REFERENCES

[1] Agu, E. (2018). The Role of Church Leaders on the Nation‖ Dissertation Submitted to Postgraduate School; UNI Jos
[2] Akpami, J.E. (2016). Leadership with Results. Kaduna: Tw Press & Publishers.
[3] Anyanwu, A. (2010), Research Methodology in Business and Social SciencesOwerri: Cannon Publishers.
[4] Asika, N. (2015) Research Methodology in the Behavioural Sciences. Lagos, Longman
[5] Barentsen, J. (2011). Emerging leadership in the Pauline mission: a social identity perspective on local leadership development in Corinth and Ephesus (Vol. 168.). Eugene, Or: Pickwick Publications
[6] Bass, B. M. (1985). Leadership and performance beyond expectations. New York: Free Press.
[7] Bass &Riggio, (2016) Transformational leadership: A response to critiques. In M. Chemers& R. Ayman (Eds.), Leadership theory and research: Perspectives and directions (pp. 49-80). New York: Academic Press.
[8] Burns (1978). Leadership, New York, NY: HarperCollins
[9] Butler, D. M. & Herman, R. D. (1999). Effective ministerial leadership. Non-profit Management & Leadership, 9, 229-239.
[10] Downton (1973). Rebel leadership: Commitment and charisma in the revolutionary process. New York, NY: Free Press
[11] Druskat, V. U. (1994). Gender and leadership style: Transformational and transactional leadership in the Roman Catholic Church. Leadership Quarterly, 5, 99-119.
[12] Eckman, D.W. (2010). Godly Leadership. Retrieved 26/2/1/12 from http:// lordslaw.com/godlyidr.htm
[13] Fairholm, G. W. (2017). Capturing the heart of leadership: Spirituality and community in the new American workplace. Westport, CT: Praeger.
[14] Goodrich, J. K. (2013). Overseers as stewards and the qualifications for leadership in the Pastoral Epistles. ZeitschriftfÜr die neutestamentlicheWissenschaft und die Kunde der älterenKirche, 104(1), 77-97. doi:10.1515/znw-2013-0003
[15] Hybels, B. (2012). Courageous Leadership. Michigan: Zondervan Grand Rapids
[16] Judge, T. A., Piccolo, R. F., & Ilies, R. (2003). The forgotten ones? The validity of consideration and initiating structure in leadership research. Journal of Applied Psychology, 89, 36-51.
[17] Judge, T. A. & Piccolo, R. F. (2004). Transformational and transactional leadership: A meta-analytic test of their relative validity. Journal of Applied Psychology, 89, 755-768.

©IJRASET: All Rights are Reserved

[18] LaMothe, R. (2012). Broken and empty: Pastoral leadership as embodying radical courage, humility, compassion, and hope. Pastoral Psychology, 61(4), 451-466. doi:10.1007/s11089-011-0417-9
[19] Laniak, T. S. (2016). Shepherds after my own heart: pastoral traditions and leadership in the Bible (Vol. 20.). Downers Grove, Ill: Apollos/InterVarsity Press.
[20] Liefeld, W. L. (1999). 1 and 2 Timothy, Titus. Grand Rapids, Mich: Zondervan.
[21] Lowe, K. B., Kroeck, K. G., & Sivasubramaniam, N. (1996). Effectiveness correlates of transformational and transactional leadership: A meta-analytic review of the MLQ literature. Leadership Quarterly, 7, 385-425.
[22] Mamman, J. (2014).The Role of the Christian Leaders in the Sustenance of Democracy in Nigeria.In Christian Religious Education Journal (5) 1118 – 1622.
[23] Manala, M. J. (2010). A triad of pastoral leadership for congregational health and wellbeing: leader, manager and servant in a shared and equipping ministry: Theological Studies, 66(2), 1-6
[24] Momoh, J.C. (2015). Leadership as a Tool for Church Development. A Ph.D. Dissertation Submitted to Postgraduate School; NnamdiAzikwe University Awka.
[25] Munroe, M. (2013).Becoming a Leader. Lanham: Pneumo Publisher
[26] Nichols, T. (2007). The pastor's role in vision based leadership. The Journal of Applied Christian Leadership, 2(1), 20-31.
[27] Nmadu, G.G. (2010). Anglicanism at a Glance. Kaduna: M.O. Press & Publishers Ltd.
[28] Nwokedi, G.S. (2010) Problems of Effective Leadership in the Pentecostal Churches. A Ph.D. Dissertation submitted to NnamdiAzikwe University Awka.
[29] Onwumere, S. (2005), Business & Economic Research Method, Lagos: Done- Vinto Ltd.
[30] Osuala, E.C (2005). Introduction to research methodology, Enugu; Cheston Agency Ltd
[31] Puls, T. R., Ludden, L. L., &Freemyer, J. (2014).Authentic leadership and its relationship to ministerial effectiveness. The Journal of Applied Christian Leadership, 8(1), 55-75
[32] Shafie, Baghersalimi, &Barghi, (2013). The relationship between leadership style and employee performance: A case study of real estate registration organization of Tehran province. Singapore Journal of Business Economics and Management Studies, 2(5), pp. 21-29
[33] Spurgeon, C. H. (2016). The Pastor in Prayer.WORDsearch Corp.
[34] Spurgeon, C. H. (2007). The gospel of the kingdom: A commentary on the book of Matthew. WORDsearch Corp.
[35] Tilstra, D. A. (2010). Charismatic leaders as team leaders: an evaluation focused on pastoral leadership. Journal of Religious Leadership, 9(2), 27-55.
[36] Towner, P. H. (1994).1-2 Timothy & Titus (Vol. 14.).Downers Grove, Ill: InterVarsity Press.
[37] Wayne, P. (2018). Leadership Styles and Personality Traits. http://www.mindtools.com/pages/article/new;dr84html.
[38] Whitacre, R. A. (1999). John (Vol. 4.). Downers Grove, Ill: InterVarsity Press
[39] Willimon, W. H. (2016). Pastor: the theology and practice of ordained ministry (Revised Edition ed.). Nashville, TN: Abingdon Press

©IJRASET: All Rights are Reserved



10.22214/IJRASET

45.98

IMPACT FACTOR: 7.129

IMPACT FACTOR: 7.429

INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089 (24*7 Support on Whatsapp)