

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

AUTOCRATIC LEADERSHIP WITHIN WEST
AFRICAN PENTECOSTAL
DENOMINATION

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

by

Ezekiel Olaleye

Liberty University, Lynchburg, VA

2021

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APPROVED BY:



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ABSTRACT

The purpose of this grounded theory study was to determine whether autocratic leadership theory best explains the nature of leadership in the West African Pentecostal/Charismatic Denomination (PCD) across West Africa and to compare the current leadership practices within the PCD to a biblical and theological framework. Since Africa is the fastest growing Christian continent in the world, it is important to give careful attention to matters arising within the church leadership. The researcher believes that this study helped shed light on leadership challenges within African Christianity, Christian education, and most importantly within the Pentecostal/Charismatic denomination. It also provides information that will advance the literature base within African Christianity as it relates to PCD. Based on the findings, the results suggests that autocratic leadership is the primary leadership structure within most PCD churches in the region. Seventy percent of the survey participants selected *single structure leadership* as the leadership style in their local church while the remaining thirty percent of the participants selected *shared leadership*. The majority, 70%, of the participants who perceived their church was governed by a group of individuals, are also of the opinion that single structure leadership is still presently practiced in their local church and that one single individual has the autonomous power to make key decisions. The findings revealed three types of leadership structure within PCD churches in West Africa.

Keywords: African leadership, Pentecostalism, African Christianity, Autocratic leadership, Shared leadership, West Africa.

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Dedication

Unto the One who has brought me thus far in the journey of life, I dedicate this research to God of all creation, Jesus the redeemer of my soul, and to the Holy Spirit who guides me in every step of the way. I also dedicate this research to the body of Christ all over the world. As the church of Christ continues to grow in different parts of the world, I believe this study will help move the church of Jesus in the right direction.

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List of Abbreviations

Pentecostal Charismatic Denomination (PCD)

Pentecostal Fellowship of Nigeria (PFN)

Church of Pentecost (COP)

Research Design Questionnaire (RDQ)

Liberty University (LU)

Redeemed Christian Church of God (RCCG)

Assemblies of God (AOG)

African Independent Church (AIC)

Internal Review Board (IRB)

CHAPTER ONE: RESEARCH CONCERN

Introduction

The concept of autocratic leadership within the Pentecostal Charismatic Denomination (PCD) in West Africa is becoming an increasingly prominent feature in African Christian leadership. In the Christian context, this type of leadership may not fit into the biblical model of leadership because the church functions effectively when members of the local church work collectively to bring about success in the body of Christ. From a biblical context, the church consists of many parts but One Lordship, under the authority of Christ. Since this is the biblical foundational approach to leadership, it is best to measure Christian leadership considering these biblical realities. This type of leadership is often referred to as a *sole proprietorship*, owned and run by one person and has no legal distinction between the owner and the business entity.

While autocratic leadership is not new within Christianity as a whole, it is a relatively recent influence on African Christian leadership. Clark (2007) described a recent change in leadership practices within one of the largest Pentecostal denominations in South Africa. According to Clark, “the Apostolic Faith Mission of South Africa (AFM), adopted a constitution in October 2000 (AFM,2000) in which the theme of leadership became overt and dominant. The senior local pastor of each assembly is now termed the assembly leader, whereas previously all accredited ministers and part-time ministers were simply referred to as workers. The largest representative body is called the “Workers Council”” (p. 42). This type of leadership adoption is the new trend among Pentecostal church leaders.

As these types of leadership styles continue to dominate the Pentecostal denomination, it is important to examine its impact on the body of Christ and within the continent. According to Gerard (2009), authority in leadership is an urgent matter that needs to be addressed among

African Pentecostals. The researcher believes leadership practices within African Christianity requires immediate attention because of the following: As Africa continues to experience the proliferation of churches, it is important to understand the leadership patterns within these new churches; with the emergence of new churches, it is paramount to have a well-defined leadership framework that is associated with PCD that can help enlighten upcoming future leaders. Secondly, the political landscape and the religious settings continues to struggle with various leadership crisis that has left most people without healthy leadership. Thirdly, since leadership patterns in the African political arena have always pointed to autocratic practices, there's an urgent need to understand whether the same autocratic practices are present within PCDs. Fourthly, as the side effects of autocratic leadership have continued to have ripple effects in several countries across the continent, perhaps one needs to examine whether such side effects are present within PCDs. Finally, since PCDs happen to be the fastest growing denomination in Africa, it is important to undertake a comprehensive study about leadership and authority as it relates to African Christian leadership and Christian education. Gerrard (2009) recommended that another subject that needs to be addressed in Pentecostal denominations is the fact that authority in leadership should be recognized as dependent upon function, not upon position or delegated status. Considering Gerrard's recommendation, it is paramount to undertake the functionality of Christian leaders amongst Pentecostals and a thorough study to discover the theories of leadership functionality within PCDs.

This study explored non-collaborative leadership styles as practiced within PCD. Ehianu (2014) recommended that an initial lack of collaborative leadership could lead to an autocratic style of leadership and the problems associated with that style. Autocratic leadership can promote abuse of power, limit the possibility of proper succession, and contravenes the biblical

model of Christian leadership. The purpose of this grounded theory study is to determine whether autocratic leadership theory best explains the nature of leadership in the PCD across West Africa, and to compare the current leadership practices within the PCD to a biblical and theological framework. Based on the outcome of this study, the researcher explored areas of future studies. The researcher looks to expand this study to other parts of the continent in the future. The researcher hopes this study will bring about leadership reformation within African Christianity and spark a change towards a more biblical leadership style.

Background to the Problem

In several PCD churches in West Africa, church leaders often assert that, if they founded a church based on their sole calling, there is no need for collective leadership. The governance of the church rest in the hand of the leader/founder since they assert their calling and vision, decision making, and execution of the vision. In support of this line of thought, Ehainu (2014) explains that “in most cases, Pentecostal churches are founded by individuals” (p. 74). In this case, Ehainu believes that the sole authority in most Pentecostal churches can be traced to the leader who started the local church. Ehianu (2014) further asserts that “decision making is easy and fast as the leader may not need to consult anybody else” (p. 74). Based on Ehainu assertion, it begs the question on whether this type of leadership practice aligns with a biblical leadership approach or a self-serving/driven leadership.

African Pentecostal churches approach leadership from a unique theological standpoint. Matthew Clark (2007) who has conducted studies on contemporary Pentecostal leadership noted how Pentecostal leaders govern their churches in West African Christianity— “He believes that while God raises up leaders, their leadership accomplishment speaks for itself in such that they experience tremendous growth as the sole leader and because of the success, there is no real

place for collaborative leadership. Ideally, leaders would be ‘recognized’ for their capabilities and vision, indeed it would be impossible to overlook and deny it” (p. 43). Furthermore, Clark (2007) noted that the "real work" of God in the Church is probably the result of the anointed and visionary leadership, the influence, and effect of strong leaders who would fulfill the roles of apostles, "fathers", and mentors. In this case, Clark believes that the so called “anointed leaders” in Pentecostal churches are the ones who have the vision of what the Church is called to do, the capability to lead, and the charisma to bring about growth and transformation. As a result of this success within PCD, most African Pentecostal leaders may see little to no need to bring other leaders on board. Bringing other leaders on board could result in power-sharing.

Statement of the Problem

From informal observation, it appears that key decisions in large Pentecostal/Charismatic Denomination churches (PCD) in West Africa are typically made by one individual due to the leadership structure. Based on the observation from a couple of members who currently serve as workers and attend one of the PCD churches in West Africa, the senior leader decided to fire a church secretary and other workers within the church. The abrupt decision by the pastor was made without seeking the opinion or input of those who serve alongside with him. Another informal observation, one of the deacons discovered that the senior leader had recently added his wife to the church amended bylaw as the second signatory without informing the elders and the deacons within the church. The senior leader then went on to install the wife as the second in command during the leadership and staff meetings. While these informal observations are unsubstantiated, there has been no formal study of this presumed preference towards a leadership structure that is based on an autocratic leadership model within West African PCDs. An autocratic leadership style allows the leader or founder to make decisions without considering or

seeking the opinion of other members, including deacons, elders, and other groups of individuals within the church.

In the context of leadership, African churches differ from most churches in the Western Hemisphere and churches in other parts of the world, which are governed by a group of individuals, elders, deacons/deaconesses, or groups of ministers. Perhaps, the African PCD model of leadership lends itself to an autocratic style of leadership, however, certain problems can arise from this leadership style, such as abuse of power that tends to take advantage of followers, lack of fairness that leads to unfair treatment of members. Other possible problems associated with this leadership style is lack of shared responsibilities that promote the vision and the mission of the organization, and a lack of proper leadership succession that prevents other team members to attain future leadership role. As far as leadership succession, senior leaders are supposed to develop potential new leaders by sharing the vision with close associates who will carry out and continue the legacy of the founder/senior leaders. Failure to share the vision and leadership roles with current team members could jeopardize the future of the organization and create a power struggle within the organization when the founder transitions in the distant future. In addition, this style of leadership may not be in alignment with a biblical model of Christian leadership as revealed in the Holy Scriptures.

Purpose Statement

The purpose of this study was to employ grounded theory to determine whether autocratic leadership theory best explains the leadership style among PCD across West Africa and to evaluate the current leadership practices within West African PCD using a biblical and theological framework. In this study, a biblical and theological framework of leadership was used as the basis for this research. A biblical leadership framework is defined as the process by

which leadership in Christian organization is carried out through the patterns presented in the Holy Scriptures. As a guide for this study, the theory is based on both the New Testament and Old Testament leadership patterns. Initially, various leadership models were examined for this study but none of the leadership approaches connects better than a biblical framework for leadership. Since the Holy Scriptures serves as the manual for the mission of the church and church leadership, it is best to use the church's manual as the standard to measure the leadership practices within any church.

Research Questions

The research questions that guide this research are as follows:

RQ1. What types of leadership structures exist within the West African Pentecostal/Charismatic Denomination?

RQ2. What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?

RQ3. What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological leadership framework for leadership?

Assumptions and Delimitations

While this research is focused on PCDs in West Africa, it was important to set geographical boundaries to delineate regions where study assumptions may not hold. There are sixteen countries in West Africa, including Benin, Burkina Faso, Cape Verde, Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Liberia, Mali, Mauritania, Niger, Nigeria, Senegal, Sierra Leone, and Togo. However, the study population was limited to a few churches of the PCD structures in Ghana and Nigeria as these two countries have the most significant Pentecostal populations in the region, by size. By limiting this study to two countries, the research goals remained attainable.

Research Assumptions

It is assumed that the leadership structure in any church should reflect the leadership patterns in the Holy Scriptures. It is also assumed that ‘shared leadership’ should be the standard within any local church. Shared leadership occurs when a group of individuals are involved in the decision-making process in a local church. When a group of leaders of any local church are involved in the decision-making process as revealed in the Acts of the Apostles, the sixth chapter, influence is mutual, rather than individualistic in nature.

The researcher consulted the Bible (New King James Version, 1981/2018) to provide evidence in book of Acts of the Apostle 6:3. The text reveals how a group of individuals was given the responsibility to make a key decision during the early church. Secondly, the Apostles gave the power and responsibility to the members of the local church to decide collectively. These examples demonstrated the biblical practice for church leadership as it relates to governing and decision making. As Willimon (2002) suggested, the Acts of the Apostles depicts the life of the early church mostly through the story of the church’s leaders (p. 55). While there is nothing wrong with leaders or pastors having a vision for their congregation, it is also important to consider the participation of men and women who are gifted in various ministries within the local church, share in the vision of the leader, participate in mission work, and contribute their service to the body of Christ as a whole.

Delimitations of the Research Design

This research has been designed to focus on understanding leadership problems within the PCD churches in West Africa. As described in the informal observation, the leadership practices in some PCD churches appear to lean towards the autocratic style of leadership. This research was delimited to the Pentecostal denomination in the West African countries of Ghana

and Nigeria, because of the large concentrations of Pentecostal churches in these regions. These two West African countries boast the largest Pentecostal churches, the largest Pentecostal movement, and they are home to the fastest growing Pentecostal churches in the continent of Africa. The researcher believes that churches who currently practice a singular leadership style may also benefit from this study. Apart from African PCDs, this research may also apply to an autocratic leadership setting within any religious organization.

Definition of Terms

This section presents definitions of important terms used in the study.

1. *African Christian Leadership*: In the church, local pastors, regional leaders, and district leaders occupy these influential positions. These leaders connect the past to the present and are recognized as the voice of authority to guide the group in governance and political affiliations (Maquet, 1971).
2. *African Leadership Culture*: In African culture, respect for authority is ingrained deeply in every member of the society and is a central theme to the issue of power distance and social inequality. It is seen in social status, patron-client economic relationships, educational levels, family structures, and every other aspect of African society. African leadership culture can be described as a culture rooted in respect for individuals in a position of leadership or authority (Jester, 2019).
3. *African Pentecostal Christianity*: African Pentecostal Christians are marked by their emphasis on the doctrine of Pentecost, the doctrine of Holy Spirit baptism, the doctrine of speaking in tongues, and a charismatic way of life. First, the doctrine of 'Day of Pentecost' is believed to be the most important aspect of the Pentecostal denomination. Pentecostal believers hold the notion that on Pentecost day the Holy Spirit descended on the Apostles, which ushered in the full effect of Christianity. Secondly, the doctrine of Holy Spirit baptism is rooted in Jesus' commandment on receiving power when the Holy Ghost comes upon everyone. Thirdly, the doctrine of speaking in tongues is based on the disciples speaking in other languages at the arrival of the Holy Spirit. Fourthly, the Charismatic way of life is rooted in how the disciples went about showing signs and wonders after Jesus ascended to heaven. African Pentecostal Christians firmly hold this doctrine to be true and they strongly practice these doctrines in their local churches.
4. *A Biblical and Theological Framework of Leadership*: The process by which church leadership is carried out through the pattern in the Holy Scriptures. This type of leadership pattern is rooted in collective approach that allows each member of the leadership team to play key role as leaders within the organization. Example of this leadership framework is revealed in both Old and New Testament.

5. *Christian Worldview*: A Christian worldview is not defined as a worldview held by someone who is a Christian but rather it is rooted in the Christian life, beliefs, and the commandment of Christ who is the author and the finisher of the Christian faith.
6. *Ministry Team*: “A ministry team describes a particular way of patterning our life together in order to grow in faith, experience Christian fellowship and accomplishment a ministry vision” (Otto, 2004, p. 7)
7. *Neo-Pentecostal Charismatic Churches*: Christian bodies with Pentecostal-like experiences that have no traditional Pentecostal or charismatic denominational connections, and sometimes only very slender – if – any – historical connections. (Bauguess, 2002)
8. *Pentecostals*: In this study, the term Pentecostal is used to describe individuals who belong to classical Pentecostal denominations. “The term ‘Pentecostal’ refers to an ever-increasing sub-group of Protestant denominations or independent churches who place a strong emphasis on the so-called gifts of the spirit,’ which include speaking in tongues, being slain in the Spirit, prophecy, visions, and miraculous healing. The doctrine of being ‘baptized in the spirit’ is central to Pentecostal teaching” (Singleton, 2011).
9. *Worldview*: “Worldview is a semiotic system of narrative signs that has a significant influence on the fundamental human activities of reasoning, interpreting, and knowing” (Naugle, 2002, p. 253). According to Sire (1988), this term will encourage us all to think in terms of worldviews, which is—“With a consciousness of not only our own way of thought but also that of other people, so that we can first understand and then genuinely communicate with others in our pluralistic society” (p. 17).

Significance of the Study

This study is significant because the Pentecostal denomination is one of the recent emerging denominations in the continent of Africa and there is little to no leadership information that can shed light on the leadership practices and structure of this denomination. While the leadership style within the Pentecostal denomination has been centered on individuals who have made a huge impact on their members, there are limited scholarly studies on this denomination.

Gerrard (2009) suggested that the leadership of Pentecostal congregations has been subject to little formal theological debate. This suggestion signals the need for studies that are related to leadership practices within PCD. In addition to Gerrard (2009) suggestion, the attempt to ensure that leadership in Pentecostal congregations follows a biblical pattern has been

centered on the ‘ministers who are gifted in the line of spiritual matters and the assumption that such ministers are the right leaders for their congregations. The ministers who are gifted within PCDs holds significance importance within the Pentecostal leadership. The theology of spiritual gifting is derived from the Holy scriptures as revealed in (Romans 12:6-8, Corinthians 12:8-10, 1 Peter 4:11). The ministry of spiritual gifts includes speaking in tongues, healing the sick, miraculous power, prophecy, visions, and many more. Any leader who possesses some of these giftings is highly respected as the anointed leader or viewed as the right person for a leadership position. Gerrard (2009) believes that the ministry gift concept has resulted in an exaggerated respect for leaders, especially when the concept of ‘anointing’ is used to supplement a minister’s authority. As a counterbalance to this leadership approach, Gerrard recommended the importance of valuing the role of the congregation, the role of God’s people, and the function and mission of the work of God (Gerard, 2009). This study is essential to the leadership of Pentecostal/Charismatic churches and more importantly, to create a formal theological debate on leadership practices within the Pentecostal denomination in West Africa. This research may hold implications in African Christianity because it may help broaden the African Christian education base. Ajayi (2018) claimed that the current state of leadership in many churches of Nigeria calls for scholarly evaluation.

According to Ishola (2009) who has written several articles about Christian leadership and the development in Africa, he argues the importance of being informed about the realities that confront Christian leadership in Africa:

The ultimate challenge to Christian leadership in Africa is whether African Christians, both the clergy and the laity, are well informed about the realities of the world in which they are functioning, the challenge and the opportunities they offer, and the impossibility of extricating themselves completely from their dynamics. (p. 46)

Based on this argument, it is fair to assume that Christian leaders in Africa and the Church in the region need to be informed on leadership practices that will enable a formal theological debate. To further reinforce the significance of this study, Ishola (2009) later suggested that “most contemporary African Christian leaders will need to transform their leadership worldview by leaving behind their societal beliefs to become well-informed about its movements and prospects” (p. 50). The researcher believes this study will play a vital role in providing much-needed information to African church leaders, on leadership subjects, in the future.

While there are numerous Christian education resources in North America, resources that focus on African Christianity are few and far between. Further, limited research has been done on African Christian leadership structures. This study may help to fill knowledge gaps regarding leadership in the context of West African PCD. It could potentially transform the minds of church leaders who are not necessarily conformed to biblical patterns of leadership, it could open the opportunities for leadership dialogue, and ultimately create awareness for the leadership challenges that are yet unknown within the Pentecostal Charismatic denomination.

Summary of the Design

This study employed a qualitative methodology and grounded theory design. This involved using surveys and interviews to understand the research problem. It further involved the collection and analysis of data. Parishioners and pastors within the selected PCD churches were surveyed and interviewed respectively. Participants were selected using purposive sampling. Participants were divided into two groups. The first group was PCD active members who are affiliated with PCD. Twenty members were surveyed from Ghana and Nigeria. The second group were the PCD church leaders and pastors who are currently leading churches within the denomination.

A total of seven pastors were interviewed via videoconference. The first group was given an online survey while the second group was interviewed via videoconference. The population for this research was focused on those who currently attend Pentecostal churches in West Africa. Inclusion criteria for research participants were as follows: must be 18 years old and above, must be an active member of a PCD church, must be affiliated with the Pentecostal denomination, and must have consistently attended service for the last six months. For the second group, the difference between these two criteria is that the pastors/leaders must be at least 25 years of age and must have pastored or lead a church for a minimum of 5 years. Studying these two groups provided insight into how they both perceive the leadership patterns within their local church.

This chapter introduced the rationale behind the research topic and the research problem. As the research title implies, autocratic leadership is perceived to be the leadership practice within PCD churches within West Africa. As revealed in the informal observations, it appears that key decisions within PCD churches are made by an individual acting as the sole leader. To understand the leadership practices within PCDs, the researcher set forth a qualitative study that sought to gather verifiable data for interpretation to discover the leadership patterns within PCDs. The purpose was to employ grounded theory to determine whether autocratic leadership theory best explains the leadership style within PCD churches. Three research questions guided the development of survey and interview questions within this study. The qualitative research design allowed the researcher to better understand the perception of congregants and pastors/leaders, using surveys, interviews, and observation techniques to gather information on the research problem. Although the study was limited in the scope, the significance of the research was supported with recommendations from previous studies and scholars. As the study

is uniquely designed for PCD, some terminologies were defined within the context of the Pentecostal denomination.

CHAPTER TWO: LITERATURE REVIEW

Overview

Prior studies related to autocratic leadership within Christian leadership were investigated to provide a literature foundation for the research, create a theological and theoretical framework for this study, and to provide context for the research conducted in this thesis. Further, by exploring literature relevant to the research problem, and a gap in the literature can be identified, allowing the significance of the problem being studied to be demonstrated. This review also includes works that provide a foundational understanding of the Pentecostal/Charismatic Denomination (PCD) and describes the recent growth within PCD. One of the prior related studies that provided a literature understanding on leadership challenges within Pentecostal charismatic leadership was published in the journal of religious leadership. Pik (2016) who wrote on the challenges within Pentecostal charismatic leadership highlighted three implications in his findings—patterns that relates to influence and control, manipulative and intimidating actions, and pattern espousing, representing, and teaching selected biblical teachings to influence or enforce follower submission. Based on this study, it is believed that leadership structure within PCD needs to be explored further and perhaps learn more leadership approach with PCD across the world.

Theological Framework for the Study

Gangel (2009) defines biblical leadership as “what takes place when divinely appointed men and women accept responsibility for obedience to God’s call” (p. 64). They recognize the importance of preparation time, allowing the Holy Spirit to develop tenderness of heart and skill of hands. Gangel (2009) further describes the role of a Christian leader by stating that, "Leaders carry out their leadership roles with a deep conviction of God’s will, a clear theological perspective from His Word, and an acute awareness of the contemporary issues which they and their followers face" (p. 64).

A careful examination of Gangel’s definition of biblical leadership reveals three distinct roles: God as the one who calls, God the Son as the Word, and the Holy Spirit who develops tenderness of the heart. These three persons of the divine Godhead share different roles but are all working together as one. This means that God, the Father, calls everyone to lead, the Holy Spirit develops the tenderness of the heart of those who are called, and the Christian leadership is then carried out through the Word, which is the second person of the Trinity.

The NT provides a clear understanding of leadership framework within the Christian context. Most importantly, NT provides the image of Jesus’ leadership patterns during his earthly ministry and provided evidence for Christian leadership framework through the disciples of Jesus. While examples of biblical leadership can be found in both the Old and New Testament, perhaps the Old Testament holds the key to more leadership characters than the New Testament. The Old Testament provides several examples of biblical leadership such as Moses, Joshua, King David, and several others. For example, Moses the first judge in Israel initially practiced solo leadership but later switched to shared leadership. Joshua the second leader in Israel was a technocrat who listened to the people and took a risk. These two leaders are few examples of biblical leadership in the Old Testament. When it comes to biblical leadership, nearly all the

leaders who were called in the Scriptures went through a great deal of preparation before assuming leadership roles. Howell (2003) mentioned that "years of preparation preceded the elevation of these leaders to the position of influence. Adversity was God's refining tool to shape them into vessels of usefulness" (p. 297). Howell also described biblical characters who went through a great deal of preparation as part of God's leadership training. According to Howell:

Joseph experienced betrayal, slavery, false accusation, and imprisonment over a period of thirteen years before he was elevated to Vizier of Egypt. Moses felt he was ready to lead Israel at the age of 40 (Ex 2:11), but God sent him to the desert of Midian for 40 years to tend the flocks of Jethro, his father-in-law (Ex 3:1;7:7). At the age of 80 years, Moses was prepared, even if reluctant, to confront Pharaoh. Joshua spent his youth as Moses' apprentice and then, despite his obedience, was consigned to watching his entire generation die off during 40 years of wilderness wandering. After his anointing by Samuel, David received not a crown, but fifteen years as a fugitive in desolate places trying to escape the murderous pursuit of Saul. A total of 22 years passed before David was crowned the undisputed King of Israel. (p. 296)

All of these are examples of biblical leaders who were divinely appointed, and they accepted the responsibility for obedience to God's call.

Bredfeldt (2006) argues that in today's church, leadership has become something of an obsession instead of God's appointed call. In one sense, an increased interest in church leadership is natural and necessary, as leadership is essential to any organization, including the Church. Nevertheless, the obsessive interest in leadership has served to distract the church from the nature of leadership as revealed in the Scriptures (Bredfeldt, 2006). Based on this line of thought, it is important to note that Christian leaders should be focused on the scriptural model of leadership rather than a self-driven leadership obsession.

Howell (2003) suggested that "there are two corollaries to biblical leadership" (p.3). First, biblical leadership is people-oriented rather than program-driven in that it focuses on the spiritual maturation of individuals and communities of faith (New International Version, 1973/2011, Col 1:28-29). Second, it is kingdom-oriented rather than organization-driven in that

it seeks to help people find their niche where they can make their most significant and satisfying contribution to the extension of God's saving rule in the world (p. 3). When leaders were called to serve in the Holy Scriptures, their calling had to do with service and submission to God's agenda. Biblical leaders are God's servants who are called to serve God's people. The great leaders of the Old Testament are commonly designated servants of the Lord (p. 3).

Biblical Framework Text I: Acts 6

The text below provides the best example of shared leadership and a biblical framework for Christian leadership model.

Therefore brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom. Then we can appoint those men over this business, and we apostles will continue to devote ourselves to prayer and to the ministry of the word. (New American Standard Bible, 1960/1995, Acts 6:3-4)

From a biblical worldview, it is paramount to understand how the above text established the church leadership model in the early Church. Secondly, the text also points to how leadership was shared among God's people and decisions were made by the people. The Acts of the Apostles provides the best biblical model for church leadership and how it can be achieved. Application of the leadership structure described in the book of Acts of the Apostles by today's church leaders will promote a collective approach to leadership rather than an individualistic approach. It is important to learn how leadership can be streamlined through God's people to fulfill God's mission to the world.

Based on the *Biblical Framework Text I*, the Apostles were more concerned about their devotion to the ministry of the word and not leadership duties or positions. The Apostles wanted to carry out Jesus' mission here on earth and not be the Messiah to every problem within the church. In addition, this scripture reminds us that none of the Apostles saw themselves as solo leaders. Even though Christ chose the Apostle Peter to succeed him, Peter never saw himself as a

solo leader. Instead, he worked collectively with other apostles to live out Jesus' plan for the church. George Barna (2014) asserts during an interview that:

The solo practitioner who tries to be all things to all people can only take you so far. He or she is going to get burned out pretty quickly—or get stoned by the people they are trying to lead because they fail when they try to be all things to all people. No individual leader possesses all the capacity and skills needed to lead people to the fruition of the vision. (p. 25)

To support this argument theologically, while the Apostle Peter succeeded Jesus, the success of the early church depended on not one solo leader but rather multiple team members who could decide what was best as the mission was way too big for one individual to handle. The early church leaders knew they could easily get burned out if they left the ministry of the Word and focused on other matters. In this case, they decided to get other team members to be involved in the leadership. The Apostles were not solo leaders who wanted to do everything for the people or take charge of everything. They had a sense of delegation of roles, and they governed the Church collectively as leaders during the early Church.

By God's design, the best leadership is team leadership (Barna, 2014). As evidenced in the Acts of the Apostles text (Act 6:3-4), the Apostles worked as a team, and other team members were also involved in making sure the early Church worked effectively. Olagunju and Oyemomi (2011) provided a thorough theological explanation for the appointment of the team leaders in Acts 6. The authors suggested that the appointment of deacons in Acts 6:1-7 is a result of the need to share ministry by the Apostles so that other matters could be handled by the team leaders while they give themselves to prayer and the study of the word (New American Standard Bible, 1960/1995, Acts 6:1-7). "This vision paid off because when it was inaugurated, every member of the early church benefited from the shared ministry of the Apostles and the early church grew" (p. 212).

Biblical Framework Text II: Numbers 11

The Lord said to Moses: “Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting, that they may stand there with you. I will come down and speak with you there, and I will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone.” (New International Version, 1973/2011, Numbers 11:16-17)

During the initial stages of Moses’ leadership as the first Judge in Israel, he was practicing a style of leadership that prevented a collaborative approach. His style of leadership is what Barna (2001) refers to as a ‘solo practitioner.’ The Lord later spoke to Moses to select seventy men in Israel who will help him carry the responsibilities of the leadership in Israel. After presenting these men before the Lord, he was able to share his leadership with other team leaders. This process was needed because without such a drastic revision of Moses’ leadership style, he would have failed as the first judge of Israel.

The idea that the God of creation sought after men and could use Moses’ leadership spirit is indicative of what God expects from every leader within the body of Christ. This principle of plural leadership, the division of roles, and a team of judges were extremely necessary for the survival of Moses, his leadership, and the people of Israel. In this *Biblical Framework Text II* (International Version, 1973/2011, Numbers 11:16-17), there were leadership challenges confronting Moses, hence the need for 70 men who would later join his leadership team. (Mack 2014) explains in his Exodus commentary that

...the Bible teaches that there should be a plurality of elders who make decisions over the local assembly. So, congregations of believers that expect their spiritual leaders to do all the work, actually force believers to act in an unbiblical manner. (p. 1)

According to Freed (2014) Leadership works best when it is provided by teams of gifted leaders serving together in pursuit of a clear and compelling vision (p. 26).

Eguizabel and Lawson (2009) describe the real team leadership structure in Israel:

Israel’s elders functioned as a corporate body of community leaders. Scripture portrays them as working collectively to lead the people of God. They had a clear goal of

administering different aspects of the Israelites' daily lives. Their different functions among their people required them to have political, religious, and judicial skills. They worked together with a leader to help him to carry out his responsibilities, but they also took leadership roles on many occasions. (p. 253)

The establishment of team leadership in Israel took place when the Lord told Moses he was going to take Moses' leadership spirit and distribute it among the elders in Israel. This can be described as a "trickle-down" effect, meaning the spirit of leadership flowed from the top to the bottom. Perhaps, one might say the spirit of leadership which transcended from Moses to the elders revealed God's ultimate leadership model for His people and how God intends His servant to impart leadership ability to the people. Without this shared leadership model, Christian leaders may not be able to transfer the grace of leadership from the top to the team members.

In New International Version, 1973/2011, Exodus 18:15-26, Moses was almost getting to a place of burnout. Burnout in Moses' ministry could have been both physical and mental exhaustion or getting overwhelmed with the constant demands that could prevent him from getting the job done. After all, Moses' father-in-law (Jethro) warned him about getting burned out during his ministry. Moses listened to his father-in-law's advice and chose capable men out of all of Israel who possessed the social, spiritual, and moral qualifications to be judges, and appointed them as his assistants for political and judicial activities. Eguizabel and Lawson (2009) suggest that "most of the decisions were made by them, but they brought the difficult disputes to Moses as the team leader" (p. 254). This type of team leadership strategy occurred due to the overwhelming demands of Moses' role as the only judge. As a result of the complaints from the Israelites, Moses needed an intervention. After Moses followed the instructions, God enabled those seventy men with His Spirit to assist Moses in bearing the burdens of the people. In essence, if team leadership was never suggested to Moses, he may have found himself struggling to fulfill his ministry mandate as the first Judge of Israel.

Exodus 18:15-25 also highlights the importance of listening to counsel from those who are experts in the field of leadership. No one in leadership has all the knowledge required for a task as leadership is a learning process through which knowledge is gained from others. As God used Moses' father-in-law to counsel him on the intervention needed for his leadership approach, this reflects the importance of counselors or advisors in leadership. Theologically, leadership is about collectivism rather than individualism.

Pastoral Leadership

The biblical imagery of the Lord as the Shepherd of His people occurs frequently throughout the Bible. It begins in Genesis where, as Jacob blessed his sons, he described the Lord as the God who has been the shepherd all his life (Gen. 48:15). "I am the good shepherd. The good shepherd lays down his life for the sheep" (New International Version, 1973/2011, John 10:11). Witmer (2010) points to the fact that "the Lord's self-revelation as shepherd of his people is not merely a metaphor with which his people could relate, but it describes the comprehensive care that he provides for his people" (p. 13). Because of this biblical revelation, it can be asserted that pastoral leadership should reflect the image of Christ as the great shepherd of the sheep. In the book of John 10:11, Jesus referred to himself as the good shepherd. Laniak (2006) mentioned in his book *Shepherd after my own heart*—shepherd leaders in the Old Testament are understood as a part of the wilderness drama of God's people. Jeremiah, like Isaiah and Ezekiel, finds in the ancient Sinai desert a symbolic setting for the divine shepherd's work of provision, protection, and guidance (p. 22). As Laniak describes shepherd leaders through the lens of the Old Testament, his message was to establish the role of Shepherds who are called to protect and guide God's people.

The image of Shepherd is also revealed in New Testament where Christ appoints Peter as the shepherd who will feed the sheep after He ascends to heaven. The Apostle Paul assumed that the office of the shepherd was among the Lord's gifts to the Church as indicated in (Berean Study Bible, 2016/2020, Eph 4:11) where he states, "It was He who gave some to be apostles, some to be prophets, some to be an evangelist, and some to be pastors [*shepherd*] and teachers" (p. 22). If the Lord is the shepherd and the people are His flock, we should not be surprised that He uses a shepherding imagery to refer to those he calls to lead and care for his flock. The care of the Lord for his people is to be reflected in those whom he calls to lead. Willimon (2002) mentioned that Pastors or pastoral leadership is rooted in the heart of shepherding God's people, caring for the soul, and laying down one's life for God's kingdom. The pastoral ministry is a gift of God to the Church (p. 12).

One of the biggest misconceptions of pastoral leadership is that oftentimes church leaders see their role as a symbol of status rather than a symbol of service. Anyone who is called by God should have the heart of service and not the desire to lord it over God's people. Another misconception of pastoral leadership is what Willimon referred to as "*singular perversion of the pastoral vocation*". According to Willimon (2002),

...the singular perversion of the pastoral vocation is the tendency to separate the pastoral position from the church as if the call to ministry were a personal possession of the pastor or as if the work of pastors is intelligible apart from the work of the church that necessitates pastoral work. (p. 16)

Perhaps, this is a singular perversion of the pastoral vocation that often happens in today's Church.

Pastors as Team Leaders

Pastors in every local church can be considered team leaders because they lead God's people and those who serve in the body of Christ. Pastoral ministry needs a tremendous team

member help to have an effective church. Willimon (2002) points to the fact that “pastor as manager or leader can be a positive image as the pastor empowers and coordinates the ministry of the laity, rather than taking over all ministry from the laity” (p. 62). Based on Willimon’s suggestion, the image of the pastor as ministry team leaders allows various team members of the ministry to work together with the pastor of any local church. If the pastor does not project the image of team manager or team leader, it becomes hard to lead the team members, it becomes difficult to work with other team members, it becomes difficult to accomplish projects, it becomes difficult to carry out the mission of the organization, and overall, it becomes difficult to share the vision of the organization with those could potentially lead the organization to the next level.

Willimon (2002) further explains that a pastor is a leader of a complex volunteer organization. Pastors sometimes complain that their greatest weakness in moving from seminary to parish is lack of administrative ability (p. 61). Administrative ability within pastoral leadership requires sophisticated skills to run the ministry organization effectively. The skill for administrative ability requires management acumen, members relations, people management, communication, volunteer group, financial responsibilities, various ministry management, and other departments within the church. Perhaps the lack of administrative ability happens to be what many church leaders are facing in today’s world. In churches where members of the church do not participate in any ministry team role, it becomes a struggle for any church leaders to carry out their assignment. To be successful in any local church, the pastor may need to consider working with several ministry team members within their local church, which requires a collective approach. By getting several team members together and projecting the image of a manager, it will help reduce the team leader’s workload. Based on Willimon’s argument—“a

pastor who cannot work well with a church staff, who insists on being the sole proprietor of all ministries of the congregation, who does not use time well, is not only a poor manager but also theologically confused” (Willimon, 2002, p. 63). The theological confusion here has to do with pastors who do not know God’s intent or God’s ordinances on church leadership. In this case, Willimon highlights the importance of working within the theological framework of biblical leadership and pastors working with church staff. Failure to work with church staff could result in poor management.

Trinitarian

Stanley Grenz was recently listed as one of five Canadian theological trailblazers describes trinitarian as follows—“The image of God does not lie in the individual per se but in the relationality of persons in community” (Grenz, 2001 p. 305). The relational life of the God who is triune comes to representation in the communal fellowship of the participants in the new humanity.

There’s no doubt the doctrine of Trinity is a fundamental basis for Christianity but the idea of applying Trinity to Christian leadership has not been carefully considered. As Grenz suggested that the image of God does not lie in the individual, rather it lies in the communal fellowship of various participants within the body of Christ. Knowing fully well that God was part of creation, He planned redemption through the second person of the Trinity (Christ), He continues to be active in the church life through the third person of the Trinity (Holy Spirit) indicates a collective approach within the Trinity. Though the word Trinity was never used in the Holy Scriptures, it is used to describe the persons in one God.

Trinitarian Shared Leadership

A theological framework without the inclusion of the Trinity is incomplete. Trinitarian shared leadership connotes a leadership practice that was shared within God the Father, God the Son, and God the Holy Spirit. These three worked together during creation and continue to work to keep the church active. To better understand how the doctrine of the Trinity should be applied to Christian leadership, the Trinitarian doctrine, and how it works in leadership must be understood.

Trinitarian Shared Leadership in Old Testament

The biblical foundation for this doctrine is prevalent in both the Old Testament and the New Testament. While some hold the notion that Trinitarian doctrine was only revealed in the New Testament, the Old Testament also holds the key to Trinitarian doctrine at large. It is certainly true that our theological concept of God as Father, Son, and Holy Spirit is derived from and is essentially coordinated with what God has manifested of himself in the historical events we read in the New Testament.

Based on biblical revelation in the Old Testament, we see in Genesis how it was revealed that the spirit of the Lord hovered on the waters (This spirit is the third person of the Trinity). Secondly, in Genesis chapter one, we also learned how God spoke His Word (Jesus the Second person of the Trinity) into existence for the future manifestation of his plan. God then finally revealed Himself (the First person of the Trinity) playing the role of creator of the universe. While some argue that the second person of the Trinity may not have been present in Genesis 1:1, the Old Testament prophets and priests often speak of the second person pre-incarnate role. The second person of the Trinity is the pre-incarnate who was revealed in the Old Testament by the prophet Isaiah.

The New Testament makes it very clear that the God of the Bible is one God in three distinct persons. Murphy (2013) explains that the pre-incarnate 'Word' (or second member of the Trinity) directly participated in every act of creation (p. 167). As evidenced in Genesis 1:1, the spirit of the Lord that hovered the face of the earth and God the father was both in action during creation. Both were in action during creation not because God, the Father, could not accomplish creation alone as God the Father, the Son, and the Holy Spirit all have divine attributes.

Trinitarian Shared Leadership in New Testament

As Christ depended on God the Father during His earthly ministry, Christian leaders are expected to depend on God, Christ, and the Holy Spirit. At the beginning of Jesus' ministry, it was recorded in Matthew 3:16-17 that the Holy Spirit manifested (as a dove/the third person of the Trinity) when Jesus was baptized by John the Baptist. God the father (the first person of the Trinity) also manifested Himself by responding that Jesus (the second person of the Trinity) was His beloved son in whom He is well pleased. This example provides a strong biblical argument for the need of the Trinity in Christian ministry and service. The doctrine of the Trinity according to biblical revelation informs us that God has always worked through the second and third persons of the Trinity to accomplish His mission on Earth. These three are involved in the carrying out of plans, purpose, and mission. As part of God's ultimate plan to save the world, the Father planned it, the Son fulfilled the plan's purpose, and the Holy Spirit is continuously carrying out the mission in the world.

Theologically, it is safe to assert that after Jesus fulfilled the purpose of God's plan by saving the world, the Holy Spirit steps in, to uphold and continue the plan and the purpose which was established by the first two persons of the Trinity. Every Christian leader should have this working knowledge and theological understanding because our working theology could impact

our patterns of organization, communal practices, and norms of behavior, whether we consciously intend it to or not. It takes this Trinitarian framework to have a successful leader in the realm of Christianity. From a biblical lens, we see in the NT that Jesus depended on God the Father to answer His prayer when he was about to perform miracles. Secondly, we can also see God using Christ as His Son to save the world and the Holy Spirit as the driving force behind this mission. This leadership framework of the three persons reflects God's intention for humanity. Christian leadership can mimic the trinitarian approach in such a way that collectivism is achieved.

Trinitarian Leadership Applied

Trinitarian doctrine is not and cannot be carried out without involving God the Father, Son, and the Holy Spirit. Secondly, the Trinitarian doctrine reflects a shared system of leadership in the way God intends for the church and the world. When it comes to the Trinitarian shared leadership model being applied to Christian leadership, it is a model that must be applied through God the Father as the creator of Christ, Christ the founder of the church, and the Holy Spirit the divine executor of Christ mission on earth. Christian leadership can benefit from this powerful leadership structure that was established in creation by the Creator thousands of years ago. Based on the biblical revelation that we are created in the image of God; we can expect a resemblance between our service and the character of God.

The image of the Church or one's ministry can reflect the nature of God's image of leadership. If one's ministry truly aligns with the image of God, then it is likely for the leadership to mirror trinitarian leadership. To expand more on trinitarian leadership, it best to also understand the "theology of leadership". Theology of leadership is the way God intends His servant to govern His people. God's servants are leaders who are called to exemplify the

trinitarian model of leadership in churches and Christian leadership. Horsthuis (2011) asserts that “our role is to participate with God in Christ's leading of the Church by the Spirit” (p. 95). Such a participative understanding of leadership will seek to establish a mutuality-in-leading God’s people. Such participative leadership will not treat people to an honorable end but sees the deepening of relationships as integral to all leadership pursuits. In this way, power will not be used to control but to encourage, guide, and excite. Williams and McKibben (1994) explained that it is essential to relate leadership to the Trinity because “we cannot explain anything practical or theoretical, apart from the Trinity who created us” (p.29).

Theoretical Framework for the Study

Definition of Leadership

To better understand leadership, one must look at the definition from both secular context and biblical context. Northouse (2016) defines leadership as a process. That means that it is not a trait or characteristics that resides in the leader, but rather a transactional event that occurs between the leader and the followers (p. 6). Maxwell (2000) posits that leadership can be defined in a single word—*Influence*. In other words, leaders may be able to influence individuals through their personality, position, power, shape the outlook and the future of others. Whether influence is positive or not, leaders hold the power of influence, nonetheless.

From a biblical context, biblical leadership can be described as taking the initiative to influence people to grow in holiness and to passionately promote the extension of God’s kingdom in the world (Howell, 2003). The biblical leader focuses on helping people individually, and the church collectively, to grow in godliness and to obey God’s declared agenda of extending his dynamic rule (i.e.) his kingdom over the peoples of all nations. In summary, leadership is about influence in both secular and Christian contexts. In the Christian context,

leadership is about influencing people for Christ and ultimately for the kingdom of God. Anything outside of the Christian context will be promoting one's influence over people.

Shared Leadership

Yukl (2002) defines *shared leadership* as “the process of influencing others to understand and agree about what needs to be done and how it can be done effectively, and the process of facilitating individual and collective efforts to accomplish shared objectives” (p. 7). When leadership is shared, specific characteristics are present among team members, such as a mutual-gain ideal, collaborative leadership process, participative decision style, and high-quality leader-member relationships. Erkutlu (2012) suggested that shared leadership has a positive impact on team effectiveness by promoting teamwork and shared mentality among members. Further, Pearce and Conger (2003) present another definition—“the dynamic, interactive influence process among individuals in groups, for which the objective is to lead one another to the achievement of group or organization goals or both” (p. 1).

Shared leadership has been referred to as team leadership capacity, encompassing the leadership repertoire of the entire team (Day et al., 2004). Such distributed leadership involves the sharing of influence by team members meaning that team members step forward when situations warrant, providing the leadership necessary, and then step back to allow others to lead. Such leadership has become more and more important in today's organizations to allow faster response to more complex issues (Morgeson et al., 2010; Pearce et al., 2009; Solansky, 2008). Pearce and Conger (2016) assert that “To perfectly execute shared leadership, it will require social interaction” (p. 23) and “Social interactions are key in the concept, as leadership is seen as something that occurs in and through relationships and networks of influence” (p. 23).

In summary, shared leadership relies on interconnectedness among those who lead within an organization. Similarities between definitions demonstrate that each author shares the same worldview as they refer to individuals in groups, collective approaches, and shared responsibilities within leadership teams.

Apart from defining shared leadership, we must consider the execution of shared leadership. Shared leadership comes with certain principles as the distribution of decisions becomes an important element of shared leadership; every member of shared leadership will have to contribute to the decision-making process rather than one individual. Secondly, shared leadership also facilitates the development of a close relationship between employees and management, which creates a good working environment. Pearce and Conger (2003) promote the theory that shared leadership is the best leadership style as it empowers employees in their tasks and encourages them to do their best to achieve the organizational goals, as they can work both autonomously and collaboratively.

However, Amos and Kilmoski (2014) contend that shared leadership, while very important, does involve risk and takes some courage for the member who steps forward to provide leadership outside the formal role of team leader. Nonetheless, Bergman et al., (2012) state that “Risk aside, teams with shared leadership have less conflict, more consensus, more trust, and more cohesion than teams that do not have shared team leadership” (p. 24).

History of Shared Leadership

Sharing leadership roles is not a new concept as it has been used since the 1950s (Hoy & Miskel, 2012; Gibb 1954; Gronn, 2002). Through concentrated studies from 1970 to 1990 shared leadership was able established as a legitimate leadership theory. The historical background of shared leadership by Olagunju and Oyemomi (2011) asserts that

Shared leadership dates back to the Old Testament. When studying through the Old Testament, one recognizes the fact that shared leadership started from God himself. In Genesis, God did not work alone but consulted with the Godhead before He created the universe. Not only does God work as a team, but he also calls his church to function collaboratively as well. (p. 211)

Based on this theological assertion on shared leadership, it must be noted that God said “Let us” make man in our own image. Although God could have created man by Himself, the spirit was involved as well, and the word (Jesus) was also involved during the process of creation. With this line of thought, it can be suggested that church leadership can reflect God’s style of leadership, which involves many members working together to fulfill God’s ultimate plan for the kingdom and the world at large.

Team Leadership

Team leadership is a small group of leaders who possess complimentary gifts and skills (Barna, 2001). They are committed to one another’s growth and success and hold themselves accountable. Together they lead a larger group of people towards a common vision, specific performance goals, and a plane of action. Based on the contemporary success of team leadership, Singh (2004) offered a compelling statement by stating that

The greatest feats of human endeavor have been accomplished by organized groups of people, not by individuals. Modern society is indeed a society of groups and organizations, and more and more human activities are being organized around teams. Therefore, both practitioners and researchers have been concerned about the factors of team effectiveness. Among these, leadership is of paramount importance. (p.7)

This statement by Singh is a testament to how team-based organizations have become successful in modern times by moving towards a team-based leadership model. One can understand that the type of leadership that allows success comes through an organized group of people. Singh (2004) further explains that

In recent years, scholars have pointed out that leadership and followership are two sides of the same coin, and one cannot be understood in the absence of the other. In other words, the leadership influence process is affected by the subordinate characteristics, the

situation, and the properties of the team. For a leader to be effective, he has to exert influence downward, upward, and horizontally. (p. 7)

Northouse (2016) offered that “Leadership of teams has also become a critical area of study” (p. 364). The idea of team leadership is quite different from leadership within the organizational vertical structure. Vertical organizational structure is a strict hierarchical structure with power emanating from the top to the bottom. Team leadership does not work in this context, has no team members working within the leadership circle. Many theories of leadership, such as situational and transformational, can be applied in the team setting. However, team leadership is a unique setting for leadership, and it is very process oriented (p. 364).

Northouse (2016) also mentioned that “A team is a type of organizational group that is composed of members who are interdependent, who share common goals, and who must work collectively to achieve their goals” (p. 363). The Holy Scriptures also reveal the importance of team leadership during the early formation of the church. The leadership model during the early church was based on team leadership as all the Apostles and the elders collectively worked together to achieve a common goal. Olagunju and Oyemomi (2011) assert that when the early church was founded, it was established under the leadership team of the twelve apostles. In its first missionary venture, it sent out the team of Barnabas and Paul (Acts 13:2), following the pattern already established by Christ in Matthew 6:7.

In modern times, work teams are becoming part of every organization due to the increasingly complex tasks within every organization. The church may also benefit from the team leadership model as it also consists of many parts and complex tasks. Porter and Beyerlein (2000) explained that “Team-based organizations have faster response capability because of their flatter organizational structures, which rely on teams and new technology to enable communication across time and space” (p. 3). Northouse (2016) mentioned that organizational

team-based structure is an important way for organizations to remain competitive by responding quickly and adapting to constant, rapid changes. Organizations that are looking to remain relevant in today's world will need to adopt a team-based leadership structure to meet the challenges that may arise in the future. To expand on the success of team leadership, Northouse (2016) maintains that for teams to be successful, the organizational culture needs to support member involvement.

The traditional authority structure of many organizations does not support decision-making at the lower level, and this can lead to the failure of many teams (Northouse, 2016). Northouse states, "Teamwork is an example of lateral decision making as opposed to the traditional vertical decision making that occurs in the organizational hierarchy based on rank or position in the organization" (p.364). This highlights the importance of decision-making in a team-based organization. Top leaders need to be all-inclusive regarding making decisions within the organization. In the context of the traditional authority structure, Strauch (1995) promotes that the traditional, single-church pastor would improve their character and ministry if they had genuine peers to whom they were regularly accountable and with whom they worked jointly.

Effective Team Leadership

Eguizabel and Lawson (2009) discussed the need for team and teamwork by asserting that the topic of teams and teamwork are huge in the fields of business and leadership. "Teams are acknowledged as critical for coordinating efforts of individuals to achieve group goals. Vast resources are devoted to learning how teams of people work best, how to lead teams, how to improve teamwork, and turning workshops into teams" (p. 250).

To build an effective team ministry, the pastor and the church members need to understand the foundation for "mutual cooperation" (Olagunju & Oyemomi, 2011). While

cooperation is needed between church members and the pastors, “they need to recognize that in order to develop teamwork, they must build upon the right relationship” (p.214). Olagunju and Oyemomi (2011) found that working together as a team is not the latest management fad, but springs from the heart of the biblical concept of leadership within the church. From a biblical viewpoint, Olagunju and Oyemomi (2011) suggested that the sage, in Proverbs 11:14, recognizes the importance of multiple counselors when he wrote, “For lack of guidance a nation falls, but many advisers make victory sure” (p. 214).

Good team relationships are constructive, promoting mutual understanding, and are self-corrective (LaFasto and Larson, 2001). Further, team members can give and receive feedback well without defensiveness, counterattack, or withdrawal when there are good team relationships. Specifically, “Good work relationships are critical to team functioning, and the ability of team members to be open and supportive of each other helps create the kinds of work relationships that can work through conflicts and tensions” (LaFasto and Larson, 2001, p. 50).

To achieve effective team leadership, it is suggested that mutual submission can play a huge role in effective team leadership. Olagunju and Oyemomi (2011) maintained that:

Effective teams understand the importance of mutual submission. The term implies that each person within the congregation (and leadership) voluntarily yields to one another in love. Rather than pushing our agenda through, we are to be willing to set aside our personal desires, needs, and plans for the benefit of the whole and the maintenance of unity within the church. (p. 215)

Furthermore, effective teams understand the nature of leadership within the church. They realize that leadership is not vested by position but by relationships. The pastor is not threatened by the congregation, instead, he strives to work with them and use their influence. The team understands that the church views leadership from a family perspective, where relationships form the basis for all decisions.

LaFasto and Larson (2001) identified six dimensions of team leadership that promote team effectiveness in any organization:

1. Team leaders help their teams focus on the goal by keeping it clear and avoiding politics. Leaders help team members see their relevance to the accomplishment of the goal and renew the goal over time.
2. Team leaders ensure a collaborative climate by fostering safe communication and not tolerating when this is violated. They reward collaborative behavior, guide problem-solving efforts, and suppress their own ego to help the team achieve its goal.
3. Team leaders build confidence by their positive attitude, getting small results and affirming them, keeping the team informed of progress, showing trust in delegation to others, and accentuating the positive within the group.
4. Team leaders demonstrate sufficient technical know-how and get help where they need it.
5. Team leaders set priorities and do not dilute the groups' energy with too many efforts. They update the team members on changes in priorities as needed.
6. Team leaders manage the performance of team members and address problems when someone is not doing his or her job. They set specific objectives, give constructive feedback, help with personal and professional development, and reward results. (p. 151-154)

These six dimensions can be achieved depending on the attitude of team leaders as they have the potential to guide the teams towards effective and successful goals.

Team Ministry

The church team ministry may be defined as the collaboration of the church leadership (pastor and the church members) to provide oversight of the spiritual growth and well-being of the congregation and to develop a clear direction and purpose for the ministry of the church.

Olagunju and Oyemomi (2011) defined team ministry as,

a ministry where every player must continue in the unity of purpose, mutual concern, and care for one another. Team ministry is an honest attempt at spiritual, personal, interpersonal growth and Christian service all rolled into one's effort for continual development of a dynamic and mutual commitment to a common objective. (p. 213)

This definition establishes that team ministry is the coming together of various members who contribute various ideas to uplift and grow the local church. Since there several ministries the body of Christ, team ministry will benefit the leadership team.

To establish the relationship between effective team leadership and team ministry, Olagunju and Oyemomi (2011) proposed that:

Church team ministry is the working together of the church leadership (pastor and the church members) in order to provide oversight of the spiritual growth and well-being of the congregation and to develop a clear direction and purpose for the ministry of the church. (p. 214)

Endacott, Hartwig, and Yu (2017) state that “the Christian church’s function as a house of worship affects its mission, purpose, goals, and decisions. Because of this function, the role of religion and God in team decision making is important to consider” (p. 131). Based on this statement, one can see how the role of religion and God work together as a team. The researcher believes that partnership will always require more than one party. To function as the true church, the need to team up with God is unavoidable.

Olagunju and Oyemomi (2011) suggest that for church team ministry to develop, the church must be organized by the following:

Organization of the church is a process of developing a structure and work plan upon which persons become meaningfully involved in the goal of the congregation. Every congregation must have a goal and philosophy of ministry which would guide the vision of the church. Church team ministry cannot be effective if there is no goal to pursue and purpose to accomplish. A church that has nothing to pursue is like a football team that has no goal post, the player would just be running around the field without any purpose. (p. 214)

Mcintosh (2000) suggested church leaders are to make decisions in the critical areas of adding team members, organizing team structures, clarifying roles, fostering collaboration, nurturing healthy team relationships, motivating staff members, and managing conflict. In essence, securing effective team ministry is increasingly necessary as more churches

experiencing growth rely on multiple team members to guide and direct the program of the church.

Integrational Leadership

Yukl, 2010, (as cited in Toulassi, 2015) argues that “the only leadership approach not evident in Africa is the integrative approach the involvement of more than one leadership style (p. 4). To pave the way to the realization of the integrative approach, the study highlighted the difference between a Lord and a leader as the Lord leads with a functional approach, while a leader seeks to lead solely. West, 2008, (as cited in Toulassi, 2008) argued that lordship, which provides a surrogate function, can be defined, a priori, as “the exercise of authority based solely on functional position” (p. 6). Functional leadership focuses on how to lead to meet the needs of people in three areas: task, team, and individual (Hackman & Walton, 1986; McGrath, 1962). Toulassi (2008) the functional approach maintains that a group does not have only one member who performs these leadership functions. The functional perspective accounts for leadership in terms of the behaviors that help a group perform its task, maintain its cohesiveness, and interact with its environment (p. 4).

Autocratic leadership

As this research is focused on understanding whether autocratic leadership best explains the leadership patterns within PCDs, autocratic leadership must be defined in its simplest form. Autocratic leadership is about one person running the show while others have little to no say in leadership decisions. According to Gosnos and Gallo (2013), "The leader is highly authoritative and does not trust the subordinates, decisions are made exclusively at the top of the organization” (p. 163). In autocratic leadership, communication takes the form of top-down commands, with

managers requiring harsh discipline and express a general disinterest in the initiative and opinions of subordinates.

Motivation is encouraged through fear and punishment, while rewards are rarely given (p. 163). According to Ajayi (2018),

Autocratic style of leadership is centered on the boss of the organization, where the views of the followers are not always respected nor considered. The followers under the autocratic leaders are always enslaved and denied their rights. This style is not beneficial to the followers, and this will limit their development in the organization. (p. 47)

Chukwusa (2018) writes that “Autocratic leadership style can be applied for tasks that need to be urgently completed, with dependent associates in unstable working groups. In the beginning, this leadership style is effective and gives good results” (p. 5). Cherry (2018) argued that if this type of leader behavior is applied long-term, without considering the level of human resources and the need for independence of associates, it becomes a limiting factor in the development of the organization. As mentioned in chapter one, autocratic leadership is not new within Christianity, but it is a relatively recent influence on African Christian leadership. As Clark (2007) explains:

In South Africa “the largest Pentecostal church, the Apostolic Faith Mission of South Africa (AFM), adopted a constitution in October 2000 (AFM 2000) in which the theme of leadership became overt and dominant. The senior local pastor of each assembly is now termed the assembly leader, whereas previously all accredited ministers and part-time ministers were simply referred to as workers. (p. 42)

This type of leadership adoption may signal the leadership trend among Pentecostal church leaders. As these types of leadership styles continue to dominate the Pentecostal denomination, it is important to examine its impact within the body of Christ.

Related Literature

While there is limited research in the context of this study, previous studies provide substantial information that highlights the need to explore similar research problems within

African Christian leadership. The previous related studies were related to general leadership challenges, but this study focuses on PCD leadership in West Africa. Secondly, these previous studies contribute related information that supports this research study and can better allow the researcher to understand the leadership challenges in African Christianity.

History of Pentecostal Growth

In the last 25 years, African Christianity has experienced growth in the population within the Pentecostal denomination. According to Pew Research Center (PRC) (2006),

Pentecostalism became increasingly prominent feature in Africa Christianity during the 50s and 60s. It is believed that the movement's growth has been particularly dramatic since the era of decolonization. World Christian Database (1996) suggested that Pentecostals now represent 12%, or about 107 million, of Africa's population of nearly 890 million people. (Pew Research Center [PRC], 2006).

Based on the (PRC, 2006) report, the Pentecostal population includes individuals who belong to classical Pentecostal denominations, such as the Assemblies of God or the Apostolic Faith Mission, which were founded in the early 20th century, as well as those who belong to Pentecostal denominations or churches that have formed more recently (PRC, 2006). The recently formed Pentecostal churches are the Deeper Life Bible Church in Nigeria and The Redeemed Christian Church of God (RCCG) in Nigeria. The RCCG boasts over 5 million members in Nigeria. In the country of Ghana, the largest Pentecostal body is known as The Church of Pentecost (TCOP). According to a recent publication within TCOP, they boast of over 2.9 million members in Ghana and over 3.4 million worldwide. Pew Research Center projects that if the present growth continues, the population of Pentecostals would rise to 550 million or 44% of the total number of Christians by AD 2025 (PRC, 2006, p. 2).

Reasons for Pentecostal Growth

Gerrard (2009) asserts that one of the reasons for the apparent success of Pentecostalism and the Charismatic movement in the two-thirds world (countries outside the Western

Hemisphere) is that it has never accepted the dichotomy of Western thinking (p. 91). Based on this assertion, it can be assumed that the Western style of leadership stems from a democratic system unlike the two-thirds world, which is slowly accepting a democratic system of leadership. The second reason Pentecostal denomination has experienced rapid growth was suggested by Akoko Robert Mbe (2007) who states, “One of the most significant expressions of Christianity in Africa is the movement of revival and renewal that has arisen at the close of the twentieth century, especially in the cities” (p.369).

According to Anderson (2002) “We can’t understand African Christianity today without also understanding this latest movement of revival and renewal form of African Pentecostalism” (p. 167). Perhaps the most compelling reason for this phenomenon is that Pentecostalism ‘carries with it a clear economic message of individual prosperity and enrichment within a local-global context. In addition, Akoko (2002) argues that the economic crisis in Cameroon has contributed to the proliferation of these churches; and a clear shift of emphasis from biblical verses that exalt poverty: ‘Blessed are the poor’ (New International Version, 1973/2011, Matt5:3) to those that advocate prosperity: ‘Jesus came to bring abundant life’ (p. 359). Considering that there are economic challenges in most African states, people within those states are driven to look for solutions that will alleviate these economic challenges. The Pentecostal prosperity theology appeals to their physical needs thus, it is possible a great number of new believers will join the denomination.

African Pentecostalism

It is important to first understand African Pentecostalism as it relates to this research. Anderson (1992) defined African Pentecostalism as “Independent Pentecostal churches, and ‘indigenous Pentecostal-type churches’ who have historical, theological and liturgical links with

the Pentecostal movement, all of which emphasize the power and manifestations of the Holy Spirit in the church” (p. 2).

Amanor (2009) mentioned that African Pentecostalism has flourished and expanded on the continent due to the inclusion of features in its liturgical forms which are also predominantly African cultural features (p. 126). The term 'Pentecostalism' refers to certain elements of the Christian life, usually associated with the Feast of Pentecost and Christ's gift of the Spirit. In the book of Acts of the Apostles, the Apostles received the full manifestation of the Spirit through prayer in the upper room. It is also clear that in the book of Acts, the Holy Spirit arrived on earth as a symbol of God's presence with the early church. The arrival of the Holy Spirit birthed Pentecostalism and the gift of the spirit which is the speaking of tongues has become widely accepted and practiced within Pentecostal denominations around the world.

Pentecostalism is a significant movement in Africa and is rapidly becoming the dominant form of Christianity on the continent. Amanor (2009) said that:

African Pentecostalism has flourished and expanded on the continent due to the inclusion of features in its liturgical forms which are also predominantly African cultural features. Pentecostalism and its charismatic derivative have become the new face of Christianity in Africa and throughout the 'third world', where the majority of Pentecostal and Charismatic adherents now live. (p. 126)

Mainline vs. Pentecostalism

It is important to differentiate leadership structures in mainline churches and those in Pentecostal churches. Examples of mainline churches are Anglican, Methodist, Lutheran, Baptist, Presbyterian, and Catholic whose leadership structure consists of hierarchical structure such as the council of bishops, elders, deacons, local pastors, the council of the clergy, board members. On the contrary, the Pentecostal denomination churches are governed by an individual and do not have a hierarchical structure. In most cases, individuals are the founder and visionary leader of the church. Often, African Christians refer to Pentecostal churches as standalone

churches or as non-denominational Pentecostal churches. To clarify, there is nothing inherently wrong with having a visionary leader or founder in charge of a local church, it is important to understand that both mainline churches and standalone Pentecostal churches are governed differently.

Djomhousé (2008) states that there are two types of churches in Cameroon today: mainline churches and other churches. The author describes these differences with the following:

The former are churches that were founded in Africa, for Africans, by missionary societies. These churches - Reformed-Lutheran, Anglican, Methodist, Baptist, Presbyterian - were run initially by western missionary societies such as the Basel Mission, the London Baptist Mission, and Paris Evangelical Missionary Society, in the case of the Protestants, and are now independent. Among the other churches are the new Pentecostal churches. (p. 14)

Cultural Influence on Leadership Practices

Elliston (1992) stated that “leaders function within cultural frameworks, and local ecclesial communities frequently incorporate the local pattern of the political system into their structures” (p. 11). The values embraced by a given culture surface in organizational systems and structures through the leaders and managers within these organizations (Schein, 1992; Yukl, 2006). Geert Hofstede’s study on culture and organizations reveals the way culture influences the shape of leadership choice and preference, in all types of contexts (Hofstede, 2001; Hofstede and Hofstede, 2005). Understanding cultural values lead to a greater awareness of how leaders’ function within sociocultural contexts.

African Culture As It Relates to Leadership

To better understand reasons why autocratic leadership could be thriving within Pentecostal denomination, African leadership patterns as it relates to culture must be considered. Kiriswa (2001) argues that decision-making in most African cultures is attributed to the male or

the oldest male or father-like figure (A single head of the house). Kiriswa (2001) further explains that:

From the African perspective, most African fathers or men are idolized. They are known to be harsh, authoritarian and people who control, impose, and dictate everything in the family. The father is not only perceived as the protector and head of the family, but he is also the sole authority whose commands and expectations have to be followed by every member of the family. (p. 102)

In Kiriswa's (2001) description of African culture, he mentioned that:

In most African homes, dialogue is almost non-existent. The father is vested with all the authority for decision-making. Therefore, there is usually no power-sharing or delegation in the family. The father does not show his love either to the wife or children making them fearful and uneasy with him. The father is always portrayed as a terror and a brutal figure in the family. In most African societies, the man is not only the head of the family, but he is also the sole authority. He orders, directs, and dictates to all the members of his family who reciprocate by obedience and submission. From this cultural context, one can see how a single structure can easily thrive in African Christianity. (p. 102)

Since the father is the sole authority in the typical African home, this structure may reflect in broader communities, traditions, government, and maybe into the church leadership. Kiriswa further explains that there is no need for sharing of power or leadership in a culture that gives power to only one person at home and in the community. In summary, Kiriswa points to an important aspect of African leadership culture and how it continues to shape leadership in African communities and religious settings. This cultural context may explain why authoritarian/autocratic leadership style could easily thrive within the religious setting.

The image of African culture could have implications on church leaders, leadership structure, and in relationship within the church. Kiriswa (2001) discusses the family model in the light of present-day realities and argues that the model could easily give a negative image of the church. Kiriswa (2001) also mentioned that

...to transfer onto the church the image of a family where the father is harsh, authoritarian, and dictatorial, and the mother/wife is the slave who does all the donkey work, without any role in decision making, and the children have to be altogether silent, is to continue perpetuating a patriarchal, and dictatorial leadership in the Church. (p. 104)

As Kiriswa describes in the above statement, it is possible that the image of the African family dynamics could easily transcend into other parts of the community. Kiriswa (2001) then recommended that:

It does not sound right that the Church in West Africa today should adopt cultural images that undermine the principles of equality, justice, human rights, and dignity of every member of the Church. This is unacceptable both in the Church and in contemporary society. The leadership of the church cannot be the image of the African-father-authority. (p. 105)

Based on Kiriswa's argument, it can be suggested that the African model of church leadership may have originated from the African family culture or African leadership culture. Considering this cultural and Pentecostal dichotomy, Amanor (2009) suggested that Pentecostal and charismatic churches in Ghana and in Africa have ridden on the back of the African religious worldview, which is informed by the African culture, to the place where they are currently—the place from where they now define what African Christianity is (p.135-136).

As the researcher seeks to understand the PCD leadership structure, it was important to explore whether the African leadership culture has similarities and differences with the biblical leadership culture. It was also important to determine whether the African leadership culture has an influence on the church leadership culture. Since most world cultures have a unique worldview, it was important to explore the harmony between African leadership culture and Christian leadership culture.

African Model of Church Leadership

Telahun (1995) stated that a pastor leads his congregation, serving as their president, superintendent, and general overseer, etc. Telahun points to leadership trends in contemporary African society:

We sometimes see the tendency of developing hierarchical and authoritarian models of leadership which eventually is becoming the culture of African churches. However, we

find nowhere in Scripture that encourages us to take such a model. The Messiah who is king overall, even Himself came with an attitude of servanthood. (p. 14)

African traditional leadership styles have had a lingering effect on the local church today and determine, to a great extent, how the church is run.

Participants in seminars organized for the Nigerian Assemblies of God pastors pinpointed a few characteristics of some of their leaders. The negative impact results from the monarchical style of leadership (Ikoni, 2002). The general secretary of the Nigerian Assemblies of God made the following observation during his study:

Some Characteristics and Attitudes of African Leaders:

Elders are never wrong; you don't blame them outrightly.

Leaders have difficulty in delegating; all want to see the big man, "Oga."

Leaders feel a need for power, position, and a title.

Leaders lack training for the job they aspire to fill.

Leaders desire to be served rather than to serve.

Leaders may demand respect even if they do not earn it.

Leaders may misuse power to gain personal wealth.

Leaders often come into office based on age and not qualifications or experience.

Leadership can become hereditary or a family affair.

Traditional policies are not changed or challenged. They are rooted in history. Lobbying, campaigning, bribing, and wooing for office is sometimes used.

(Ikoni, 2002, p. 96-97)

All these characteristics are what Ikoni perceived to be the leadership behavior and what the followers perceived to be the common attitude of leaders.

Pentecostal Leadership

Clark (2007) explained why it may be easy for one leader to govern Pentecostal churches within West African Christianity.

According to the consistent theology of this paradigm, God raises up leaders, their leadership becomes self-evident, and there is no real place for a democratic practice of

electing leaders. Ideally, leaders would be "recognized" for their capabilities and vision, indeed it would be impossible to overlook and deny it. (p. 43)

Further, the notion behind this leadership governance was that the "real work" of God in the church was the result of anointed and visionary leadership, the influence, and effect of strong leaders who would fulfill the role of apostles, "fathers" and mentors in the church.

The anointed leaders within Pentecostal churches are often perceived to be the ones who have the divine vision of what the church is called to do and their capability to lead brings about growth and transformation. With these beliefs, most Pentecostal leaders may see no need to bring other leaders on board, as it may result in power-sharing/conflict in leadership. "When it comes to power, In the case of the Pentecostal-Charismatic tradition, the larger-than-life quality of the Pentecostal leader transcends the boundaries of the ecclesiastical system" (Pik, 2016, p. 39). According to Garrard (2009), Pentecostal leaders who possess "the ability to express themselves with great facility, as well as majored in the use of the Gifts of the Holy Spirit" are looked upon as speaking on God's behalf, where "their word was sometimes viewed on a par with that of Scripture itself" (p. 91). If indeed the clergy leader possesses such authority and power, the challenge for these leaders needs to be framed in terms of prudent choices, good intentions, and benevolent actions that bear on the followers they lead.

The attributes of the average Pentecostal leader are centered on the "Gift of the Holy Spirit" or "Anointing". Anointing and the gift of the Holy Spirit is highly respected upon the one who is the leader or the founder of the church. "Most Pentecostals and Charismatics believe that those who leaders who possess the special gift of the Holy Spirit are the anointed one who are highly respected" Garrard, 2009, p. 98). An anointed person is viewed as someone who has received special authority and power from the Holy Spirit to a degree which surpasses that observed among most believers (Garrard, 2009). The term "anointing" describes someone's

eloquence and prowess in the field of teaching and preaching. The anointing also shows that that person has been blessed by God in that their speaking, prayer, or miraculous work is powerful and efficacious. However, anointing is often used in such a way that describes the entire character, life, and ministry of an individual who is perceived as being used by God.

Pentecostals have always honored and continue to honor past and present individuals who have been perceived as the giants of their denominations. Charismatic preachers, healers, prophets, men, and women of faith, and those who have started large congregations, have been held in high esteem and are viewed as possessing an anointing which surpasses all others. Several leaders have greatly impacted Pentecostals in their thinking and their practice. However, this thinking has led Pentecostals to have more faith in their leaders than in the development of their personal relationship with the Word of God or the degree to which the Holy Spirit leads in their lives (Garrard, 2009). Pentecostals have created their own spiritual hierarchies, which may bypass the necessity for the individual to know the voice of God. Pentecostal leaders, in many instances, become spiritual dictators, regardless of benevolence. They have usurped the place of the Holy Spirit in the exercise of their role (Garrard, 2009).

Contemporary Pentecostal Leadership

Ukah (2008) provides a practical example of autocratic leadership in the largest Pentecostal denomination in West Africa. The church is formally known as “The Redeemed Christian Church of God,” which has one sole leader, often referred to as ‘general overseer’ or ‘Daddy General Overseer’ (Daddy G.O.). Hackett (2009) describes how the leader of this denomination continues to dominate the face of the church as their image can be seen in various places in visual and print media.

The general overseer title is indicative of the high regard placed on one person who seems to be the face of the organization. The term ‘general overseer’ connotes overall authority over a particular church or organization., Ukah (2008) notes, “Adeboye (Daddy G.O.) has emerged as a uniquely charismatic and unequivocal leader in his own right who derives his legitimacy not by referring to the founder of the church, but by claiming to be appointed by God” (p. 118). Most Pentecostal church leaders oversee everybody under their authority, thus indicating autocratic leadership thrives amongst PCDs. Contemporary images of this type of leadership practice may reveal the important aspect of PCDs leadership structure and practices. This type of leadership style is assumed to be limited to one leader. Carefully studying various churches within the same denomination could give provide insight into how the leaders govern the affairs of their church.

Related Study on African Christian Leadership

Based on an empirical study, 320 church leaders were surveyed relating to leadership and leadership development in Africa (Banfill, 2015). This study concluded African Christian leadership would benefit from “organized, transformational, spiritual, and collaborative leadership models (Muyah, 2001, p. 6). Arguello (2012) asserts that when properly equipped and empowered to be self-reliant, “African pastors undertake leadership with courage and zeal to deliver change in the church and community” (p.130-131).

Gunter (2016) revealed that alternative methodologies for equipping pastors for future leadership roles face substantial challenges that have negatively impacted their effectiveness in preparing a greater number of church leaders. Gunter further strengthens the need for educating church leaders by explaining that “multiple African leaders have issued a call for pastor-equipping methods tailored to the contextual needs faced by the African church” (p. 35).

African Christian Leadership

In the study of Authentic Christian leadership and spiritual formation in Africa, Kretzschmar (2002) suggested that Africa needs leaders of integrity and competence rather than leaders who are immoral and who misuse or abuse power.

Empowered, properly trained and conscientious Christian leadership (both clerical and lay) can make an enormous difference in addressing the wide range of personal, family, and social needs in Africa. In order for authentic leaders to emerge and operate, we need to identify and overcome some of the leadership problems we experience on the Continent. (p. 46)

Haruna (2009), a leading voice in African leadership explains that “much of the discourse on leadership in sub-Saharan Africa emphasizes leader characteristics, skills, styles, and behaviors, while ignoring the relationships, interactions, practical judgments, and unique contexts that constitute leadership in everyday cultural community life” (p. 941). The emphasis on the leader's characteristics and behavior has the tendency to make leaders appear to be more human than their followers, albeit with an exaggerated perception of oneself (Haruna, 2009). This statement by Haruna reveals one of the challenges in African leadership. It is asserted that leaders lack motivation, tend to be selfish and self-centered, and are incapable of performing assigned duties effectively. Such leaders are largely influenced by society's perceptions and expectations of leadership, which can conflict with leadership qualities for advancing democracy and development include religious tolerance and tolerance of press criticism.

In Africa's quest for good leadership and capacity for governance, the time has come to rethink the approach to leadership in Africa and look at leadership in the context of not just the leader but of the broader community to bring about needed socio-cultural change (Haruna, 2009). Haruna advocated for a paradigm shift in African leadership strategy as evidenced by the following:

Africa needs a paradigm shift, a careful revising of leadership perspectives in a manner that is in consonant with the community's way of life, the leader-follower perspective has advantages, but it also has a limited circumscription, definition, and operationalization of leadership. (p. 941)

In his last statement, Haruna (2009) said that:

The family and wider community and networks have a role in decision making and finding solutions to community problems collectively. This kind of collective leadership has greater chance of success than giving the responsibility exclusively to the leader. Evidence in contemporary leadership literature suggests that emphasis is shifting from priority of the leader to community-focused leadership. (p. 946)

In this case, Haruna advocates for collective leadership within the African community knowing that the current leader-follower approach is limited in scope. Again, this highlights one of the many leadership challenges facing Africa. Perhaps moving from a leader-follower approach into a collective-community approach will benefit leadership at large.

Enegho (2011) provides a Christian response to the challenges in Africa. According to him "leaders of African States need not only formulate policies and strategies but must be pragmatic by blazing the trail in the realization of a continent couched in integrity" (p. 533). As Enegho recommended, formulating policies and strategies is not enough to deal with leadership challenges but rather dealing with issues sensibly and realistically is the key to achieving the goal. Leaders are to move from a theoretical framework into the practical realization of what they intend to accomplish. Furthermore, Enegho explains that

Religious bodies in Africa should lead from the front in being the custodians of good leadership - leadership by example. In executing their duties, the Church should embrace virtues such as love, peace, respect of human rights, moral uprightness and above all the fear of God. (p. 533)

Enegho poses an important question asking as to why members of the political elites in several African states are so desperate for political power if they are interested in being servants of the people? A relevant answer to this question is that "leadership in Africa is mostly for the

purpose of being Lords and Masters” (Enegho, 2011, p. 534). Enegho concluded his Christian response—the type of leaders needed in our world today especially in Africa are leaders best described in the Judeo-Christian Bible thus (New Jerusalem Bible, 1985/1998, Ps 78:72) “He pastured them with unblemished heart, with a sensitive hand he led them” (p. 535).

African Leadership Challenges

Ishola (2009) posed an important suggestion to the challenges in Christian leadership in Africa. According to Ishola (2009),

African Christians need not look far to find models of Christian leadership that has transformed societies. The overflow of European Christianity to Africa from the late eighteenth century in the anti-slavery movement driven by the English Christian gentries at Clapham in London offers a distinct model. (p. 47)

This line of thought promotes the need for a different model of leadership compared to the current model that is being practiced among the Christians in West Africa. As Christianity in Africa continues to shift from the Western mainline church into the African indigenous church, the Western mainline leadership models continue to reduce while African leadership has become the new model. Based on Ishola’s recommendation, African Christians can borrow from a distinct model of leadership that was once practiced by the Christian Missionary Society (CMS). CMS model of leadership offers economical support and the desire to see a collective approach of leadership. CMS model believes in empowering the people, transforming communities, and allowing the community to decide what is best for the society. Ishola (2009) points to another challenge in African Christianity as whole,

Presently, much of Protestant-evangelical Christianity in Africa is pleasure-centered. Music and dance, intrinsic to worship as they are, have their measured place and value. The goal of Christian worship is not so much that people may feel good, for that is sheer hedonism, the love of pleasure. Christian worship is the totality of the stewardship of the people of God individually and corporately. (p. 52-53)

In this case, Ishola believes that Christianity in Africa needs to move from a pleasure-centered model into the stewardship of God's people individually and cooperatively. This suggests that Christian leadership in Africa has been associated with an individualistic approach rather than a community-centered approach. Another interesting dimension in African Christianity is that almost all mainline churches were introduced to the continent and governed by democratically elected leaders from the western hemisphere. Since the Pentecostal denomination has no major headquarter or governing body, it is fair to assume that each indigenous denomination and leaders have since governed their local church individually.

There is a lack of well-defined African theories on leadership. Thus, attempts to create them have been limited, posing a challenge. Jacob and Versi (2013) noted that the problem with African-originated approaches to leadership is that they have not been developed into clear theories that could guide leadership and management practices. The literature that does address African theories of leadership typically focuses on ubuntu. Ubuntu is the "southern African humanist philosophy that believes our species is connected through a universal bond" (Jacob and Versi, 2014, p. 19). It is important to note that Ubuntu is only a saying, not necessarily a theory. If Ubuntu was a theory that is being currently practiced in African leadership, one might see its values and beliefs reflect in the way leadership is carried out. The leadership of Ubuntu would resemble an egalitarian approach that seeks to favor both leaders and followers equally. Since Ubuntu has no theoretical framework, it has never been applied to leadership practices. Thus, the lack of defined leadership theories that can guide organizations remains.

The question arises: Is there a Western leadership theory that could adequately explain the realities of African leadership in the church (April & Ephraim, 2006; Jacobs & Versi, 2013; Littrell, 2011; Kuada, 2010; Puplampu, 2010)? To answer this, McCall, and Mobley (2001)

believe that transformational leadership, which is focused on the exchange between the leader and the followers, can be applied across every culture around the world. As the goal of this study is to determine if biblical theories of leadership can be adopted by PCD leadership, it is plausible to look for related theories from a biblical perspective.

Rationale for Study and Gap in Literature

As Africa continues to be the fastest growing Christian continent in the world, it is important to give careful attention to matters arising within the church leadership. This research will help shed light on leadership challenges within African Christianity and advance the literature base within African Christian leadership as it relates to Pentecostal denomination across the continent. This researcher believes this research study is crucial for the survival of the Pentecostal denomination on the continent because the Pentecostal Charismatic churches and the leaders are starting to lose credibility as their followers continue to raise questions on the leadership practices and leader's behavior. As revealed in chapter one that informal observations were made, current PCD members will need to be informed about the state of the current affairs within the PCD denomination. PCD church leaders may also benefit from the study once the data collected reveals the follower's perception. Since no previous studies have been done to explore the leadership challenges and practices within PCD, it is crucial to undertake this study to understand the leadership practices, shed light on current leadership affairs, and how it can be conformed to a biblical pattern of leadership. While there are thousands of pieces of literature on Christian leadership in North America and Europe, less attention has been given to Christian leadership in Africa hence the need for the study.

According to Christianity Today (Kandiah, 2017), The African church has seen rapid growth. In 1900 there were fewer than 9 million Christians in Africa, now there are more than

541 million (Kandiah, 2017). With this growth, there is a pressing need for this study to explore leadership practices. If Christianity should thrive in this part of the world, it is important to study how one might solve the leadership challenges. With the evidence furnished in the literature, it is crucial to add this study to Christian leadership education within Africa.

Christian leadership literature has always been focused on the ethical and spiritual aspects of leadership. When studying Christian leadership, it is fair to assume that a church leader should by virtue of his or her faith practice standards that reflect Christian values and behavior. The virtues, values, and behavior should reflect a biblical model that will in turn have positive effects on the lives of the believers. Therefore, we must ask whether the leader's behavior and practices reflect a biblical model and if the believers/members are truly transformed by the leadership practices. If the believers are not renewed or not transformed, it calls into question the leadership of the local church.

It is important to learn and understand how the leadership behavior of the leadership aligns with a biblical model of leadership in a PCD context because of several growing concerns within PCD. First, believers find themselves being subjected to a certain type of leadership that limits the participation of believers in various ministries within the local church. Secondly, several Pentecostal leaders have little to no succession plan before their demise, calling the sustainability of these churches into question.

Observing Jesus' leadership model by looking at His leadership pattern during his earthly ministry can yield unique insights. From a theological context, Jesus appointed Peter and other disciples to take over after he ascended into the heavens. Jesus knew without having a successor and team members, the legacy of the gospel may soon fade away. This type of approach is essential for the survival of any local church.

Govea & Holm (1998) concluded that “To overlook successions because of the self-centered motives of the players is to miss key events in the evolution of African polities” (p. 132). It is important to note that if the vision of a Pentecostal leader will transcend beyond a generation, he or she will need to consider preparing a successor to carry on the vision and mission just as Jesus intended for the church.

From this literature review, it can be reported that Pentecostal leadership has an individualistic pattern and for this reason, this study calls for a proper understanding of the leadership practices.

CHAPTER THREE: RESEARCH METHODOLOGY

In this chapter, the researcher discussed the methodology for which the study was conducted. Apart from the methodology, the settings, participants, instruments, and data collection process.

Research Design Synopsis

The Problem

Based on the theoretical and theological framework presented in the literature review, Christian leadership should reflect a shared leadership and a biblical model. Regarding the body of Christ, church leadership should reflect a collective approach that enables every member to participate in the sharing of ideas and decision for the wellbeing of the church. Ajayi (2018) admonished church leaders, saying that “Church founders should cease from viewing church planting as a sole proprietorship business where an individual takes the whole decision without allowing teamwork or the contribution of others in the process of decision making” (p. 62). If a church is governed by an autocratic leader, it begs the question as to whether the church members are being led based on a biblical model of leadership or nonbiblical model of

leadership. To answer this question, it is advantageous to use a qualitative method of study to learn about observations and gather the people's perspective on the current state of leadership within PCDs. By employing a more in-depth approach that can generate substantial data for the study leadership challenges within the African PCD church can be better understood.

Purpose Statement

The purpose of this study was to employ grounded theory to determine whether autocratic leadership theory best explains the leadership style among PCD across West Africa and to evaluate the current leadership practices within West African PCD using a biblical and theological framework. In this study, a biblical and theological framework of leadership was used as the basis for this research. A biblical and theological leadership framework of leadership is defined as the process by which leadership is carried out through the patterns presented in the Holy Scriptures. As a guide for this study, the theory is based on both the New Testament and Old Testament leadership patterns. Initially, various leadership models are relevant (team, shared leadership, servant leadership) and were examined for this study, however, none of the leadership approaches connects better than a biblical and theological leadership approach. This biblical leadership pattern is critical to the mission of the church and the only way one can measure leadership standards within any church is through the biblical lenses.

Research Questions

The research questions that will guide this research are as follows:

RQ1. What types of leadership structures exist within the West African Pentecostal/Charismatic Denomination?

RQ2. What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?

RQ3. What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological framework for leadership?

Rationale for Research Questions

Each research question in this study was included based upon the rationales below:

Research Question #1

The leadership structure of West African PCDs needed to be understood to meet the objective of this study. Data collected during this study provided necessary information that help determine the nature of Christian leadership within PCDs and it also confirmed the existence of autocratic leadership and other types of leadership that currently exist within the denomination.

Research Question #2

To understand the nature of leadership in PCD churches, it was important to study the cultural context. This research question seeks to describe the differences in leadership cultures between West African leadership culture and the Christian leadership culture in the region. Data collected from the participants clarified this research question. This questions also seeks to understand the potential influence of African leadership culture has on Church leadership culture. The feedback from PCD members shed light on the differences and similarities between African leadership traditional and Christian leadership practices in the West African context.

Research Question #3

The purpose of this question is to create comparison or learn whether there's harmony between an African leadership culture and biblical leadership. The goal is to know whether there is congruence or incongruence between African Christian leadership and a biblical framework for leadership. Perhaps, the African Christian leadership structure within PCD could be aligned or disjointed with a biblical and theological framework. The research was not sure if a biblical framework of leadership is currently being practiced within PCD churches, therefore, this

question was posed to the church leaders who are most familiar with the leadership practices within PCD churches.

Research Design and Methodology

John Creswell (2014) stated that

...researchers increasingly use a theoretical lens or perspective in qualitative research, which provides an overall orienting lens for the study of questions of gender, class, and race. This lens becomes a transformative perspective that shapes the type of questions asked, informs how data are collected and analyzed, and provides a call for action or change.” (p. 64)

As the researcher was looking to understand PCD leadership study, it was paramount to use the theoretical lens that guided the type of question that can best achieve the goal of the study. To better capture relevant data and information from participants during this study, a qualitative methodology was chosen. By using this methodology, it allowed for a better understanding of the leadership practices and challenges that are within the PCDs. This design included video conference and email surveys through Surveyplanet. Surveyplanet is an online survey platform that offers a tremendous set of free tools for designing your survey, sharing survey online, and reviewing survey results. The platform further allows researchers to identify what location the participants are responding from and providing real time each survey. The second part of the data gathering process required the use of qualitative methods to gather non-numerical data (i.e., observations, interviews) from the participants, to observe body language and physical response to various questions.

Setting

The population for this research was focused on two sets of respondents who are all based in West Africa. The first sample group included those who currently attend Pentecostal churches in West Africa. The second group consists of PCD church leaders who are currently leading a church in Nigeria or Ghana. Data was collected from the first sample group using a

qualitative survey, which allowed insight into how the population perceives their church leaders. The PCD pastors of seven churches in Ghana and Nigeria participated in the study via videoconference interviews with the researcher. The video conferencing platform that was used for the procedure was Zoom. The reason for using two different platforms is because the researcher needed to capture large amount of data in a relatively short period of time. As the researcher used survey for the first group, there were wide range of questions that needed to be answered in a short period of time. The second platform was used because the researcher needed to understand and explore the participant's opinions, their behavior, and give opportunity for open ended questions for more in-depth feedback.

By conducting the interviews with these church leaders in the West African region, data from this region was obtained for analysis. Creswell (2019) asserts that qualitative researchers tend to collect data from the sites where the participants experience the issue or problem under study (p. 186). By conducting this study with PCD church leaders in the region where the problem exists, it provided first-hand information from those who have experienced the leadership practices or leadership culture within PCD churches.

Understanding the organizational structure of Pentecostal churches in West Africa is of particular importance. Pentecostal churches in West Africa are not affiliated with any major governing body or regulatory body, but rather, they are known for their independent establishments which distinguishes them from other mainline denominations. For example, the Pentecostal Fellowship of Nigeria (PFN) serves as the main organization that brings together all Pentecostal churches in Nigeria. Likewise, in the country of Ghana, the Ghanaian Pentecostal, and Charismatic Council (GPCC) serves as the lead representative for Neo Pentecostal-charismatic churches in Ghana. While PFN and GPCC are independent organization representing

the Pentecostal denomination in both West African countries, they do not have authority over any Pentecostal churches in the region. As these large Pentecostal bodies are based in the West African region, it was important to undertake the study at the site where participants currently experience the leadership practices with various churches.

Participants

The research population was selected based on their age, number of years in PCD church, their affiliation with the PCD, and frequency of the service attended in the last six months. Anyone who did not meet these criteria could not take part in the survey. At the beginning of the survey, branching was setup in case anyone selected 'NO' for PCD affiliation. The survey automatically ended once anyone selects "NO" for an answer under the PCD affiliation question. All participants were active members of PCD churches in Ghana and Nigeria. The research sought to gain an understanding of contemporary PCD leadership practices, thus it was important to focus on only the current, active members within PCD as they provided first-hand information on the church, they currently attend.

At the beginning of the study, the researcher contacted known pastors of Pentecostal churches in Nigeria and Ghana and ask for their participation through recruitment email. Secondly, the first set of pastors were asked if they knew other pastors who might be interested or could be referred for additional interview. The recruitment email was sent to each participant in both groups. Thirdly, the researcher sought permission of the participating pastors to survey their members or if they could refer members who are not part of their local church. This referral process guaranteed a mutual result in the sense that both pastor and members are from the same region.

The participants were recruited under several IRB protocols. The protocols include the recruitment form, the background form, and the consent form. All these forms were sent to all the participants. Once they agreed to participate, a demographics form was sent to everyone to capture their age, country of citizenship, their denominational affiliation, and the number of years they have attended their church. The demographics form help ensured each participant meet the criteria for the study. No personal or identifying information was included in the form. After the demographics form, a consent form, which contained additional information about the study, was also sent to everyone.

Each participant was instructed to save a copy of the consent form to their computer, type their name, date the form, and return a copy of signed form to the researcher. Both the demographics form, which had no personal information on it, and the informed consent form was attached to the beginning of the survey. Only the participants in the second group signed their consent form, dated the form, and returned a copy to the researcher after they agreed to participate in the study. The signed consent form was part of the IRB protocol requirement because the audio content of each interview was recorded and stored for further data analysis.

To guarantee privacy and confidentiality, each participant was notified that the records from this study would be kept private. Further, they were told that the published report would not include any information that would make it possible to identify any participant. Research records were stored securely, and only the researcher has access to the records. Data collected from each participant may be shared for use in future research studies or with other researchers. If the data collected from each participant is shared, any information that could identify any participant will be removed before it is shared.

The participants were divided into two groups: The first group of selected participants completed a questionnaire via an email link. Once the link is clicked, they were able to go directly to the survey page. The first group of selected participants were anonymous as their personal information was not required but they needed to complete a background form. The second group of the participants participated via zoom videoconference.

Video conferences allowed meaningful observation as observation during an interview without seeing the participant's behavior may limit the possibility of gaining meaningful insight during their response. As COVID-19 pandemic resulted in travel restrictions and social distancing regulations, it was the safest practice to use the video conference interview for the second groups of participants. The researcher needed to understand and explore the participant's opinions, their behavior, and allow opportunity for open ended questions for a more in-depth data collection.

The first group was comprised of twenty PCD church members while the second group was comprised of seven PCD church leaders in both Nigeria and Ghana. Creswell (2014) suggested that "in the entire qualitative research process, the researcher keeps a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researchers bring to the research" (p. 186). Based on Creswell's suggestion, the researcher's goal from the beginning of the study is to keep focus on learning what the Ghanaian and Nigerian PCD leaders hold about the leadership problem. Even though the researcher discussed informal observation in chapter one, it was important to obtain a formal perspective and observation from each participants perception.

Role of the Researcher

The role of the researcher as the primary data collection instrument necessitates the identification of personal values and experience relevant to the study. The researcher currently has a role in Christian leadership and has a background in African Christianity. Therefore, he is cognizant of the history, culture, personal background, and values that shaped the interpretation during research process.

The researcher is typically involved in a sustained and intensive experience with participants that introduces a range of strategic, ethical, and personal issues into the qualitative research process (Locke et al., 2013). As part of the researcher's commitment to understand the background to the problem within the study, it is paramount to for the researcher to immerse oneself into the study to see the perspective of each participant. Without the researcher immersing himself in the situation, it might be difficult to understand participant's worldview on the issues at hand. With these in mind, inquirers explicitly identify their biases, values, and personal background, such as gender, history, culture, and socioeconomic status (SES) that may shape their interpretations formed during a study (Locke et al., 2013). The role of this researcher was to research and study the current leadership patterns within the PCDs in West Africa and how the leadership challenges can be viewed considering the Holy Scripture. Perhaps, if there is anything important in African Christianity in modern times, it is the urgent need to understand church leaders whose leadership style may be different from Christian leadership.

Ethical Considerations

This researcher has the responsibility of ethical integrity, including academic integrity which includes honesty, institutional review board (IRB) guidelines, privacy rights, protection from harm, and participant informed consent (Leedy & Ormrod, 2019). To maintain highly

ethical practice during this study, this researcher disclosed the purpose of the study, the purpose of the questionnaire, and how the researcher intends to use the data collected from the participants in a professional and ethical manner. The researcher sought to secure the approval of Pentecostal church leaders in Nigeria and Ghana during the information gathering period.

This researcher kept an open line of communication with the participants throughout the entire duration of the study to ensure transparency or avoid any situation where participants feel left out, as they complete the questionnaire. Participants were continuously informed of their right to deny and/or withdraw at any time during the study process. A comprehensive description of the research purpose, the use of the result, and the outcome of the research when completed were provided. When data collection was completed, the researcher deidentified the data using pseudonyms/codes. The deidentified data was then kept in a safe and password-secured computer that is only accessible to the researcher. Data will be destroyed after a period of three years.

Data Collection Methods and Instruments

Based on the research questions and the unique nature of this study, it was necessary to design instruments that could answer the research questions associated with this study. The two sets of instruments used for this study were questionnaires that were designed and administered using Surveyplanet.com. The first questionnaire sought to understand the leadership patterns and the decision-making process within PCD. This questionnaire was a fourteen-question survey, and the purpose of this survey was to gather information about what the first sets of respondents perceive to be the leadership style in their local church. The second questionnaire was a nine-question survey with the purpose of understanding the differences and similarities between African leadership culture specifically and Christian leadership culture more generally, the

pastor's leadership style, and the cultural influence on leadership practices. The second instrument that was used for the second respondents was structured interviews that includes a set of questions that the researcher formulated beforehand. The structured interview allowed the researcher to channel the formulated questions towards the research topic and research questions. During the entire qualitative data gathering process, the researcher focused on learning the perception of each participant by keeping the survey and interview process simple and straightforward.

Collection Methods

The first phase of data collection started immediately after IRB approval. Recruitment email was sent to potential PCD participants who would like to participate in the study. After the participants agreed to participate in the study, a consent form was emailed to everyone with a thorough explanation of the study. After giving informed consent, two links for two different surveys were sent to each participant. Once the survey was completed, the result was stored in Survey Planet cloud database for security purposes.

The second phase of data collection was conducted virtually due to COVID-19 pandemic travel restrictions. Recruitment emails were also sent to potential participants (pastors) to invite participation in the study. When participants expressed interest, background form and the consent form was emailed to everyone with a thorough explanation on what the study entailed. To record the interview process for future review, the researcher received written, informed consent. Once consent was given, videoconferencing interviews were scheduled with each church leaders in Ghana and Nigeria.

Twenty PCDs members participated in the first phase of the data gathering procedure while seven PCD church leaders participated in the second phase of the study. The survey

respondents were divided into two: six survey respondents from Ghana and fourteen respondents from Nigeria. Based on the population of each country, it was important to balance out the number of respondents from each country. According to the World Population Review (WPR, 2021), Nigeria's population was estimated to be 213,390 million while Ghana's population was estimated to be 31, 980 million. (World Population Review [WPR], 2021).

At the initial stage of data collection, the researcher communicated with each church leader about the possibility of using their members or the possibility of referring other members from different PCD churches in the region. Once the first sample group accepted the invitation to participate, the researcher sent another email detailing the purpose of the study, the benefit, the consent form, and confidentiality report. Due to the collection method of the study, the first phase lasted for two weeks between April 4th through 17th 2021, while the second phase lasted for about a week from April 19th through 25th. During this period, reminders were sent to participants, encouraging them to complete the survey as soon as possible.

Instruments and Protocols

The instruments used in collecting data falls under two categories. First is the researcher-completed instrument, which was designed using the Survey Planet, LLC website to create various questionnaires that fit into the research study. This instrument allowed the researcher to gain insight on the research problem, participants perceptions, and ultimately answer the research questions asked in the study. The questions within this instrument were centered around key decisions, leadership approach, and leadership style. The second questionnaire under the researcher-designed instrument was created using Survey Planet. The questionnaire was designed to reveal the similarities and difference between commonly understood Christian leadership culture and African leadership culture. Survey Planet allowed survey customization

that was used towards the related topic and research questions. While there are several research instruments on leadership structures, none appeared suitable for the research questions in this study.

Table 1. Research question and instrument used for each research

<i>Research Question and Instruments</i>		
Research Questions	Instruments	Collection Method
Research Question 1	Survey Instrument	Survey Planet
Research Question 2	Survey Instrument	Survey Planet
Research Question 3	Interview Instrument	Virtual Video Conference

Researcher-Designed Questionnaire (RDQ)

The Research-Designed Questionnaire (Appendix E) was designed by the researcher to ensure limited answer, direct questions for the participant consideration. This instrument combined rating scale style and multiple-choice style closed-ended questions that included a predefined list of answer options. An essay section allowed written input from the participants as well. The predefined answer options fell under the following ratings: Strongly Agree, Agree, Somewhat Agree, Somewhat Disagree, Disagree, Strongly Disagree; and Not at All Likely, Somewhat Likely, Very Likely, Extremely Likely.

The use of an expert panel to validate the questionnaire added greater validity to the questionnaire. A variety of experts from various field of study reviewed and discuss each survey questions and offered their recommendations. By engaging these experts, construct validity was also maintained to collect the appropriate information that would furnish answers relating to the research questions of the study. One of the experts who validated the questionnaires is an

educator who has worked as a professor in the field of research, education, and international studies on ethics and culture. He received his Ph.D. in Reformation and Post-Reformation Studies from Westminster Theological Seminary (1985). After looking through the survey, this expert offered his validation by asserting that “the surveys probe the structure of leadership within a cultural context quite well and adequately.”

The second expert who validated the questionnaires holds a doctoral degree in the field of education, a professor, and is also a bishop overseeing many churches. He is from a Pentecostal background, which positions him to offer validation of the survey questions from a theological and cultural perspective. He is also the president of GOSPELOT Ministries Incorporated, a non-profit organization specializing in strategic growth (personal life development), social skills, leadership development, conflict management, and more through teachings, counseling, and mentoring. After looking through the survey, he asserted the simplicity and importance of each question. He further agrees that each question fits into the larger construct of the research questions.

Procedures

Before the virtual interview and survey were administered to the participants, Institutional Review Board (IRB) approval process was completed. As part of the IRB protocol, pseudonyms were assigned to all the participants in order protect their identity. Pastors who were involved in the interview were given completely different names right before the interview started. Each participant was informed about the purpose of the study and their role in the study. The researcher ensured all participants were able to freely give consent and revoke consent at any time during the study.

Since the purpose of this study was to employ grounded theory to determine whether autocratic leadership theory best explains the leadership style among PCD across West Africa and to evaluate the current leadership practices within West African PCD using a biblical and theological framework, three data were collected during the procedure for the study.

1. **Survey.** The survey participants were from Lagos, Nigeria and Accra, Ghana, Ghanaian. Results from both surveys were collected from the participants after completion. Each survey took approximately 5-10 minutes for completion. Taken together, both had a total of 23 questions. The questionnaires were validated by expert panel in the field who currently serve as faculty members and educational researchers with a background in philosophy and Christian education.
2. **Pastor Interviews.** The researcher provided details of the research and requested a verbal response to consent before the interview commenced. Seven pastors were interviewed for about 30-40 minutes each, the interview took place at a secured location where each pastor had nobody inside the office when the interview took place. Zoom video call platform was used for the interview. Three pastors participated from Ghana and four pastors participated from Nigeria. The interview consisted of a combination of open- and close-ended questions.
3. **Observation.** Data were collected through virtual observation field notes. Virtual video calls were conducted with all the pastors. Notes on body language and responses were observed and written during the video call. This researcher also observed the environment for which the research took place. Other data included: length of time to answer each question, language the pastors used during the interview, and frequency of eye contact. It was essential to observe both verbal and non-verbal feedback.

Research Questions and Research Design Questionnaire (RDQ1&II)

Research Question #1

What type of leadership structure exists within the West African PCD? Based on this research question, (RDQ I) was used to answer this question. This qualitative questionnaire instrument asked participants what they perceive to be the leadership pattern or the leadership style within their local church. This took about 3-5 minutes to complete, and it was targeted toward adults above 18 years of age who are members of Pentecostal church in both Nigeria and

Ghana. The result from each respondent provided crucial information for interpreting participants' perceptions of their church leadership.

Research Question #2

What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa? This question was answered by participants using the researcher-designed questionnaire (RDQ II). The second (RDQ II) sets a juxtaposition between African leadership culture and Christian leadership culture. This survey allowed the gathering of information that is valuable and useful for research question two.

Research Question #3

What, if any, is the congruence or non-congruence between African Christian leadership and a biblical and theological framework for leadership? This question was answered by PCD church leaders. The researcher asked open-ended questions to obtain each church leaders' perspectives on the congruence or non-congruence between African Christian leadership and a biblical and theological leadership framework. The research question also allowed the participants to express their opinion on the question.

Data Analysis

Data obtained from the participants was analyzed using content analysis and thematic analysis. Data from interview transcripts and researcher observations went through coding and thematic analysis as previously described (Saldaña, 2013). For the video conference interviews, the content analysis involved the breakdown of interview transcripts into small chunks of textual data, or open codes. Similar open codes were combined to avoid redundancy. Finally, open codes that represent similar perspectives or thoughts were combined into a thematic category. Audio recordings of interviews were transcribed, with transcripts formatted in a consistent manner. All

transcripts were exported into NVivo, a qualitative analysis software. All the interview transcript was transcribed through NVivo. The researcher imported interview transcript which allowed comparison between what each participant said and the existing literature on the research topic. Each transcript was also coded in NVivo by selecting every text chunk that represents an idea or thought of each participant.

Survey results from RDQ I & II were analyzed through Survey Planet's built-in analytical tool. This includes the following: survey result summary, question result details, participants summary list, location and time summary list, and a detailed participant result. Once these results were generated, the researcher exported the survey result into Microsoft Excel which provided frequency count and percentages.

Analysis Methods

The first phase of the research generated two survey results. By the time each participant completed the survey, the survey system provided both numerical and textual data for content analysis. The researcher grouped the participants' responses under each research question. Because of the density and the richness of textual data, the researcher could not use all the information for the study. Thus, in the analysis of data, research needs to winnow the data (Guest et al., 2012). The researcher analyzed each group of data, themes related to the research questions, and the coding.

Coding is the process of organizing the data by bracketing chunk (or text image segments) and writing a word representing a category in the margins (Rossman & Rallis, 2012). All the data collected went through coding and were divided into different categories. The researcher purposely setup three categories for each research questions. Category one was mainly for memo purposes. This category allowed the researcher to gather reflective notes during

the interview and the survey. The second category was focused on transcribing the data collected during the interview which includes taking observational notes, memos, and interview data. The third category allowed the researcher to divide the data into analytical units/ segments. The coding list was created prior to the survey analysis and virtual interview. This qualitative data coding proceeded on two levels: first, the general procedure in analyzing the data under different categories and the second was the analysis steps within each research question. Creswell (2014) suggested that analyzing data involves transcribing interviews, optically scanning materials, typing up field notes, cataloging all the visual material, sorting, and arranging the data into different types depending on the source of information (p. 195). That suggestion was followed in this study.

Trustworthiness

Trustworthiness is the degree of confidence that can be had in the data, methods, and findings of the qualitative study (Connelly, 2016). Guba and Lincoln (1981) established the following criteria for assessing trustworthiness:

Credibility

Credibility is the degree of accuracy and transparency with which the researcher presents data obtained from the participants (Cope, 2014; Lub, 2015). To ensure credibility, the integrity and meaning of the data was maintained throughout the process of data collection, analysis, interpretation, and dissemination. The researcher gathered the findings accurately to present reality from the participants' perspectives. The researcher believes that it is important to separate the data from the theory to allow the possibility of discovering new patterns or theories from the participants. This means that all information received from all the participants were as accurate and credible as possible.

Dependability

Dependability refers to the degree to which data from a qualitative study may be relied upon. To ensure dependability, the researcher ensured proper documentation of all procedures during the study. Anyone who intends to use the data from this study can depend on the data collect during the study. The data is being retained for future reference and confirmation as required.

Confirmability

This criterion relates to the need to replicate research studies that often arises when conclusions are being challenged or other researchers are seeking to expand on previous work. To ensure confirmability, the researcher organized and presented all information in a methodical fashion, such that other researchers can replicate the study successfully. This means that, if another researcher decides to do a study on the topic of Pentecostal leadership or within PCDs, or a parallel study with another population, the result should be like what was derived in this study.

Transferability

As transferability refers to the degree of which the results of qualitative study can be generalized or transferred, the result is transferable to other PCD churches within the same settings. While the result of this study is limited to few PCD churches in Ghana and Nigeria, the findings will be applicable to larger PCD settings.

Chapter Summary

In this chapter of the research, the researcher discussed the method of the research design, the research questions, instruments and protocols, the data collection, setting and participants, ethical consideration, and the data analysis, instruments, research quality was discussed through trustworthiness, credibility, dependability confirmability, transferability that is essential to actualizing this study. The in-depth research design questions for this study that aided the actualization of the research purpose were well-defined in three different sections. The research questions were discussed and how each question will be answered through the survey and interview protocol. The experts who validated the research questions were discussed and their feedback were included in this chapter.

All the participants and their settings were explained. The participants recruitment and selection process were outlined and discussed. The procedure for the study were also outlined under survey, interview, and observation. The ethical considerations were discussed at length. Ultimately, the research findings will be discussed in the next chapter.

CHAPTER FOUR: ANALYSIS OF FINDINGS

Overview

The study of leadership within West African Pentecostal Charismatic Denominations and the questions surrounding the leadership practices provides leadership perceptions within PCD. Initial goals were to understand the types of leadership practices and how church leaders are perceived by their members in PCD churches. Since the research problem was about key decisions being made by an individual in some Pentecostal churches across West Africa, it begs the question as to whether autocratic leadership best describes the leadership culture with PCD, or if there are other leadership styles that may better describe this structure. While decision making by an individual is attributed to autocratic leadership, it is important to survey PCD members and the interview pastors within various Pentecostal churches in Nigeria and Ghana.

Secondly, it was paramount to understand whether African culture influences the leadership practices. Specifically, the presence of similarities and differences between African leadership culture and Christian leadership culture; and the congruence and non-congruence between African leadership culture and a theological framework for leadership. The goal of these studies was to identify leadership practices and characteristics of church leadership within Pentecostal denomination in West Africa.

From data analysis, multiple leaderships practices were discovered. These practices fall under three categories: autocratic leadership with the appearance of shared leadership, autocratic leadership, and shared leadership. Autocratic leadership with the appearance of shared leadership is characterized by shared leadership with team members (deacons, deaconesses, and elders) but one person still controls the decisions and takes little to no inputs from the team members. Both Autocratic leadership and shared leadership are practiced in the country of Nigeria and Ghana.

While both Nigeria and Ghana do have traces of shared leadership and autocratic leadership, it appears that one of the leadership styles have dominance in both countries.

Demographic and Sample Data

As part of the commitment to understand what leadership practices exists within PCD, PCD members and PCD pastors in both Nigeria and Ghana were surveyed and interviewed. Considering that Nigeria and Ghana have the largest PCD population in the continent of Africa, it was important to focus on these two countries in the region of West Africa. In Nigeria, there were thirteen participants of different Pentecostal churches who participated in the survey. In Ghana, there were seven participants from various Pentecostal churches. A total of twenty PCD member from twenty churches participated in the study. The Pew Research Center reports that Nigeria has the largest Christian population of any country in Africa, with more than 80 million Christians in Nigeria belonging to the church with various denominations while Ghana has 21 million Christians. Apart from the survey participants, seven pastors who are current leaders in their various churches were interviewed via videoconference. Interview participants included four pastors from Lagos, Nigeria while three were from Accra, Ghana.

Participants from both Nigeria and Ghana were drawn from communities with a high concentration of Pentecostal churches. Four pastors from the state of Lagos in Nigeria and three from the state Accra in Ghana. While Pentecostal churches continue to dominate the Christian communities in Nigeria and Ghana, the state of Lagos and Accra have become the mecca of Pentecostal denomination in recent years. One of the pastors interviewed in Nigeria stated that the only city that has embraced Pentecostals in the last three decades is Lagos. He further asserted that Pentecostal churches that have become very successful in recent years all have roots in the state of Lagos.

Each of these pastors provided information that discussed how they lead their congregation. Since the headquarters of the largest Pentecostal denomination are both located in Lagos and Accra respectively, it was necessary to pull participants from these two communities. While there were potential participants in rural communities that could have participated in this study, limited technology and limited internet connectivity in rural areas prevented the possibility of recruitment from these regions. The internet connectivity in both Lagos and Accra were well advanced for the virtual interview and the online survey. Due to the COVID-19 pandemic, traveling restrictions prevented an in-person interview, meaning that videoconferencing was used instead.

At the beginning of the study, pastors of Pentecostal churches in Nigeria and Ghana the researcher knew were contacted and ask for their participation through a recruitment email. Secondly, the researcher then asked if the first set of pastors knew other pastors who might be interested or can be referred for additional interviews. The recruitment email was sent to the referred pastors. Thirdly, the research received permission of the participating pastors to survey their members and to refer members who are not part of their local church. This referral process guaranteed a mutual result in the sense that both pastor and members were from the same region.

The participants were recruited under several IRB protocols. The protocols include the recruitment form, the background form, and the consent form. All forms were sent to all the participants. The recruitment form was sent to everyone requesting their participation. Once subjects agreed to participate, a background form was sent to capture their age, country of citizenship, denominational affiliation, and the number of years that they attended their church. The background form help ensured each participant met the criteria for the study. No personal or identifying information was included in the form.

After the background form, a consent form which contained additional information about the research was sent. Participant were instructed to save a copy of the consent form to their computer, type their name, date the form, and return a copy of signed form to the researcher. The background form had no personal information on it, and the informed consent was attached to the beginning of the survey. The first group were church members, and the second group were church leaders/pastors. Only the participants in the second group who were church pastor/leaders who took part in the videoconference signed their consent form, date the form, and returned a copy to the researcher after they agreed to participate in the study. The signed consent form was required as part of the IRB protocol because the audio content of each interview was recorded and stored for data analysis.

To guarantee privacy and confidentiality, each participant was notified that the record for this study will be kept private. The published report does not include any identifying information. Research records are stored securely, and only the researcher will have access to the records. Data collected from each participant may be shared for use in future research studies or with other researchers. If participants level data is shared, any identifying information will be removed before it is shared.

Several survey and interview questions guided this research to understand and examine the types of leadership practices within the West African Pentecostal denomination. The study used researcher-designed questions aligned with the purpose and were validated by an expert panel in the field as reported. Several of the survey questions were presented to the participants to learn if various leadership styles are being practiced in their local church.

Participants reported that autocratic leadership is the most prevalent leadership style presently practiced within Pentecostal churches. While some of the Pentecostal churches do have

elders and deacons, their role in the decision-making process is minimal and the power lies in the hand of the leader who founded the church. Secondly, some participants believe shared leadership is also practiced in their local church. The result of the findings is divided between the two largest West African Pentecostal nations of Nigeria and Ghana.

Data Analysis and Findings

Research Question 1: What types of leadership structures exist within the West African Pentecostal/Charismatic Denomination?

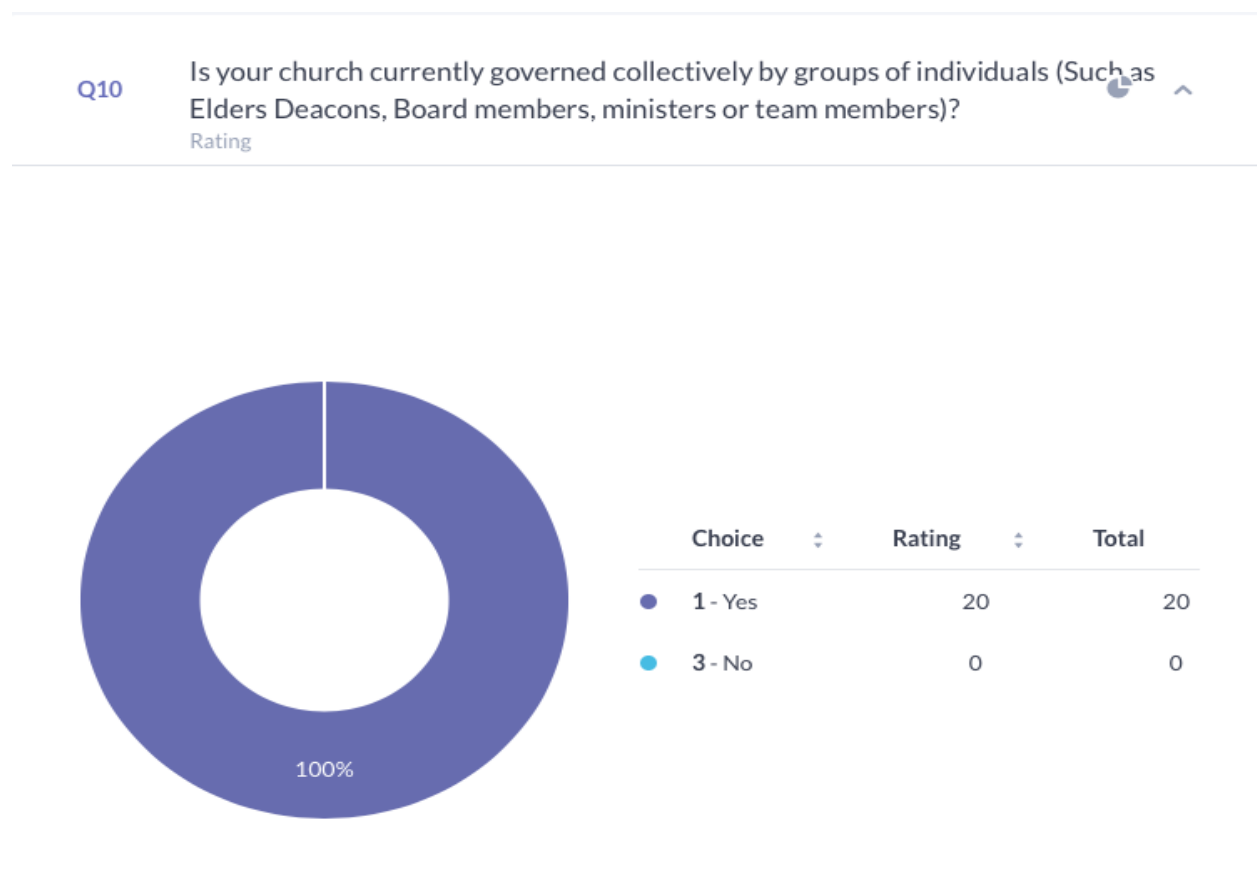
Twenty members of PCD churches in both Nigeria and Ghana were surveyed to gather their perceptions on the leadership structures present within their local church. Seven pastors from various churches in Nigeria and Ghana were also interviewed in addition to these twenty members. Survey and interviews revealed that participants reported similar leadership patterns in both countries. Majority of those who were surveyed in Ghana perceived that their church leadership practices fall under *shared leadership* but also believe there are several one-man churches in Ghana. Majority of those who were surveyed in Nigeria perceived their local church leadership practices fall under *autocratic leadership with the appearance of shared leadership*. Some participants perceived *autocratic leadership with the presence of shared leadership* are being practiced in the sense that churches maintain the presence of team leaders and team members, but the leadership actions constitute autocratic practices. Pastors who were interviewed in Ghana and Nigeria asserted that their churches followed *shared leadership* and *autocratic leadership* structures. Based on the survey analysis, some participants perceived *autocratic leadership with the presence of shared leadership* are currently being practiced in the sense that some churches continue to maintain the presence of team leaders and team members, but the leadership actions constitute autocratic practices. In both Ghana and Nigeria, pastors who were interviewed and members who were surveyed both agreed that *autocratic leadership* is

heavily practiced in various stand-alone churches but there are also churches who understand the use of *shared leadership* practices. These various leadership patterns emerged as the primary themes arising from the data.

Theme 1: Reporting autocratic leadership with the appearance of shared leadership attributes.

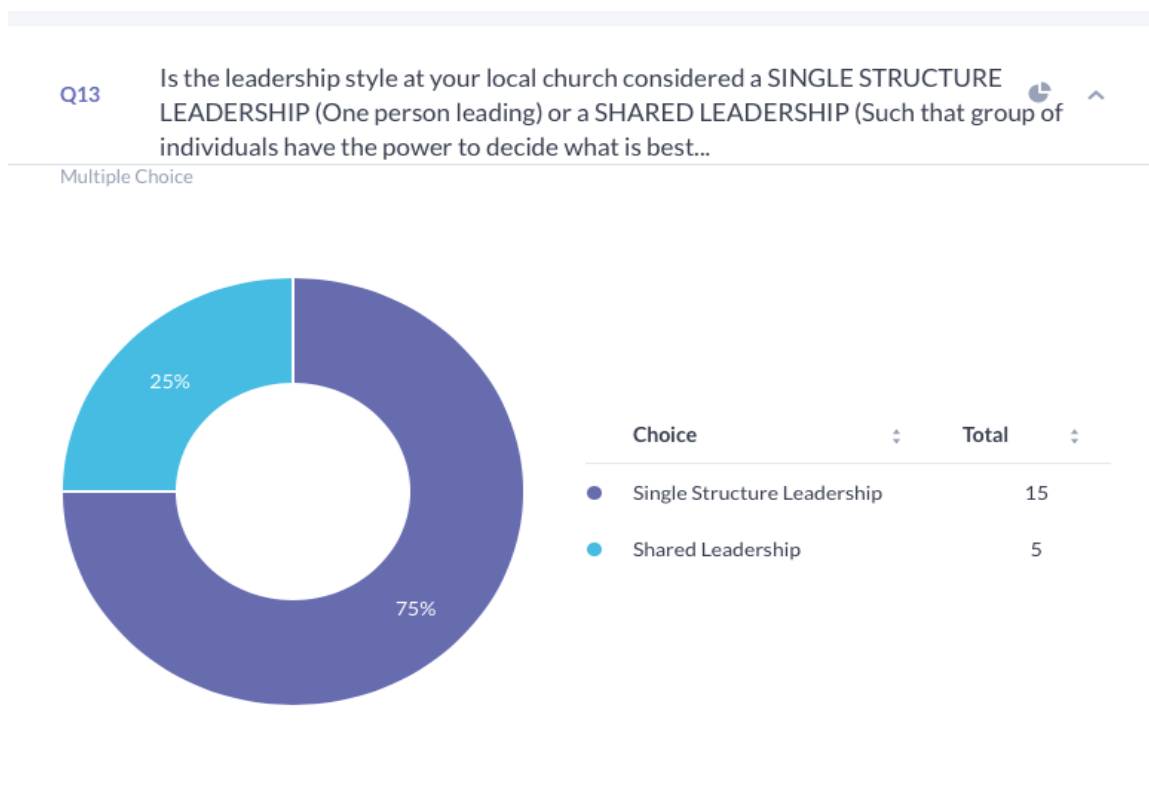
Participants were asked three questions on the survey about leadership practices. Results show that although 100% of survey participants perceived their church was governed collectively, however 75% still perceived that the pastor/leader makes key decisions in the church. These answers combined with interview data shows a perception of shared leadership by both Pastors and members but a practice of autocratic leadership. Participants were asked: Is your church currently governed collectively by groups of individuals (such as elders, deacons, board members, ministers, or team members)? Figures 1 through 3 present the results of this question.

Figure 1 PCD Survey result showing collective leadership structure



All the participants (PCD church members) answered “Yes” to the survey question. While the survey result indicated that all the participant’s churches are governed collectively by a group of individuals. The result shows that all the participants who participated in Nigeria and Ghana believed their churches are currently governed collectively. While Figure 1 indicated a collectively leadership practices within PCD, Figure 2 suggests multiple leadership approach.

Figure 2 PCD Survey result showing single structure leadership and shared leadership structure



The majority, 75% of the participants, selected single structure leadership as the leadership style in their local church while 25% selected *shared leadership* as the leadership style in their local church. It appears that 75% of the participants who perceived their church being governed by group of individuals, are also of the opinion that *single structure leadership* is presently practiced in their church. As Figure 1 indicates, 100% of the participants say are governed collectively by groups of individuals. Yet, as Figure 2 also indicated, 75% of those

who are represented in Figure 1 are also of the opinion that the leadership structure at their local church is *single structured leadership* model. This result suggests that some of the participants (75%) feel as though they are currently being governed by a single leader but at the same time have groups of individuals who are part of the leadership team. To verify this phenomenon, notes and transcripts from pastors were combined with survey results.

All the names in this section and chapter are pseudonyms for those who were interviewed.

Pastor Erastus who is a Pentecostal church leader in the city of Lagos stated:

When it comes to the Pentecostal churches established by an individual, the council or elders do not have the sole authority and neither do they have the power to unseat the founder or pastor. Rather, the pastor may move to dissolve the council/elders (M. Erastus, personal communication, April 15, 2021).

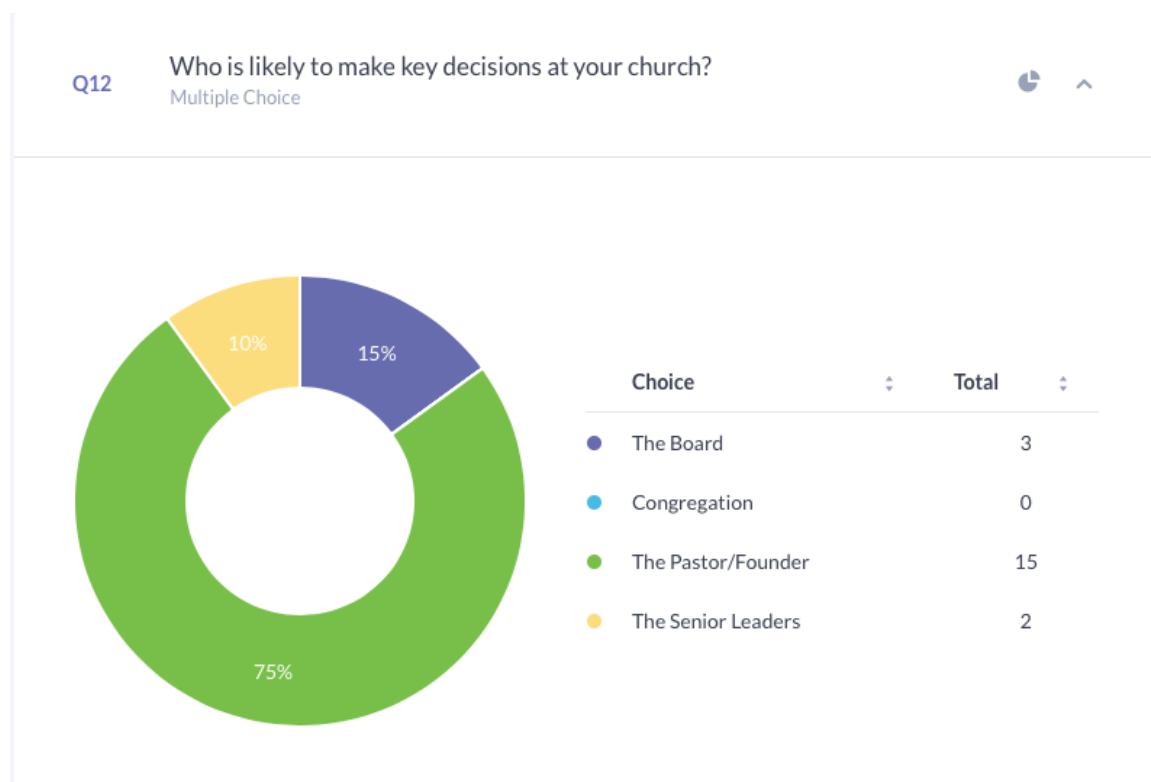
Pastor John, explained that “though we have deacons and elders, the vision of the leader who started the church supersedes the decisions of the deacons and elders.” Based on both quotes and survey data, it appears that the power lies in the hands of the founder of the church even though there are council members and elders who are part of the leadership within the church. Secondly, it also appears that the vision of the individual who started the church plays a significant role when it comes to decision making.

By triangulating the survey results (Figure 1 and 2) and the interviews, both Pastor Erastus and Pastor John, suggested that, although they have elders who are part of the leadership team, there is no authority above the pastor or founder. The survey results and the interview quotes highlighted the possibility of some PCD churches having leadership model that resemble collective style with group of individuals as the governing authority, but the pastor or founder has ultimate authority. Both statement from each pastor provided a clearer understanding of the above phenomenon. They also shed light on the survey results with participants who selected both single structure leadership and group of individuals leadership in Figure 1 and Figure 2.

Initially, there was uncertainty as to which leadership structure had more control over the other. Upon first look at the survey results, it appeared that groups of individuals (shared leadership) were the common leadership practice but after reviewing the data in interview with those participants who also selected *single structure* (Figure 2) survey question, it was clear that single structure leadership has more control over shared leadership. From the pastor's quote, one can deduce which leadership style has control over the other. In this case, the theme emerges for this section can be referred to as *autocratic leadership with the appearance of shared leadership* attributes.

To better understand who makes key decisions in a situation where the leadership is autocratic with the appearance of shared leadership, data was gathered from an additional survey question that asked regarding who makes the key decisions within the local church. Figure 3 depicts this finding.

Figure 3 PCD Survey Result showing who makes key decisions



Based on the survey question, 75% of respondents answered that the “pastor/founder” makes key decisions at their local church while 15 % answered that “the board”. Of those surveyed, 10% answered that “the senior leaders” make key decisions. In a broader context, this means that 75% of the participants believe the pastor/founder is the one who makes key decision within their local church. Although, Figure 1 suggests that they are governed by groups of individuals, 75% of the participants also believe their pastor/founder makes the key decision. In this case, the results of both questions, concur that an autocratic approach within the PCD churches in both Nigeria and Ghana is most common leadership model. It appears that the 15% who selected ‘the board’ and 10% who selected ‘senior leaders’ as the decision makers comprises the 25% of those who selected “shared leadership” in Figure 2. This also suggests that shared leadership is currently being practiced within few PCD churches in Nigeria and Ghana.

Table 2. Reporting autocratic leadership with the appearance of shared leadership attributes

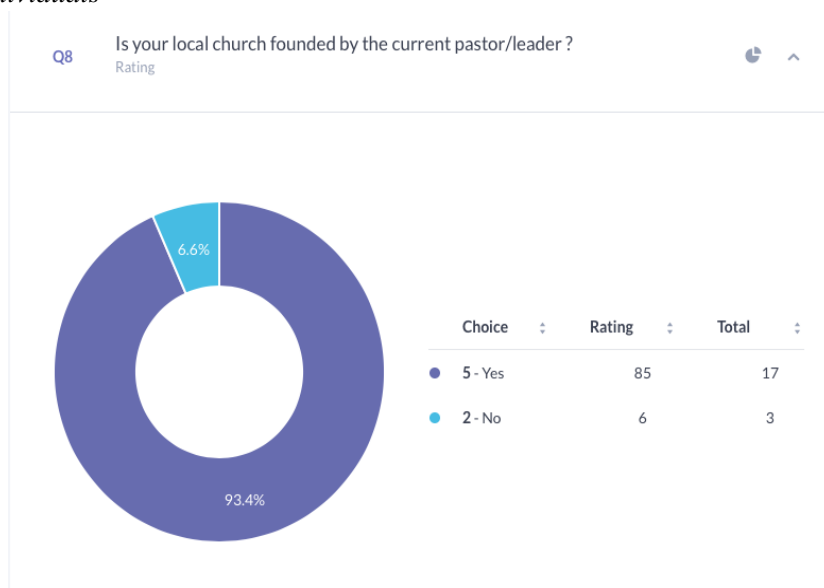
Research Question	Survey Questions	Theme
RQ1. What types of leadership structures exists within the West African Pentecostal/Charismatic Denomination?	<p>1. Is your church currently governed collectively by groups of individuals (such as elders, deacons, board members, ministers, or team members)?</p> <p>2. Is the leadership style at your local church considered a SINGLE STRUCTURE LEADERSHIP (One person leading) or a SHARED LEADERSHIP (Such that group of individuals have the power to decide what is best for the church)?</p> <p>3. Who is likely to make key decisions at your church?</p>	<p><i>Reporting autocratic leadership with the appearance of shared leadership attributes:</i></p> <p>While 100% of the participants perceived their churches are governed by a group of individuals, they are also of the opinion that SINGLE STRUCTURE leadership is presently practiced in their local church. Of the 100%, 75% believe that single structure leadership best defines the leadership pattern within their church. This result suggests that even though it appears that collective leadership is practiced, a single leader still has the sole authority in the decision-making process.</p>

Theme 2: Reporting Autocratic Leadership/Individual Establishment.

To answer the question on how PCD churches are formed and whether the leadership structures functions collectively or autocratically, the researcher posed three questions. First, is your local church founded by the current pastor/leader, is the leadership structure at your local church single structure leadership or a shared leadership structure, does your pastor have the final say on decisions made within your local church? (See Figure 1,2,3)

Figures 4, 5, and 6 below depict the answers to these questions and indicate how the above theme was understood.

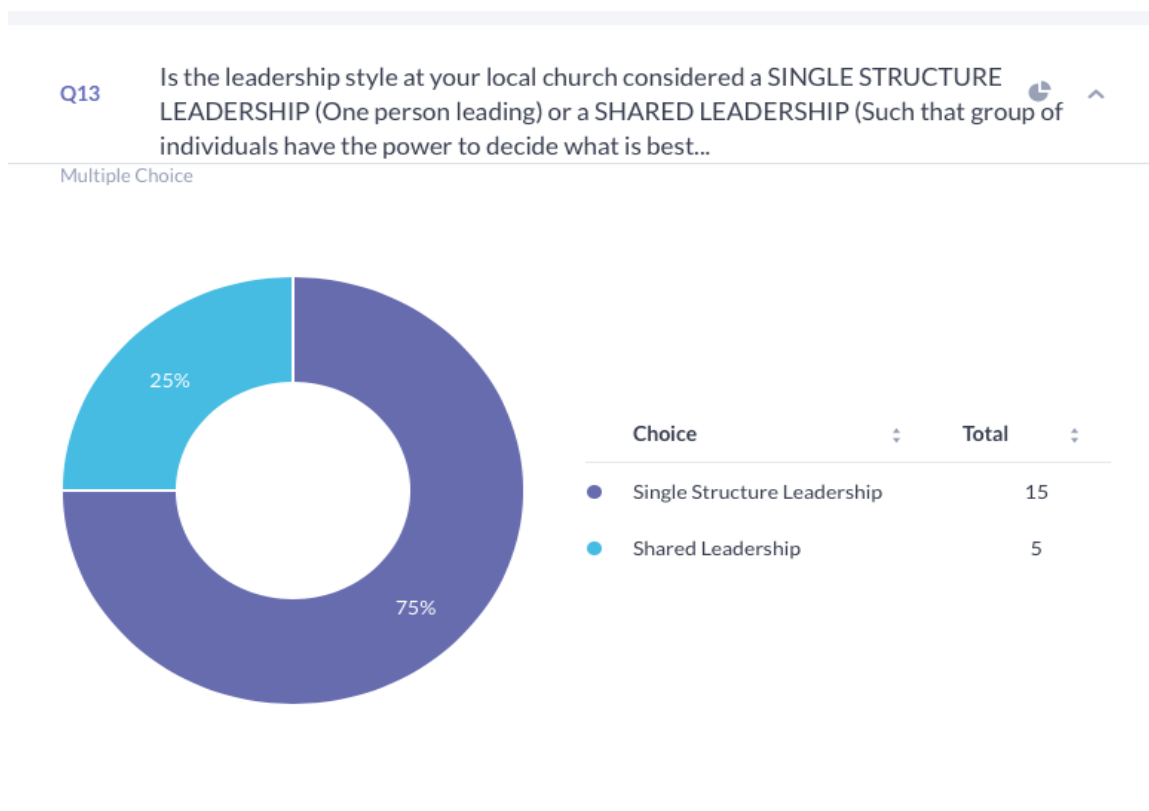
Figure 4 PCD Survey result showing how PCD churches are established by single individual and group of individuals



In this survey question, 93.4% of the participants selected Yes, their local church was founded by the current pastor/leader, while 6.6% selected No. This result highlights how PCD churches are either established by the current leader or some were established by group of individuals. Perhaps the 6.6% are either churches formed by group of individuals or are part of a larger Pentecostal denomination.

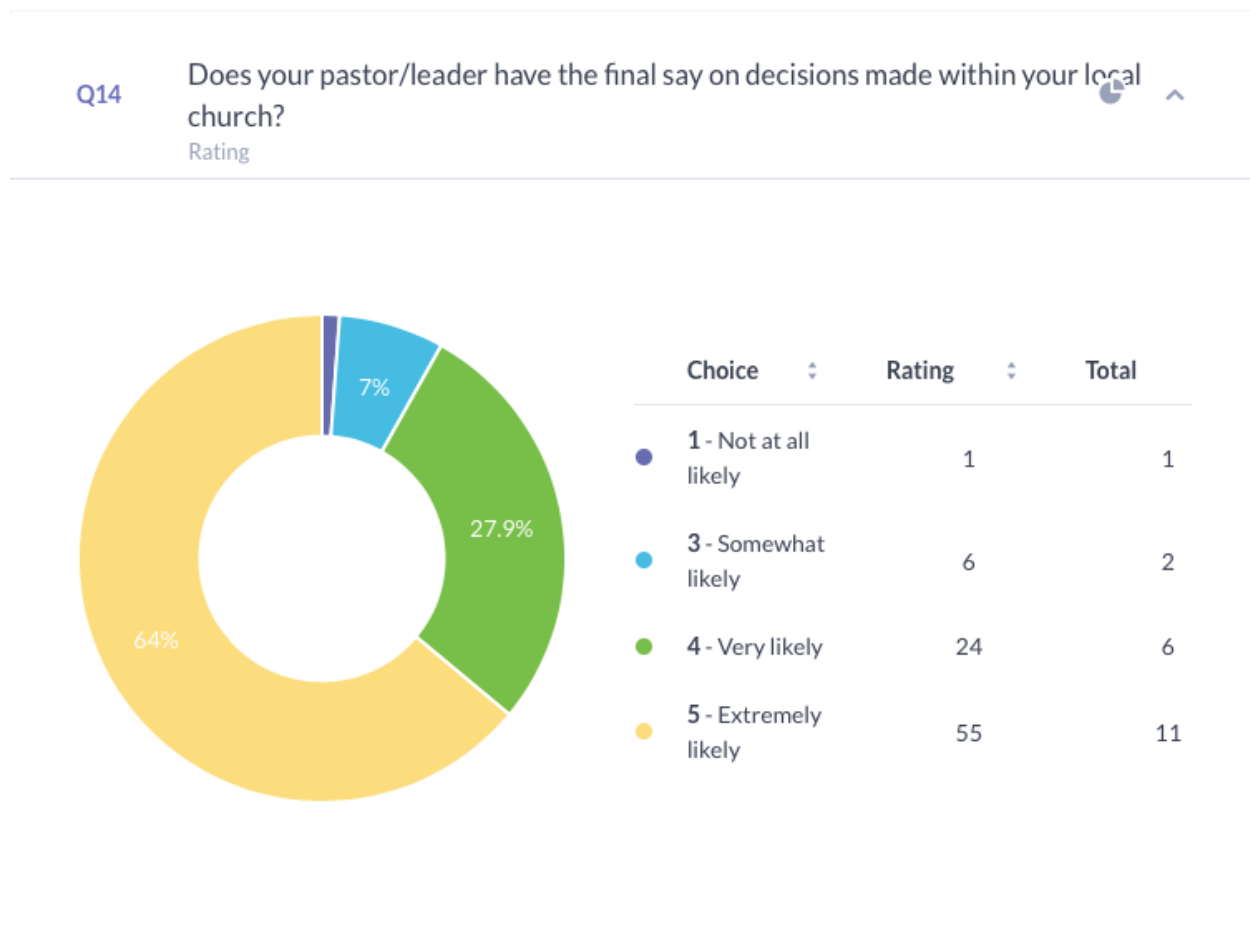
The single leader structure versus the shared leadership question was applied under the autocratic leadership theme section to determine the percentage of those who perceived single structure leadership or shared leadership. This result is depicted in Figure 5

Figure 5 (also depicted in Figure 2 and 7) PCD Survey result showing majority single structure leadership



In the case of this question, 75% of the respondents selected “single structure leadership” while 25% of the respondents selected shared leadership. The result in the chart indicates that 75% of the participants believe single structure leadership is the leadership style within their local church. By collating Figure 4 and Figure 5 together, the results indicates that some PCD churches in both Nigeria and Ghana were founded by an individual and a small number of churches were established by group of individuals. Respondents were also asked, does your pastor/leader have the final say on decisions made within your local church? The response to this question is depicted in Figure 6 below.

Figure 6 PCD Survey result showing who makes final decision within PCD churches



In this figure 64% of the participants selected extremely likely, while 27.9% selected very likely, 7 % selected somewhat likely, and 1.1% selected not at all likely. This result supports the research problem on key decisions being made by a single individual. It also shows the likelihood of one person the pastor/leader is making the key decision for the church. By cross-referencing Figure 4 and Figure 5, taken together, this suggests that the founders of some PCD churches are also the ultimate decision-makers. An interview with Pastor Johnson, an associate pastor in one of the prominent Pentecostal churches in Lagos Nigeria support this observation.

The typical appearance of an average Pentecostal church leader here in Nigeria is marked by authority, anointing, and constant reverence from the followers. I remember one Sunday morning in my former church, the senior pastor just decided to announce that he is dissolving the choir without consulting with the elders or deacons or not even calling a meeting to discuss the present issues with the choir. And that right there my brother, is a typical example of how Pentecostal leaders make key decisions (Y. Johnson, personal communication, April 19, 2021).

Pastor Johnson believes the founder in the above quote makes decisions alone. It appears there were elders and deacons within this church but their role in decision-making was minimal as the pastor abruptly dissolved the music team members.

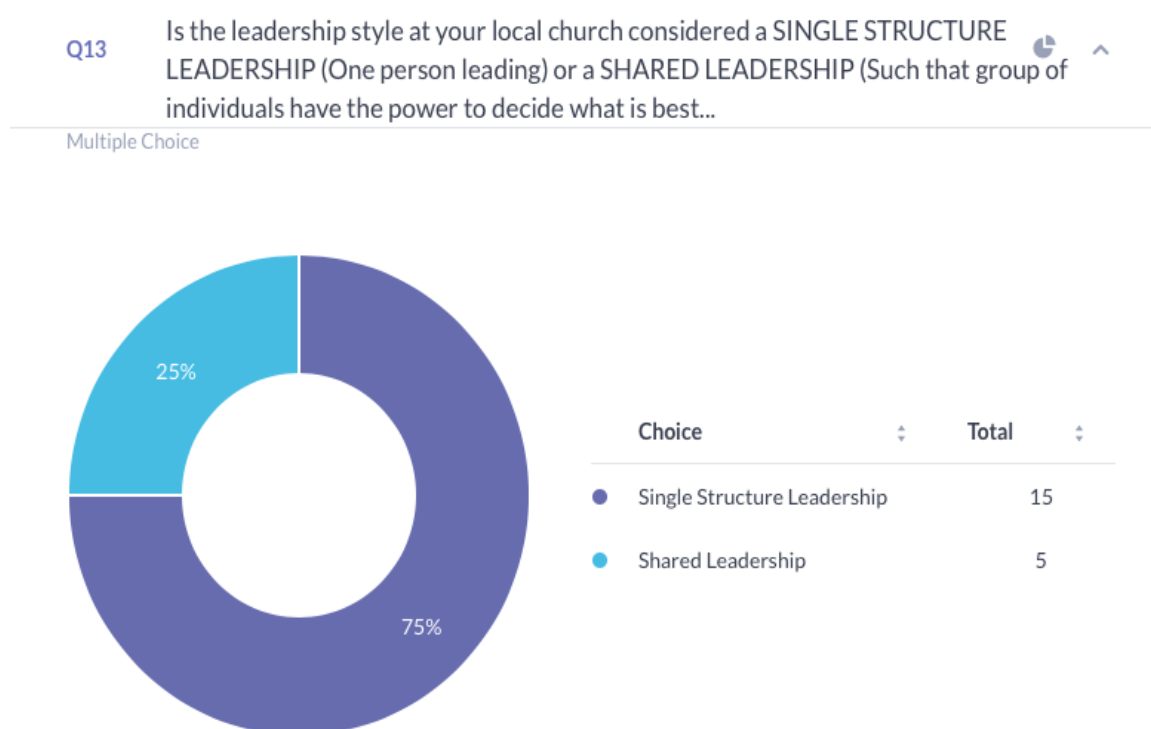
Table 3. Reporting autocratic leadership/Individual establishment

Research Question 1	Survey Questions	Theme
<p>RQ1. What types of leadership structures exists within the West African Pentecostal/Charismatic Denomination?</p>	<ol style="list-style-type: none"> 1. In your local church, is the pastor the sole leader? 2. Is the leadership style at your local church considered a SINGLE STRUCTURE LEADERSHIP (One person leading) or a SHARED LEADERSHIP (Such that group of individuals have the power to decide what is best for the church)? 3. Does you pastor/leader have the final say on decision made within your local church? 	<p style="text-align: center;"><i>Reporting Autocratic Leadership/Individual Establishment</i></p> <p>Based on the survey and interview data, it appears 75% of respondents believe their pastor is the sole leader, the leadership is single structure, and the pastor/ sole leader makes final decisions within their local church.</p>

Theme 3: Reporting Shared Leadership

While single structure leadership dominated the survey results, few participants also perceived shared leadership as the leadership structure in their local church. Returning to the question 13 in the survey, this section focuses on the 25% who described their church leadership as a shared model. The results are again depicted here in Figure 7.

Figure 7 PCD Survey result showing minority shared leadership



The survey and interview results indicate that there are PCD churches in both Ghana and Nigeria who practice shared leadership. It should again be noted that 25% of all survey participants selected *shared leadership* as the leadership practices within their local church. In the grand scheme of things, autocratic leadership is not the only leadership practice within PCD. The

survey results indicate that there are other PCD churches in both Ghana and Nigeria who practice shared leadership.

During one of the virtual videoconference interviews with a regional pastor of a large Pentecostal church, the researcher posed the question; how you would describe the leadership style at your church (Is it shared leadership where group of individuals are given the power to decide or single style of leadership whereby one leader can make decisions for the church).,

According to pastor Rufus:

In my church, we currently practice shared leadership. We are not a one-man church. Yes, there are several one-man churches out here in Ghana, but we share leadership in my local church, and I have no right to decide or make decisions without asking the council. (C. Rufus, personal communication, April 25, 2021)

During another videoconference interview, one of the pastors highlighted how he and other group of individuals started their local church years ago.

We had an agreement when we transitioned from our former branch. The agreement was to refrain from appointing a sole leader. Based on this agreement, I have no right or the power to do anything without consulting with other group founding leaders. He further explained that while such leadership agreement is not common, most churches do not have our type of agreement. (M. Young, personal communication, April 21, 2021)

Another participant discussed the leadership structures that governs their church in Ghana. Pastor Michael, a longtime leader/elder of one of the largest Pentecostal Churches in Ghana attested to the shared leadership and biblical leadership style in his local church. He read from the church's constitution manual by stating that

The General Council is made up of all Apostles, Prophets, Evangelists and ordained Pastors of the Church, Area Executive Committee members, National Heads, National Deacons, National Secretaries, Trustees, Chairmen of Boards and Committees, and Ministry Directors, National Executive Committee Members of Ministries/National PENZA Coordinating Committee, Area Women's Ministry Leaders in Ghana. He further mentioned that the General Council is the highest policy making body of The Church of Pentecost and the final appellate body in all disciplinary matters affecting members of the General Council for which purpose the Council may appoint an appellate Committee. Pastor Matthew happens to belong to the largest Pentecostal church in Ghana. This church is known as the church of Pentecost (TCOP). (T. Michael, personal communication, April 22, 2021)

According to pastor Mark, who currently leads a midsize church in Lagos Nigeria,

When we started our branch, I was appointed by the elders from our former branch and the elders also appointed other team members who followed me. As the senior leader, I'm under the general overseer and after the general overseer, we have foundation members who followed me to start our current branch, but we all share decisions together. Since this is the leadership structure in our headquarter, I believe other pastors who lead various branches in Lagos are also practicing shared leadership. Whoever does not follow the rules from the headquarter cannot lead within our organization. As a matter of fact, no one has gone to start another branch without the support of foundation members who were appointed by the elders (T. Mark, personal communication, April 22, 2021).

Table 4. Reporting shared leadership

Research Question	Survey Questions	Theme
RQ1. What types of leadership structures exists within the West African Pentecostal/Charismatic Denomination?	<ol style="list-style-type: none"> 1. Is your church currently governed collectively by groups of individuals (such as elders, deacons, board members, ministers, or team members)? 2. Who is likely to make key decisions at your church? 3. Is the leadership style at your local church considered a SINGLE STRUCTURE LEADERSHIP (One person leading) or a SHARED LEADERSHIP (Such that group of individuals have the power to decide what is best for the church)? 4. In your local church, is the pastor the sole leader? 	<p><i>Reporting shared leadership.</i></p> <p>Based on the survey result, 25% of the participants believe their church is governed collectively by groups of individuals. The board and senior leaders make key decisions, the church practices SHARED LEADERSHIP, and the current pastor is not the sole leader.</p>

Research Question 2: What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?

To understand how this research question fits into this overall study, it is important to highlight an important school of thought about African leadership culture. According to experts who have studied leadership culture in Africa, Kiriswa (2001) asserts that there's a notion that "the image of African culture could have implications on church leaders, leadership structure, and in relationship within the church" (Kiriswa, p. 104).

In the article "*African Model of Church as Family*", the author discussed the family model in the light of present-day realities and argues that the model could easily give a negative image of the church. Kiriswa (2001) stated that

"To transfer onto the church the image of a family where the father is harsh, authoritarian, and dictatorial, and the mother/wife is the slave who does all the donkey work, without any role in decision making, and the children have to be altogether silent, is to continue perpetuating a patriarchal, and dictatorial leadership in the Church. (p. 104)

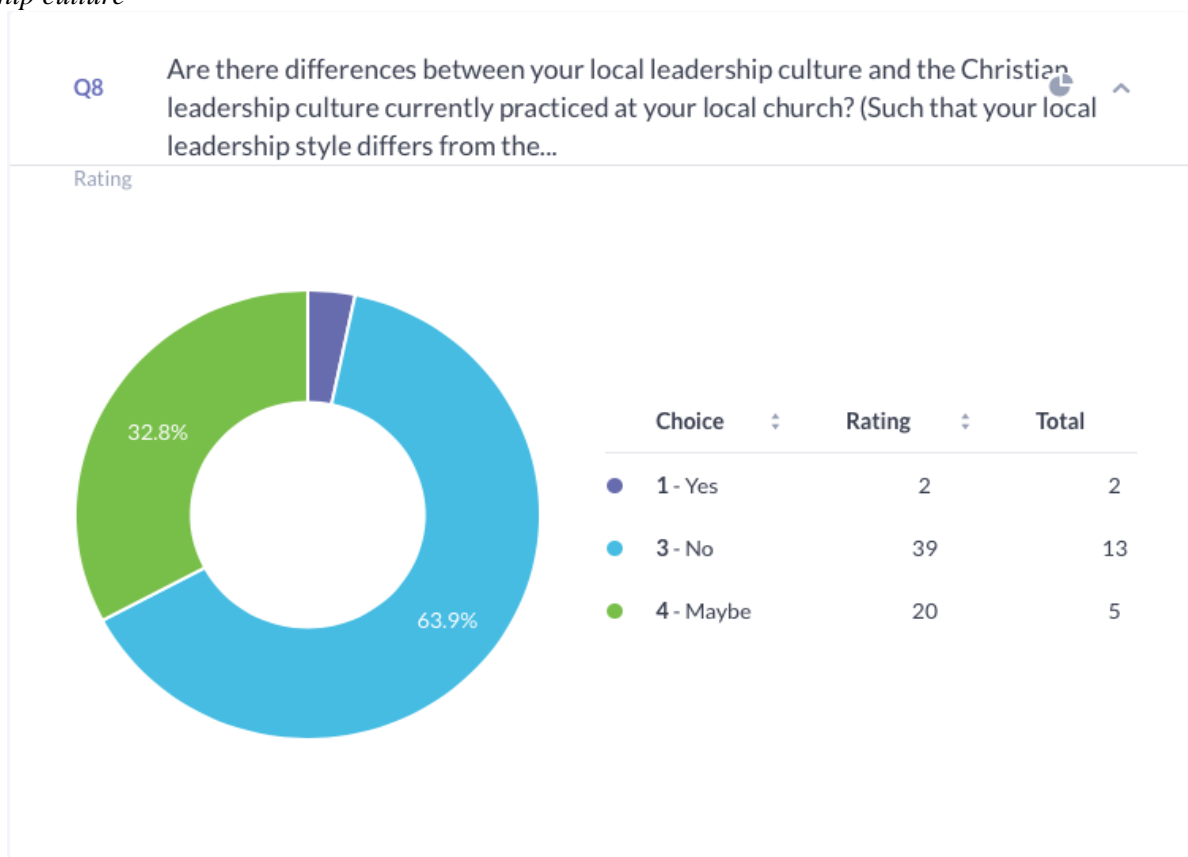
This school of thought points to the need to understand whether there are differences or similarities between African leadership culture and the Christian leadership culture within the PCD churches. To discover if African leadership culture has connections to the Christian leadership settings in PCD churches; and to determine the similarities and difference between the two leadership structures, it is important to gain participants perspective on this subject. Three themes emerge from the survey and the interviews.

Theme 1: Reporting the differences between African leadership culture and Christian leadership culture with the PCD

To answer RQ2, a different survey was used to collect the data about the similarities and differences between African leadership culture and Christian leadership culture. The researcher first defined African/local leadership culture and Christian leadership culture so that participants could know the difference. The participants were then asked, "Are there differences between

your local leadership culture and the Christian leadership culture currently practiced at your local church (Such that your local leadership style differs from the leadership style practiced at your local church)? The results are depicted in Figure 8 below.

Figure 8 PCD Survey result showing the difference between local leadership culture and Christian leadership culture



The survey result indicated that most participants in Nigeria and Ghana do not see much difference in their local leadership culture and the church leadership culture. The survey result revealed that 63.9% of the respondents said no, they do not see any difference between their local leadership culture and the church leadership culture. 32.8% selected MAYBE, while 3.3% answered “Yes,” there are differences. This result also suggests that 63.9 % of the participants do not see difference between their local leadership culture and the Christian leadership culture. It also indicates that the local leadership culture could be the same as the church leadership culture.

This result supports the argument on local culture has influence on PCD leadership practices.

While 32.8% selected maybe, it is uncertain as to whether they are seeing a difference or are not seeing any difference. That could point to a commonality between leadership in the culture and leadership in the church since no clear distinction was indicated.

Pastor Bartholomew, a senior pastor in his church observed the following.

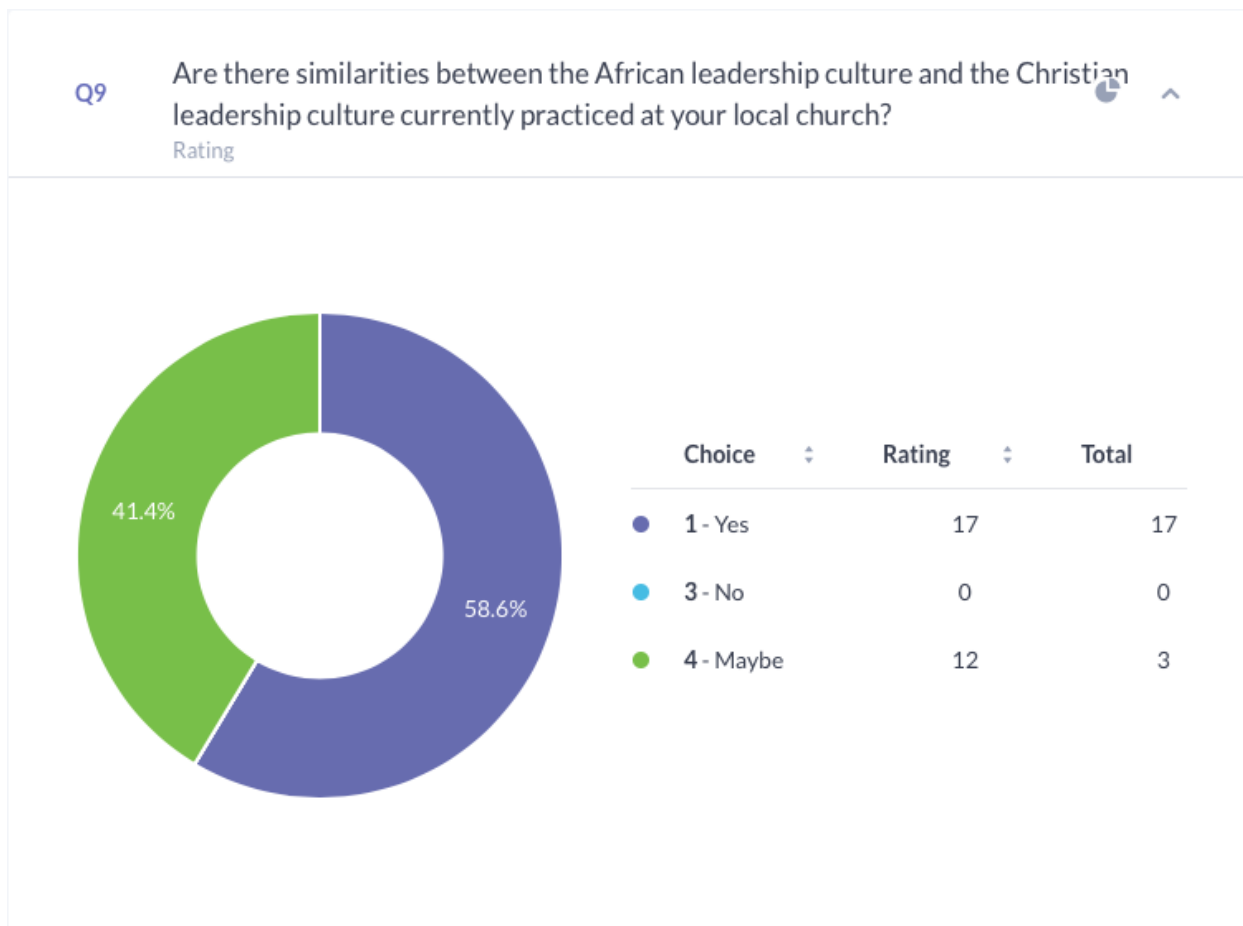
You know, our culture in West Africa is very rich and full of honor and respect for the elders and those who are older than us. I do believe our culture is similar to the biblical leadership culture of respect for the elders. My members respect and honor me based on our local tradition. (K. Bartholomew, personal communication, April 23, 2021)

During the interview while the participants were asked the above question, the participants (pastors) did not directly admit that their church leadership practice resembles their local leadership culture. The only area most of the pastors talked about was in relation to respect and honor for the elders and leaders as a common practice. This leads to the question about similarities.

Theme 2: Reporting the similarities between African leadership culture and Christian leadership culture within the PCD

When it comes to similarities between African leadership culture and Christian leadership culture, the participants were asked, “Are there similarities between the African leadership culture and the Christian leadership culture currently practiced at your local church?” This question tended to probe for those similarities through follow-up interview dialog. Figure 9 depicts the basic finding from this question. The interviews probed the similarities of cultural practice.

Figure 9 PCD Survey result showing the similarities between African leadership culture and Christian leadership culture



Based on the survey result, 58.6% of those surveyed selected “Yes,” there are similarities between African leadership culture and Christian leadership culture. Additionally, 41.4% of the respondents answered “Maybe,” there are similarities. None of the respondents selected “No.”

The results indicates that most of the participants perceive leadership patterns within the African leadership culture that are like the Christian leadership practices within their local church. Apart from the survey result, some survey notes revealed that there’s not much difference between the African leadership culture and Christian leadership culture.

According to survey notes from participants 19

Q8

Are there differences between your local leadership culture and the Christian leadership culture currently practiced at your local church? (Such that your local leadership style differs from the...

No: 3

Comments:

African church leadership style reflects our culture alot whereby cultural sentiments are applied. E.g it is believed that some of age must handle a position that most times require skill and spiritual sensitivity

It was gathered that participant 19 believes that there are no differences between African leadership style and Christian leadership practice because in some churches, cultural sentiments are applied to the organizational structure. For example, since older individuals have a say over the younger ones in the African tradition, it is believed that the church leadership also applies the cultural age sentiment when it comes to positions and task assignment within some African church leadership. Based on the researcher's observation from a statement made during an interview, it was also gathered that the similarities and differences between African leadership culture and Christian leadership practices was more expressed by the survey participants.

Through survey quotes and interview follow-up, pastors' opinions of these similarities and differences were revealed.

Survey participants 3

Q8

Are there differences between your local leadership culture and the Christian leadership culture currently practiced at your local church? (Such that your local leadership style differs from the...

No: 3

Comments:

There are no difference (s) in the Church leadership because the African culture has a strong influence in most organizations

It was also gathered that from the survey notes that participant 3 does not see any difference between his or her local leadership culture and the Christian leadership culture.

Survey Participant 10

Q9
Are there similarities between the African leadership culture and the Christian leadership culture currently practiced at your local church?

Yes: 1

Comments:

There are similarities because the leadership style in our culture is very similar to what we practice at my local church.

According to participant 10, there are similarities between African leadership culture and Christian leadership culture.

According to pastor Marcus:

Our culture is full of respect for the elderly and our local leaders. It is without doubt that our culture is also practiced within the church. You know, our culture is like what the bible commanded us, which is to respect our parents. (C. Marcus, personal communication, April 20, 2021)

Despite stating that there were similarities, it was apparent that these were limited in specifics to a singular similarity. Another area of similarity was about communication and relationship between leaders and their followers. According to pastor Bartholomew:

In the African culture, interpersonal relationship between elders and the young ones is not common. Open communication at home is not permitted as the fathers are in control of the household. While people in my church often communicate their spiritual needs, they do not necessarily communicate ideas or practice open communication. (K. Bartholomew, personal communication, April 23, 2021)

To ensure the participants provided their understanding of the church leadership practices within their local church, the participants were asked whether their church was governed collectively by groups of individuals (such as elders, deacons, board members, ministers or team

members). Based on the result, majority of the participants believe their churches have collective approach. As majority answered 'Yes', some went on to express their opinion on the understanding of their church leadership. According to one of the participants who presented a clear understanding of his or her church leadership, he or she believes that while the collective opinion of others are sought after when making key decisions, the founder's opinion/view is more important than the opinion of others. Again, the comment below suggests how most of the church members within PCD churches understands their church leadership.

<p>Q12 Who is likely to make key decisions at your church? Multiple Choice Question Details ></p>	<p>The Pastor/Founder</p> <p>Comments: <i>Opinion of the others will be sought but it is always obvious that it's the founder opinion/view that is more important</i></p>
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Based on the survey quotes, Interview quotes, and the survey results, the areas where similarities are commonly seen between African leadership culture and Christian leadership culture, is the area of respect for authority, honor for head of household/leader, limited open communication between the leader and the followers. However, these are the consistent theme across the interviews and the survey results.

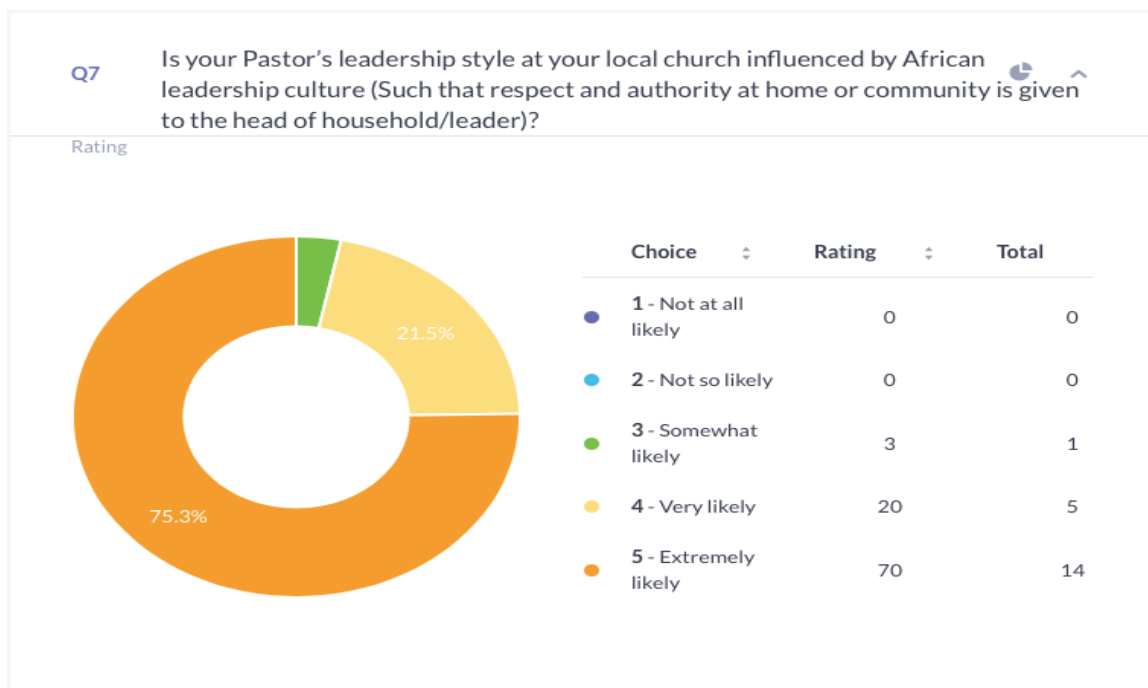
Table 5 Reporting the difference and similarities between African leadership culture and Christian leadership culture with the PC

Research Question	Survey Questions	Theme
<p>RQ2. What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?</p>	<p>Are there differences between your local leadership culture and the Christian leadership culture currently practiced at your local church?</p> <p>(Such that your local leadership style differs from the leadership style practiced at your local church)</p> <p>Are there similarities between the African leadership culture and the Christian leadership culture currently practiced at your local church?</p>	<p><i>Reporting the differences between African leadership culture and Christian leadership culture with the PCD</i></p> <p>Based on the data from the survey result and the interview responses, 58.6% of the participants believe there are similarities between African leadership culture and Christian leadership practices, while 63.9% believe there's not much difference between the two-leadership practices</p>

Theme 3: Reporting cultural Influence on pastoral leadership practice

To determine whether the leadership styles at PCD churches are influenced by African leadership culture, the following survey question was asked: Is your Pastor's leadership style at your local church influenced by African leadership culture (Such that respect and authority at home or community is given to the head of household/leader)? The result of this survey question is depicted in Figure 10 below.

Figure 10 PCD Survey result showing cultural influence on pastoral leadership practices



The data reveals that 75.3% of the respondent selected *Extremely Likely* when asked if their pastor's leadership style is influenced by African leadership culture. Additionally, 21.5% selected *Very Likely*, when asked about their pastor's leadership is influenced by African leadership culture. Finally, 3.2% selected *Somewhat Likely*, their pastor's leadership is influenced by African leadership culture. None of the respondents selected not so likely and not

at all likely options. This result indicates that local culture influences the leadership culture with most PCD churches.

Figure 11 PCD Survey result showing disagreement and agreement on cultural influence on pastoral style of leadership



An overwhelming majority, 96.4%, of the survey participants indicated that they *Strongly Agree* that their local culture influences the leadership style currently practiced at their local church. Comparatively, just 1.8% said they *Somewhat Disagree*, and another 1.8% indicated that they *Strongly Disagree with that statement*. This result indicates that congregants perceive local culture has a major influence on church leadership. By integrating data from Figures 10 and 11, it can be concluded that the church leadership practices are root in the local tradition.

One of the survey quotes also validated the high percentage of the cultural influence on pastoral leadership style. According to participant 1, he or she stated:

Q7

Agree or disagree: my pastor's leadership style at my local church is highly influenced by African leadership culture (Such that respect and authority at home or community is given to the head of..

Very likely: 4

Comments:

I believe that the leadership style at my local church is sometimes influenced by African leadership culture. For example, based on my personal experience living in different parts of Nigeria, a church in the southern or western part of Nigeria often practice their traditional leadership culture within the local church.

Table 6 Reporting cultural influence on leadership style

Research Question	Survey Questions	Theme
RQ2. What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?	Agree or disagree: my pastor's leadership style at my local church is highly influenced by African leadership culture (Such that respect and authority at home or community is given to the head of household/leader)?	<i>Reporting the cultural influence on leadership style with the local church</i> 75.3% believe their pastor's leadership style is extremely likely influenced by African leadership culture, while 96.4% strongly agree that culture has a major influence on the leadership practices within their local church.

Research Question 3: What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological leadership framework for leadership?

The purpose of this research question was to understand if there is any harmony between African leadership culture and biblical leadership culture. To answer this research question, the researcher turned to church leaders who are in leadership settings in various PCD church in Nigeria and Ghana. Since those who participated in the survey were church members who expressed their perception of the church leadership, it was important to turn to the pastors to better understand their perception from their leadership perspective.

As some of the pastors believe biblical leadership stems from the book of Acts of the Apostles chapter 6, only a few admitted that their leadership practices align with biblical leadership. Pastor Michael and Pastor Mark highlights their understanding of biblical leadership and how it relates to their current leadership practices. First, according to pastor Michael who belongs to TCOP denomination:

I believe our leadership structure is rooted in the bible. As I just read to you from our Church constitution booklet, we have the deacons and elders and other associate ministers who serve together within our denomination. Again, no sole leader has authority over anyone (T. Michael, personal communication, April 22, 2021)

As the senior leader in my church, our church leadership is setup in such a way that no single leader can lay claim to the ownership of the church. We have founding members, elders, and other team members who started our current branch together with me. This type of setup proves that we follow the biblical principle for leadership in the New Testament (T. Mark, personal communication, April 22, 2021).

Theme 1: Reporting on minor congruence between African leadership culture and a biblical leadership framework

Pastors were interviewed for the congruence and non-congruence between African leadership culture and the Biblical/theological leadership framework. One minor theme emerged from their responses. To answer this research question from leadership perspective, church leaders were asked whether the African leadership culture agrees or not in agreement with a biblical/theological leadership framework. Below are direct quotes from participants which explain the areas in which congruity does and does not exist between African leadership culture and Biblical leadership culture:

Our culture is full of respect for the elderly and our local leaders. It is without doubt that our culture is also practiced within the church. You know, our culture is similar to what the bible commanded us, which is to honor thy father and mother, respect the elderly, and those in authority. (T. Michael, personal communication, April 22, 2021)

Yes, in the sense that, we celebrate the leaders and respect him, honor him, we call him our father in the Lord.” (C. Marcus, personal communication, April 20, 2021)

Yes, the overseer is honored, well respected, and have authority. (K. Bartholomew, personal communication, April 23, 2021)

Based on the interviews illustrated in the quotes above, it appears that a congruence exists between African leadership culture and a biblical leadership framework with the primary alignment being regarding respect and honor for those in authority. As several participants believe the congruence between the African leadership culture and biblical/theological framework is only around respect for authority, one of the participants describes the little harmony but also suggested that there's no agreement between African leadership culture and biblical/theological leadership culture. Pastor Rufus asserted that:

Yes, there's a little harmony when it comes to respect for the leaders but when it comes to shared leadership, there is not much compatibility as there is no agreement between our culture and the biblical style of leadership. As a matter of fact, you can easily observe how leaders in the highest offices are more about authority than sharing power. (C. Rufus personal communication, April 25, 2021).

Table 7

Reporting one minor congruence between African leadership culture and a biblical and theological leadership framework for leadership

Survey Themes:

Research Question	Survey Questions	Theme
RQ3. What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological leadership framework for leadership?	What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological leadership framework?	<i>Reporting on minor congruence between African leadership culture and a biblical leadership framework</i> Based on the result, majority of the participants believe the African leadership culture does not have much harmony with biblical/theological leadership framework.

Evaluation of the Research Design

In this chapter, the research aimed to furnish the data and reports that best describes the perception of the PCD members using a qualitative method of research design. The qualitative design enabled the researcher to collect data through interviews, observation, and through survey from various participants. The steps for creating this qualitative study involved careful examination of those who were interviewed, examine various patterns within the study and the data collected, compare the differences in opinion and the data collected. All these processes allowed the researcher to narrow down the results to generate a theme that answer the research question.

Through observation, the researcher was able to explain the behavior of PCD church leaders and their members. The observation process also allowed the researcher to understand the social context that couldn't be understood if other research methods were used for the study. Through the survey result and the comments, perception of the PCD church members provided answers to the research questions. As qualitative interview was used for this study, it allowed the researcher to gather the perception of the church leaders with the PCD.

The strength of this study lies in the research design in that it provided the researcher with the roadmap for understanding the research problem and deriving results on why the research problem existed. Other design could be used but this particular research design was necessary in understanding the perception, behavior, actions, and the leadership practices that were revealed during the study. The open-ended questions allowed the researcher to get more in-depth perception of those who participated in the interviews. The weakness of this research design was that it relied heavily on experiences and perceptions of participants from various

churches. While this design yielded a good result, it does not provide a substantial statistical representation.

Based on the data collected and reports, it revealed that autocratic leadership, shared leadership, and autocratic leadership with the presence of shared leadership are all being practiced within Pentecostal charismatic denominations. Now that the findings are presented in this chapter, the following chapter will provide interpretation, ideas, and conclusions.

CHAPTER FIVE: CONCLUSIONS

Overview

As evidenced in the data collected in the previous chapter, the findings provided direct response from participants who took part in the study. The survey and interview result supports the main research questions for this research. Based on each theme and survey responses, most participants revealed that autocratic leadership is currently practiced within Pentecostal charismatic denomination across West Africa. Participants also reported that while autocratic leadership is a common form of leadership practice within PCD churches, shared leadership is can also be observed within PCD. A third leadership structure emerged in that participants asserted that autocratic leadership with the appearance of shared leadership also exist within PCD.

In this chapter, the research questions will be answered as they relate to the findings, and how those findings lend support to the theory that autocratic leadership best explains the nature of leadership as practiced in African Pentecostal churches. This chapter will also discuss the conclusions, implications, applications, boundaries and limitations for the study results, and future research and recommendations for further study.

Research Purpose

The purpose of study was to employ grounded theory to determine whether autocratic leadership theory best explains the leadership style among PCD churches across West Africa and to evaluate the current leadership practices within West African PCD using a biblical and theological framework. In this study, the biblical framework of leadership is defined as the process by which Christian leadership is carried out through the patterns presented in the Holy Scriptures. As a guide for this study, the theological framework was based on both the New

Testament and Old Testament leadership patterns while theoretical framework was based shared leadership.

Research Questions

The research questions that guided this study are as follows:

RQ1. What types of leadership structures exists within the West African Pentecostal/Charismatic Denomination?

RQ2. What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?

RQ3. What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological leadership framework for leadership?

Research Conclusions, Implications, and Applications

Based on the data collect through a combination of surveys and interviews, the researcher had drawn the following conclusions in answer the research questions.

Research Conclusions

Research Question 1: What types of leadership structures exists within the West African Pentecostal/Charismatic Denomination?

Autocratic leadership is the primary leadership structure as 70% of the participants selected single structure leadership as the leadership style in their local church while 30% selected shared leadership. It appears that 70% of the participants who perceived their church being governed by group of individuals, are also of the opinion that single structure leadership is still presently practiced in their local church. As a result of these findings, it supports the theory that autocratic leadership is the leadership style that best describes the leadership practices with majority of the Pentecostal churches in West Africa. The pattern and relationship between the participants and the data suggests that autocratic leadership has a strong presence in Pentecostal Charismatic churches in Nigeria and Ghana.

Shared leadership style within Pentecostal churches was also revealed in the data analysis. As it appears in the data collect in chapter four, 30% of the participants *selected shared leadership* as the leadership practices within their local church. This type of leadership practice within PCD correlates with the theoretical framework for this study. As this type of leadership style is revealed in the findings, it highlights an important part of Pentecostal leadership structure that was not part of this study from the beginning.

As 100% of the participants indicated that their local church is governed collectively by groups of individuals, 70% of those participants also agreed that ‘single structure leadership’ is the main leadership structure in their local church. Based on the analysis and the data provided, the findings revealed the co-existence of autocratic leadership and shared leadership. In this case, the autocratic leader still has the control over decision making but those who share in the leadership (such as elders, deacons, deaconesses) are only there to support the vision of the leader and not necessarily there to make key decision for the church. Perhaps, one of the ways these two types of contradicting leadership co-existed within PCD is the integrative role of a leader with vision, the one who motivates a group of team members to believe in the vision while using the Pentecostal spiritual movement to unite the autocratic style of leadership together with shared leadership. All these three types of leadership are the leadership styles and structures that are being practiced within Pentecostal charismatic churches across West Africa. The results of the findings provide credible answer for the research question one.

Research Question 2: What, if any, are the differences and similarities between African leadership culture and Christian leadership culture in West Africa?

According to the result and the findings for the research question, it indicates that both participants in Nigeria and Ghana do not see much difference in their local leadership culture and the Christian leadership culture. The survey result in Figure 8 revealed that 63.9% of the

respondents said that they do not see any difference between their local leadership culture and the church leadership culture. For other responses, 32.8% selected “Maybe”, while 3.3% answered “Yes, there are differences.

The findings here suggest that most (58.6%) participants see a similarity between the African leadership culture and Christian leadership cultures. Interestingly, 41.4% of the participants answered “maybe”, this may indicate a potential correlation between the two- leadership culture as none of the participants answered “no.” As the findings revealed, there is a perceived congruency between these two-leadership cultures. This may mean that African leadership culture may have found its way into the Christian leadership practice within the local church. Alternatively, the church leadership have deliberately adopted the image of African leadership practices. As evidenced in the research data, several congregants provided compelling evidence that suggests the adoption of African leadership images into church leadership, the differences and similarities between Christian leadership culture and African leadership culture.

Congregants survey comments

Q9

Are there similarities between the African leadership culture and the Christian leadership culture currently practiced at your local church?

Rating

Yes: 1

Comments:

There are similarities because the leadership style in our culture is very similar to what we practice at my local church.

Q8

Are there differences between your local leadership culture and the Christian leadership culture currently practiced at your local church? (Such that your local leadership style differs from the...

Rating

No: 3

Comments:

There are no difference (s) in the Church leadership because the African culture has a strong influence in most organizations

Another fascinating aspect of the findings revealed the influence of African leadership culture on the leadership style within PCD churches. When asked if African leadership culture has a major influence on the pastor's leadership style, the results were the following: Figure 10 revealed that 75.3% of the respondents selected *Extremely Likely*, 21.5% selected *Very likely*, while 3.2% selected *Somewhat Likely*. None of the participants selected the options for *Not so Likely* and *Not at all Likely*. In this case, it can be inferred that the images of African leadership culture have influence on PCD leadership practices, at least as perceived by church congregants.

Q7

Agree or disagree: my pastor's leadership style at my local church is highly influenced by African leadership culture (Such that respect and authority at home or community is given to the head of..

Very likely: 4

Comments:

I believe that the leadership style at my local church is sometimes influenced by African leadership culture. For example, based on my personal experience living in different parts of Nigeria, a church in the southern or western part of Nigeria often practice their traditional leadership culture within the local church.

Research Question 3: What, if any, is the congruence or non-congruence between African leadership culture and a biblical and theological leadership framework for leadership?

The final research question was answered based on the findings derived from participants who were interviewed. This question considered perception of congruence and non-congruence between African leadership culture and a biblical and theological leadership framework. The only clear conclusion that could be seen in the data was about a mutual respect for those in authority. The participants could not provide any major congruity or non-congruity attributes between African leadership culture and a biblical leadership framework. When participants were asked if they see any agreement or disagreement between the African leadership culture and a biblical leadership framework, most could not offer a tangible explanation as to whether there is an agreement or disagreement. This may indicate a lack of adherence to a biblical and theological framework for leadership to enable those interviewed to answer the question.

Implications

This study contributes to the field of Christian leadership that seek to understand the leadership practices within a particular Christian denomination within West Africa. With the data collected during this study, it provides an understanding of the leadership perception within PCD. The result could help leaders accomplish the vision and mission in their various leadership roles as they examine how their leadership style is in alignment or not in alignment with a biblical leadership framework. It is important for church leaders to learn, unlearn, and relearn new leadership approaches for the betterment of their organization. With this study, leaders in various religious organizations can learn about various leadership structures. Specifically, structures that limit shared leadership or collective approaches can be unlearned to promote a biblical leadership.

While previous research has focused on leadership challenges in Africa, this study sought to provide a context on the current leadership practices within PCD churches in West Africa. To the author's knowledge, this was one of the first leadership studies to be conducted within the PCD in West Africa, making the findings presented here novel. Data from this study may allow church leaders in this demographic understand how their congregation perceives their leadership style. It also provides a definition of leadership within the Pentecostal Charismatic church.

Apart from the autocratic leadership and shared leadership patterns that were revealed during this study, interestingly, this study also revealed a potential third leadership model, an autocratic leadership practice with the appearance of shared leadership where the leader remains the ultimate decision-maker. Figure 2 indicated that 75% of participants believe that while they have groups of individuals (Such as elders, deacons, minister teams) in their local church, the founder/pastor has the power to make key decisions and may move to dissolve any group of individuals if the need arises. As one of the pastors mentioned during the interview—"Though we have deacons and elders, the vision of the leader who started the church supersedes the decisions of the deacons and elders" (C. Marcus, personal communication, April 20, 2021). This reflects the process by which most PCD churches are formed, leaders always emerge to start churches singlehandedly, without needing others to decide the vision and the mission for the organization. However, within the biblical leadership framework, the implication for this type of establishment is that without a proper adherence to biblical style of leadership, the autocratic leader may limit the potential of their vision and ministry, may experience burnout, may abuse power, may abuse their subordinates, may manipulate the people, may not have successors, and the vision will be short-lived.

Applications

RQ1: As a result of the findings, participants perceived the leadership structure to be autocratic and shared in nature. The church leaders within Pentecostal Charismatic denomination will need to consider whether the participant's perception on their leadership practices aligns with a biblical framework of leadership.

RQ2: As a result of the findings, participants perceived little difference between the church leadership culture and African leadership culture. This finding suggests that the African leadership culture is similar in the sense that the church leadership culture in the region could be using local leadership practices within the church. The church leaders within PCD will need to reconsider how their church leadership culture can align with Christian leadership culture rather than adopt cultural leadership patterns.

RQ3: As a result of the findings, participants only perceived one congruity in authority but didn't perceive any other congruence and non-congruence between African leadership culture and a biblical and theological leadership culture. Based on this result, there is no agreement or disagreement between African leadership culture and a biblical leadership culture. This result also indicates that current leadership practices within several Pentecostal churches are not fully aligned with biblical leadership framework. The church leaders will need to look for ways to align their leadership structure with a biblical and theological framework of leadership. This means that a biblical framework of leadership as revealed in Acts 6 should be applied.

These findings should be considered when leadership practices are carried out within neo-Pentecostal charismatic churches and amongst Pentecostal churches around the world. Those who desire to fulfill the mandate of Christ will need to apply a biblical and theological leadership

framework to their leadership practices. Below are Biblical and theological recommendations that can help PCD church leaders align their leadership patterns to a more biblical approach.

As Hughes (1977) explained, Christian leadership is intended to be advantageous for all, not just for who hold positions of authority, and good and successful leadership is to a considerable degree dependent on the willing response of obedience and submission on the part of those who are under authority (p.585). For leaders to fulfill God's mission on earth, leaders must first show the willingness to submit to God's plan. Just as God gave Moses the mandate to be the first Judge in Israel, God also instructed him to reexamine his leadership pattern, appoint seventy other associate judges, which in turn benefitted everyone.

As PCD church leaders continue to carry out their God-given vision in their various churches, it is important examine if their leadership patterns are aligned with a biblical standard. As autocratic leadership is revealed as the single major leadership pattern in this research study, church leaders will need to consider the recommendations below:

1. As autocratic leadership was revealed in the study, it is important to note that—While God gives vision to one leader, it is the same God who brings co-laborers to help activate, execute, and maintain the vision. An autocratic leader with a vision cannot not fulfill the vision alone. Christ, the savior of the world needed disciples to carry out the message of the gospel. Failure to share leadership position and decisions with groups of individuals will continue to promote non-biblical leadership standard. Leaders who refuse to adopt Jesus' leadership pattern will only limit the God-given vision to a generation.
2. Christian leadership is best achieved when it is applied relationally and collectively. Church leaders need to work with people and seek counsel from others who are experts in one ministry or the other. To think that one leader possesses all the knowledge to execute the vision is a total disservice to the mission of Christ. According to Willimon (2002), "The pastor who cannot delegate, who cannot work well with church staff, who insists on being the sole proprietor of all ministries of the congregation, who does not use time well, is not only a poor manager but also theologically confused" (p.63). If church leaders truly understand the theology of leadership and ministry, they will seek to work with other ministers in the church setting.
3. As the findings demonstrate that key decisions are made by a single leader within a local church, church leaders need to examine how key decisions were made during the early church, as revealed in Acts 6. In Acts 6:1-7, the church needed to make key decisions on

grievances within the local church. The church leaders at that time gathered all the disciples together to decide what was best for the church. In this case, decisions were made by group of individuals and not by a single person. Church leaders within PCD need to consider this type of decision-making process to align their decision making with a biblical and theological framework.

4. As the findings also provides shared leadership patterns within some Pentecostal-Charismatic churches, it is important for those church leaders to continue in line with biblical shared leadership. As Moses shared is leadership with other potential leaders, church leaders should continue in this pattern as it promotes biblical patterns of leadership. As Jesus shared His earthly ministry with twelve disciples, church leaders who are already practicing shared leadership should continue with this biblical pattern.
5. Since the research shows that there are no major differences and similarities between African leadership culture and Christian leader culture, it begs the question as to whether the African leadership culture is held in high regards than Christian leadership culture or whether Christian leadership culture is held in high regards than African leadership culture. Church leaders within PCD should understand that every earthly culture is subordinate to the kingdom culture. As Christ continues to call men and women to fulfill the kingdom agenda, every human agenda and culturalism needs to bow to the sovereignty of Christ.
6. As this research shows minor congruity between African leadership culture and Christian leadership culture, church leaders within PCD need to look for ways to make their leadership practices be in harmony with Christian leadership culture.
7. PCD church leaders that would like to see their God-given vision transcend to the next generation will need to start sharing leadership roles with potential future leaders who will succeed them in the nearest future. The vision of an autocratic leader will expire when the leader is not in position of leadership any longer. But a leader who constantly shares his or her vision and works with subordinates will build a legacy that will outlive the leader while transcending to future generations.
8. PCD church leaders will need to gauge their leadership structure with a biblical shared leadership approach. Biblical shared leadership approach requires a collective leadership practice that enables the involvement of other members who can participate in leading roles.
9. PCD Church leaders will need to maintain a strong ethical value: Hollinger (2010) without Christian values and ethical conduct, Christian leaders cannot position themselves optimally to do right by their organizations or the people they serve. It is only with a contrite heart, full of the love of God, that Christian leaders can operate in obedience to God and in the fullness of His blessing. Without the love of God and the conviction to operate with Christian values, Christian leaders might easily fall into the same traps as other leaders who too often operate in self-interest, vain glory, or a for-profit motive that ignores the human impact (p. 8).

10. PCD church leaders will need to align their leadership structure to a Trinitarian shared leadership model: Trinitarian shared leadership is described as the leadership attributes of each persons of the trinity. The role of each persons of the trinity was revealed in both Old Testament and New Testament. During the creation of the world, God the Father, God the Son, and God the Holy Spirit were all involved in the process. These three worked together during creation and they continue to work to keep the church active.
11. PCD leaders need to adopt shared leadership model as it is the only leadership pattern that has sustained the church as a whole. Within the theoretical framework of shared leadership, Yukl (2002) suggested that shared leadership is “the process of influencing others to understand and agree about what needs to be done and how it can be done effectively, and the process of facilitating individual and collective efforts to accomplish shared objectives” (p. 7). When leadership is shared, characteristics such as a mutual-gain ideal, collaborative leadership process, participative decision style, and high-quality leader–member relationships are present among team members. When shared biblical leadership is practiced, it allows men and women to function in various ministries within the local church, to fulfill the vision set by the leader. Just as Christ shared His vision and leadership roles with the disciples, so also Christian leaders can benefit from such approach by adopting shared leadership models.
12. Theologically, the Holy Scriptures provides a clear understanding on how the church should function under the Lordship of Christ. According to 1 Corinthians 12:12-27, the Apostle Paul asserts the nature of God’s church as one body with many parts. In essence, the church functions effectively with many parts working together and that Christ is the only authority over the church.

Research Limitations

Since the goal of qualitative research is not to be generalizable but to provide more depth and understanding of why a phenomenon is happening, boundaries and limitation were set for this study. Differences in technology accessibility was a delimiting factor during the study. Although this study was intended for PCD churches across West Africa, the study could only be conducted in two urban cities in Ghana and Nigeria as lack of access to technology prevented proper recruitment of potential participants in other West African countries.

Rural Pentecostal churches could have benefitted from the study, but due to pandemic travel restrictions, participants in the rural area were excluded during this study. Territory was also a delimitation factor in the sense that other West African countries (Benin, Burkina Faso,

Cape Verde, Côte D'Ivoire, Gambia, Guinea, Guinea-Bissau, Liberia, Mali, Mauritania, Niger, Senegal, Sierra Leone, and Togo) do not have large Pentecostal denominations that this researcher could reliably pull from. Considering the time limit for this study, it was impossible to pull participants from all the countries in the West African region.

Further Research

Based on the findings and boundaries of this research study, it would be beneficial to include Pentecostal churches in other various African countries in future studies. Secondly, the *autocratic leadership practice with the appearance of shared* could be explored to gain a better understanding on the effectiveness of such leadership approach. Thirdly, since the term 'one-man churches' was used by multiple participants, it will be beneficial for future researchers to learn about one-man-churches within the region. Future leadership studies can be explored within the context of one-man churches. While participants referred to several churches as one-man churches or standalone churches, it is important for future researchers to focus on these neo-Pentecostal leadership patterns. Perhaps, a future study on these neo-Pentecostal churches and the leadership practices can shed light on areas that are yet to be explored within the PCD in West Africa and other parts of the world.

As past studies on African leadership have emerge in recent years, the common area of study has focused on the leadership challenges within the government, organizations, education, religious settings. Earlier studies on leadership challenges within Christian leadership in Africa are also part of the present-day realities facing Christianity within the continent. Pik (2016) wrote an article on church leadership that highlights some of the leadership struggles confronting Christian leaders within the Pentecostal denomination. This researcher believes that further studies will benefit the Christian leaders in West Africa if the subject of servant leadership is

explored within various churches. During the interview, the researcher perceived that leadership within PCD churches is viewed as a thing of prestigious status rather than a call to service.

Lastly, further research can be explored around Christian leadership behavior, Christian leadership role, Christian leadership values. According to Pik (2016), “When one approaches the subject of Christian leadership, the assumption is that a clergy leader would, by virtue of one's faith assent, practice standards that reflect Christian values and behavior, which will have constructive influence on followers and the progress of the church” (p. 31). Pik's recommendation here suggests that future research can be explored for proper understanding of leadership character, behavior, and practices.

Summary

From this study, autocratic leadership was demonstrated to be the major leadership pattern within PCD church, shared leadership falls under the minor leadership patterns, and autocratic leadership with appearance of shared leadership was discovered during the study. In the beginning, the research problem indicated that key decisions are made by an individual rather than a group of individuals, the evidence and findings support the theory of autocratic leadership practices within Pentecostal Charismatic churches in West Africa.

The qualitative methodology used here provided two sets of contributions that led to the results of the study. As PCD church members provided their perspective, the church leaders also provided their perspectives from a leadership context. By combining the two perspectives, it revealed strong evidence for which conclusions were drawn. The contributions of each participant to the study highlights the various leadership patterns within PCD.

The literature review provided studies on various leadership development and challenges that were conducted by other researchers. The framework that guided the study was also

presented in the literature review. Share leadership model and a biblical leadership model provided the framework for which leadership patterns were examined within Pentecostal Charismatic denomination in West Africa. Shared leadership framework is applicable to this study as it is the type of leadership pattern that reflects a biblical style of leadership.

It was discovered in the findings that few Pentecostal charismatic churches currently practice shared leadership culture, but those churches who practice shared leadership were established by groups of individuals. Apart from the two leadership patterns that were discovered during this study, some churches combined both the autocratic leadership and shared leadership while the autocratic leaders exercise control over the subordinates. Based on the second research question on the differences and similarities between Christian leadership culture and African leadership culture, it was discovered that there was not much difference between both leadership patterns and that they were also similar in practice. This finding presents us with the fact that the leadership culture within most PCD stems from African leadership culture.

This study builds on existing evidence of leadership challenges within African Christian leadership and the data derived from the study contributes to the growing number of studies that intends to understand leadership pattern within the fastest growing Christian denomination in the world.

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APPENDIX A

Dear [Recipient]:

RECRUITMENT EMAIL TO CHURCH MEMBERS

As a student at Liberty University (School of Divinity) I am conducting a research as part of the requirements for a doctoral degree. The objective of this study is to understand and identify what types of leadership structure exists within the Pentecostal denomination. Your opinion matters in this study because of your denominational background within the Pentecostal church. I am writing to invite you for your participation in this study.

I' m looking to survey current, active members of Pentecostal churches in West Africa. Each participant must be at least 18 years old or older. Participants, if willing, will be asked to complete an anonymous, 10-minute survey. If you agree to participate, a weblink for the survey will be sent via email.

If you would like to participate, please contact me by email at

[REDACTED]

If you decide to participate, a consent document will be sent to you by email. The consent document contains additional information about my research, but because the survey is anonymous, you will not need to print your name and return the consent form.

Sincerely

Ezekiel Olaleye

Student at Liberty University

[REDACTED]

APPENDIX B

RECRUITMENT EMAIL TO CHURCH PASTORS

As a student at Liberty University (School of Divinity), I am conducting research as part of the requirements for a doctoral degree. The objective of this study is to understand and identify the types of leadership structure that exists within the Pentecostal denomination. Your opinion matters in this study because of your denominational background within the Pentecostal church. I am writing to invite you to participate in my study.

I'm looking to interview current, active pastors of Pentecostal churches in West Africa. Each participant must be at least 18 years old or older. Participants, if willing, will be asked to participate in a video-conferencing interview. The total estimated time for the interview will be about 30-40 minutes.

If you would like to participate, please contact me by email at

[REDACTED]

If you decide to participate, a consent document will be sent to you by email. The consent document contains additional information about my research. You will need to save a copy of the consent form to your computer, type your name and the date on the form, and return a copy of the signed form to me before your interview.

Sincerely

Ezekiel Olaleye
Student at Liberty University

[REDACTED]

APPENDIX C

CONSENT

Title of the Project: Autocratic Leadership Within Pentecostal Denomination in West Africa

Principal Investigator: Ezekiel Olaleye
Liberty University, Lynchburg, Virginia, USA

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be at least 18 years old and an active member of a Pentecostal church. Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of this grounded theory study is to determine whether autocratic leadership theory best explains the leadership style in the Pentecostal/Charismatic denomination (PCD) across West Africa and to compare the current leadership practices within the West African PCD to a biblical and theological framework.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. Agree to take the survey
2. Survey will be anonymous
3. Survey will take about 5-10 minutes

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society: Based on the data that will be collected during the study, this study may shed light on Christian leadership practices and the leadership challenges within the fastest growing Christian denomination in West Africa (Pentecostal Charismatic Denomination). The information gathered during the study could benefit African Christian education base and those who are looking to understand African Christian leadership practices as a whole.

What risks might you experience from being in this study?

This study is considered minimal risk, which means the risks are no greater than those you might encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses to the surveys will be anonymous.
-

- All collected data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting your survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Ezekiel Olaleye. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, [REDACTED], at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are** [REDACTED] Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

APPENDIX D

CONSENT

Title of the Project: Autocratic Leadership Within Pentecostal Denomination in West Africa

Principal Investigator: Ezekiel Olaleye
Liberty University, Lynchburg, Virginia, USA

Invitation to be Part of a Research Study

You are invited to participate in a research study. In order to participate, you must be at least 18 years old and the pastor of a Pentecostal church. Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about and why is it being done?

The purpose of this grounded theory study is to determine whether autocratic leadership theory best explains the leadership style in the Pentecostal/Charismatic denomination (PCD) across West Africa and to compare the current leadership practices within the West African PCD to a biblical and theological framework.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following things:

1. [First task/procedure] Fill out the consent form by typing your name, the date, and sign.
2. You will need to return the signed consent form via mail before the interview.
3. You will be notified about the interview date and time
4. The interview will take about 40 minutes from start to finish.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

Benefits to society: This research holds a significant importance in African Christianity. Based on the data that will be collected during the study, this study may shed light on Christian leadership practices and the leadership challenges within the fastest growing Christian denomination in West Africa. The information gathered during the study could benefit African Christian education base and those who are looking to understand African Christian leadership practices as a whole.

What risks might you experience from being in this study?

This study is considered minimal risk, which means the risks are no greater than those you might encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses to the interviews will be kept confidential through the use of [pseudonyms]. Interviews will be conducted in a location where others will not easily overhear the conversation.
- All collected data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- The interviews will be audio recorded, transcribed, and maintained during the study period, after which the recordings will be destroyed. Only the researcher will have access to the audio recordings. The transcripts will be retained for at least three years.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser and inform the researcher that you wish to discontinue your participation. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Ezekiel Olaleye. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, [REDACTED] at [REDACTED].

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

The researcher has my permission to audio-record me as part of my participation in this study.

Printed Subject Name

Signature & Date

APPENDIX E
PERSONAL AND PASTORAL BACKGROUND (NIGERIA)

Autocratic leadership within
Pentecostal/Charismatic Denomination in West Africa

Ezekiel Olaleye

Liberty University
Rawlings School of Divinity

Questions about Personal and Pastoral Background

1. How old are you? _____ years
2. What is your gender? (*check one*) Male / Female
3. What is your country of citizenship? _____
4. What country were you born in? _____
5. How long have you lived in the country where you currently live? _____ years
6. What is your ethnic background? _____
7. Do you have a religious affiliation? Yes/ No
8. If you answered yes to question 7, please indicate the name of the affiliation and denomination _____.
9. How many years of full-time work experience have you pastored? _____ years
10. How many years have you been a leader? _____ years
11. How long have you worked within religious affiliation? _____ years

APPENDIX F**BACKGROUND FORM****(NIGERIA AND GHANA PARTICIPANTS)**

Liberty University
Rawlings School of Divinity

1. How old are you? _____ years
2. What is your country of citizenship? _____
3. What is your ethnic background? _____
4. Do you have a religious affiliation? Yes/ No
5. If you answered YES to question 5, are you a current member of Pentecostal church/denomination? _____.