

CHRISTIAN SERVICE UNIVERSITY COLLEGE

FACULTY OF HUMANITIES

**THE EFFECTS OF LEADERSHIP CRISIS ON CHURCH GROWTH: A STUDY OF
SOME SELECTED BAPTIST CHURCHES IN THE TAMALE METROPOLIS**

BY

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DECLARATION

I Napari Isaiah do hereby declare that this thesis report is the result of my own original research, except for sections for which references have been duly made, and to the best of my knowledge, no part of it has been presented to this University College or any other institution for the award of a degree.

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DEDICATION

I dedicate this work to my loving wife Sarah Napari and my great son Joy Wuninso Napari (Jnr.)

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LIST OF ABBREVIATIONS

Cor.	:	Corinthians
GBC	:	Ghana Baptist Convention.
GIBC	:	Ghana International Baptist Convention.
Gal.	:	Galatians
IEDE	:	Institute for Eduactional Development and Extension
IMB	:	International Mission Board
Int.	:	International
JHS	:	Junior High School
Jnr.	:	Junior
Matt.	:	Mathew
Rev.	:	Reverend
Pet.	:	Peter
Rev	:	Revised
Rom.	:	Romans
RSV	:	Revised Standard Version
SHS	:	Senior High School
UEW	:	University of Education Winneba
WMW	:	Women's Missionary Union

ABSTRACT

The purpose of this project was to investigate the effects of leadership crisis on church growth within the two Baptist families that is Ghana Baptist Convention (GBC) and Ghana International Baptist Convention (GIBC) in the Tamale Metropolis. Against the backdrop that leadership crisis has much effects on the growth of a church, both qualitative and quantitative approaches were used to examine the effects of leadership crisis on church growth among the Baptist churches in the Tamale metropolis.

Seven Pastors and four members were interviewed by the researcher in this study. It was noted that the leadership conflict understudy is really present among the Baptist churches in the Tamale Metropolis.

The major causes of this conflict in the area were found to be the desire of people to be in top positions, personality clash, lack of proper succession plan, and lack of good communication channels among leaders.

The study revealed that some of the effects of leadership conflict on church growth in those Baptist churches among other things are broken relationships, a sense of withdrawal, weak evangelism, reduction in numbers, backsliding in faith and many others.

Training of Pastors and leaders has been encouraged in this study to help minimize the level of leadership conflict among the Baptist churches in the Tamale Metropolis and other denominations.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background of the study

Leadership drives everything in the society and the church is not an exception. The effectiveness of the church depends to a large extent on the kind of leadership the church has. There is currently a certain wave of challenges affecting the various denominations of the church which negatively affect their effective operations especially, when it comes to the fulfillment of the Great Commission. There are varying causes of these challenges; however, the underlying causes of each of them will end up pointing to leadership crisis. In this study some selected Baptist churches were used as case study on the impact of leadership challenges on evangelism and church growth.

In 2007, as a result of a change in leadership, a misunderstanding broke out in the Baptist circles in the Northern sector which ended up becoming a national issue for the Baptist denomination. This affected the enthusiasm of the church toward evangelism especially in the Northern part of Ghana. The zeal of the followers especially, that of the youth became very cold.

Leadership in churches today seems to be missing its core function. The purpose for which God instituted leadership is to ensure that his people are well governed. And in the church, it is also to ensure the people are directed in the will of God. These include but not limited to evangelizing others which will automatically lead to church growth.

God himself initiated and institutionalized leadership among the Israelites when he chose Moses to lead them out of Egypt. This continued among God's people (the church) till date. It is obvious that any human setting including the church that wants to succeed will have to depend largely on its leadership.

However, if the leadership in the church have conflicts and/or are divided among themselves, one could imagine the fate of the church. Most churches today are hit by leadership crisis or conflict. This adversely affects evangelism and the growth of the church as well.

1.2 Statement of the Problem

Without wise leadership, a nation falls: with many counselors, there is safety (Proverbs 11:14). Indeed, there are many leaders in the church of today. However, the mandate of leadership to lead in evangelizing and growing the church has been ignored. Instead, leaders get involved in conflicts among themselves which in turn affects the church a lot.

The desire to hold higher or bigger positions in the church has become the song of the day. This results to high level of frictions among leaders in the church. Who becomes the head pastor of the church, or who becomes the leader of all leaders to the church? This has taken over everything of leadership in today's church.

In the Ghanaian society, big names are mentioned at gatherings and titles are honoured. The church is not left out. This has made many people including church leaders place much emphasis on being a leader. That alone is good enough because the Bible says that all leaders or governments have been placed in power by God. (Rom. 13:1) The issue comes when even among Christian leaders there is that "pull

him down syndrome”. At the expense of evangelism which forms the core mandate of the church and growing the church, most leaders in the Baptist churches within the Tamale metropolis are rather involved in conflict. This has resulted in the followers (members) also taking sides. This has become a challenge and a blow to evangelism and church growth in the Baptist set up within the Tamale metropolis. The act of evangelizing and growing the church has been brought to a standstill. Leadership conflict which emanates from personal interest, the desire to hold higher positions, monetary issues and the like, has now taken over evangelism and church growth issues.

The problem has affected almost every part of the Baptist churches in the Tamale metropolis which needs to be attended to with given solutions before it gets out of hands. Against this backdrop, the researcher deems it much important to research into the matter.

1.3 Research Questions

1. What kind of leadership styles are used by Baptist leaders in Tamale?
2. What procedures are used in appointing leaders in the Baptist church in Tamale?
3. What are the causes of crisis among leaders in the Baptist churches in Tamale?
4. What effect does leadership crisis have on evangelism and church growth in the Baptist church in Tamale?
5. What measures could help manage leadership crisis and improve evangelism and church growth in the Baptist church in Tamale?

1.4 Research Objectives

The key objective is to assess the effects of leadership crisis on evangelism and church growth in the Baptist set up within the Tamale metropolis.

The study sought to:

- Examine the various types of leadership styles used among leaders in the Baptist set up in the Tamale metropolis.
- Assess the process and procedures involved in selecting leaders in the Baptist set up in Tamale.
- Examine causes of leadership crisis among Baptist leaders in the Tamale metropolis.
- Investigate the effects leadership crisis have on evangelism and church growth on the Baptist churches in Tamale.
- Recommend to Baptist leaders in the Tamale metropolis, measures that could help manage leadership crisis and improve on evangelism and church growth in the Tamale Metropolis.

1.5 Scope of the Study

The study was limited to the Baptist churches in the Tamale Metropolis. Eleven churches were selected for the study. Six of these churches belong to the Ghana Baptist Convention (GBC) and the remaining five churches belong to the Ghana International Baptist Convention (GIBC) all in Tamale. One hundred respondents including Pastors and members were selected for this study

1.6 Methodology

1.6.1 Methods of data collection

The researcher used a mixed method and the populations targeted for the study were members and Pastors of the selected Baptist Churches in Tamale. Purposive sampling as a technique was used to select respondents of the study. Also, questionnaires, interviews and observation were used to help achieve the set objectives of the study.

1.6.1.1 Participant Observation

The researcher in search for information took part in the activities of the selected Churches under study in order to establish the facts of the problem.

1.6.1.2 Primary Sources

Primary data were obtained through semi – structured interviews and individually administered questionnaire. Semi – structured guides were used to elicit relevant information from head Pastors and associate Pastors as well. Well-structured questionnaires were designed and administered to the members of selected Churches.

1.6.1.3 The secondary sources

The secondary data were obtained from journals, periodicals, books, internet, and records from the selected Churches and several others.

1.6.1.4 Samples and Sampling Procedures

The researcher used the following methods in collecting the data.

Respondents in the research were divided into two categories: church members and church leaders or pastors. Simple random sampling was used in selecting the church members whilst purposive sampling was used to select leaders and pastors.

A combination of sampling techniques was used for the research. Purposive sampling technique was used for head Pastors and associate Pastors as well in the selected Churches to respond to the interview guide. A simple random sampling was used to select the sample size of (75) members from various Baptist Churches. In effect, a total of one hundred (100) was used; comprising (8) head pastors (17) associate pastors and (75) church members.

1.6.1.4.1 Data Analysis

Data are numerical facts and figures from which conclusions can be drawn. The researcher analyzed data by applying data management processes such as coding. This involves pre-coding and post-coding.¹The researcher analyzed data gathered by using both quantitative and qualitative methods.

1.7 Literature Review

Literature review facilitates the research work undertaken. The researcher, in this regard reviewed literature on the definition of leadership. Other materials involving leadership crisis, and church growth as well were reviewed.

¹Asamoah-Gyimah, K. Felix Duodu, *Research methodology*, (Winneba, IEDE-UEW Press, 2007), 88-94.

1.7.1 Defining Leadership

“Leadership is the activity of influencing people to strive willingly for group objectives”,²

Leadership is also defined as “the behavior of an individual directing the activities of a group toward a shared goal”³. Leadership is “the process of influencing the activities of an organized group toward goal achievement”⁴

Again, according to Yukl, leadership is “the ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the organization”⁵.

Leadership is a relational process, whereby individuals grant special influence to one or more persons, who in turn catalyze the group to pursue intended changes.⁶

Effective Christian leadership is the process of helping a group embody in its corporate life practices that shape vital Christian life, community, and witness in ways that are faithful to Jesus Christ and the gospel and appropriate to the particular groups setting, resources, and purpose.⁷

1.7.2 Defining Church Growth

According to Smith, the words church and growth have meanings independent of one another. However, when the two are used together, they assume a specialized meaning.

²Osei-Wusuh Kojo, *Congregational Leadership practice 1: A Guide to Pastors and Church Leaders* (Kumasi: Lawson Quashie, 2009), 16.

³Gary Yukl: *Leadership in Organizations*, Sixth edition (USA: Pearson edu, Inc. 2006) 3.

⁴Yukl: *Leadership in Organizations*, 3.

⁵Yukl *Leadership in Organization*, 87.

⁶Alan E. Nelson, *Leading your Ministry: A moment of insight is worth a lifetime of experience* (Nashville U.S. A.: Abingdon Press 1996), 77-79.

⁷Thomas Nelson, *Effective Leadership in the Church*, Accessed 11th March, 2016., [www. Crcna. Org/pastoral excellence](http://www.Crcna.Org/pastoral-excellence).

The term church growth refers to the application of methods and strategies to further the numerical and qualitative growth of local congregations and denominations.⁸

1.7.3 History of Church Growth Movement

Donald A. McGavran is said to be the one who first coined out the term Church Growth.⁹

Berkley asserts that technically, church Growth is a contemporary mission movement stressing a scientific approach to planting, multiplying, nurturing, and renewing churches.¹⁰

According to Berkley, in the United States, the Church Growth Movement has been associated with Donald McGavran, C.Peter Wagner, Win Arn, and the School of World Mission at Fuller Theological Seminary in Pasadena, California. He further explains that the “Father of Church Growth,” Donald McGavran (1897—1990) was a third – generation Missionary in India where he sensed God’s call in Des Moines in December 1919 to the Mission field. Leaving his executive position, McGavran in 1951 began writing his ideas, resulting in the publication of *Bridges of God* (McGavran 1955, rev.1981). Berkley adds that the Church Growth movement traces its official beginning to the publication of this book which is considered the Magna Carta of the movement.¹¹

Berkley quotes Wagner that Church Growth describes “all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible Church membership”

⁸ Smith. C. Ebbie *Balanced Church Growth: church growth based on the model of servanthood*. (Nashville: Broadman press, 1984), 15.

⁹ James D. Berkley, Editor. *Leadership Handbook of Management and Administration*. Revised and expanded Edition (Michigan:BakerBooks, Grand Rapids, 2007), 182-183.

¹⁰ Berkley, *Leadership Handbook of Management and Administration*, 182-183.

¹¹ Berkley, *Leadership Handbook of Management and Administration*, 182-183.

Warren explains that in the New Testament, there are five purposes of the church and that each of these must be in equilibrium with the others for health to occur. These purposes he explained are; love the Lord with all your heart, love your neighbor as yourself, Go and make disciples, baptizing them and lastly, Teaching them to obey.¹²

A healthy church is a growing Church and a growing church is a healthy church. However, leadership conflict in a church could lead to unfulfillment of the five tasks that Christ ordained for His Church to accomplish.

For a church to be seen as growing church there must be two elements; effectiveness and healthiness. As Logan puts it, effective churches are growing churches; healthy churches are growing churches they make more and better disciples¹³. In this regard, a conflicting leadership in a church can never make the church healthy or effective. As such, a church cannot grow if the leadership has no healthy relationship among themselves.

Church growth is directly related to God's will. God wants his church to grow. The Lord Jesus, on the occasion of his last appearance to the apostles, said, "All authority in heaven and on earth has been given to me. Go therefore and make disciples" (Matt. 28:18, 19 RSV)

Scripture is the major source for church growth thinking. The New Testament is a series of Church growth documents. The Gospels, the Book of Acts, and the Epistles were written by missionaries for missionaries. They were written by Church growth people to church growth people to help the church grow.

¹² Warren Rick, *Purpose Driven Church* (USA: Zondervan Publishing House, 1995), 103-109.

¹³ Robert E. Logan, *Beyond Church growth: action plans for developing dynamic church* (USA:Fleming H. Revell Company,1989), 17.

1.7.4 Components of Church Growth

Warren asserts that Church growth is the natural result of Church health and that Church health can only occur when our message is biblical and our mission is balanced.¹⁴

1.7.5 Types of Church Growth

Church growth comes in different forms and types. It could be described in terms of qualitative or quantitative: dimensions: stages and facets of church growth.

1.7.6 Quantitative and Qualitative Church Growth.

Rick Warren sees quantitative growth as the number of disciples a church is producing, how many people are being brought to Christ, developed to maturity, and mobilized for ministry.¹⁵ The book of Acts Chapter 6:7 talks about growth which states that “the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith”.

Warren believes that once the terms quantitative and qualitative are defined, it is obvious that quality and quantity are not in opposition of each other. Exclusive focus on either quality or quantity will produce an unhealthy church.¹⁶

Pointer is of the view that it is impossible to separate quality from quantity in the church. He adds that a growing church should strive to grow in all four dimensions

¹⁴ Warren, *The Purpose Driven Church*, 49.

¹⁵ Warren, *The Purpose Driven Church*, 51.

¹⁶ Warren, *The Purpose Driven Church*, 51.

(growing more in numbers, growing up in maturity, growing together in community and growing out in service and witness)¹⁷

1.7.7 Dimensions of Church Growth

Warren shares a view that there are five dimensions of Church growth and they are:

Churches grow warmer through fellowship.

Churches grow deeper through discipleship.

Churches grow stronger through worship.

Churches grow broader through ministry.

Churches grow larger through evangelism.¹⁸

The growth of the Church by the addition of new converts is the fundamental dimension of growth but there are obviously many other areas of growth that relate to the nature, function, structure, health and multiplication of Christian Churches. Church growth thinking embraces more than an interest in numbers and includes a concern for the quality as well as quantity.¹⁹

Pointer asserts that a Latin American Missionary Scholar, Dr. Orlando Costas suggest “holistic expansion” as a suitable term to describe the multidimensional growth of the body of Christ, and defines four dimensions. In order for the Church growth to be holistic, expansion it must encompass four major areas: the numerical, organic, conceptual and incarnational.²⁰

Growing more in numbers – Numerical Growth: According to Pointer, this describes the recruitment of individuals to active membership of the church as in (Acts 2:47; 4:4, 6:7, 9:31, 35; 16:5). They are incorporated into the fellowship of

¹⁷ Pointer Roy, *How Do Churches Grow?: A Guide to the Growth of your Church* (Beggardwood: Marshalls Morgan & Scott, 1984), 25-30.

¹⁸ Warren, *The Purpose Driven Church*, 49.

¹⁹ Pointer, *How Do Churches Grow?* 25-30.

²⁰ Pointer, *How Do Churches Grow?* 25-30.

believer and share its corporate life of worship and witness. Members are recruited in four ways:²¹

Biological Growth occurs when the children of Christian parents come to a personal faith in Jesus Christ as savior and Lord and join the Church, usually by a rite that recognizes their status as responsible members. This may be by confirmation, believer's baptism, putting on the Salvation Army uniform e.tc. Pointer adds that it is worth noting that children may not automatically embrace their parents' faith.²²

Transfer Growth is the recruitment of members who are already committed Christians, by transfer from other congregations. This may be due to Christians moving from one area to another but occasionally is the result of Christians changing Churches for social or doctrinal reasons.²³

Restoration Growth describes the restoration of lapsed Christians to an active membership of regular worship and service. Pointer adds that there are many reasons why Christians become disillusioned with their Churches, but the plain fact remains that hundreds of thousands of people need to return to the shepherd and be restored to their fold.²⁴

Conversion Growth takes place when those outside the Church are brought to repentance and faith in Christ and join a local Church as responsible members. Conversion to Christ will be evident in changed attitudes of mind and patterns of behavior as found in (Acts 9:20-22, 1 Cor. 6:9-11, 2 Cor. 5:17). These are the results of spiritual rebirth and the activity of the Holy Spirit within the believer (John 1:11-12, 3:3-8; Rom. 8:9-17; Gal.3:1-5, 1 Pet.1:1, 3, 23). The new birth is the means of

²¹ Pointer, *How Do Churches Grow?* 25-30.

²² Pointer, *How Do Churches Grow?* 25-30.

²³ Pointer, *How Do Churches Grow?* 25-30.

²⁴ Pointer, *How Do Churches Grow?* 25-30.

entry to the family and kingdom of God and the “invisible” Church, and this new life is sustained by the local Church where, ideally, the family meets and the king reigns.²⁵

Growing up in Maturity – Conceptual Growth; the second dimension of growth describes the personal and corporate development of Christian understanding. Pointer states that the Great Commission includes the teaching of disciples as a fundamental activity as in (Matt. 28:20) and therefore by implication, the responsibility of learning the faith as a basic responsibility.²⁶

Growing Together in Community – Organic Growth: According to Pointer, Organic growth is concerned with such issues as depth of fellowship: quality of worship, training of new members; discovery of gifts and exercise of Ministry; appointment and role of leaders; practice of corporate prayer; celebration of the ordinances or sacraments – all that relates to the corporate organization and activity of the local Church.²⁷

Growing Out in Service and Witness – Incarnational Growth: In this regard, Pointer states that Incarnational Growth describes the development of the Ministry of a local Church as an extension and continuation of Christ’s Ministry. Pointer also cites Dr. Costas who defines Incarnational Growth as the degree of involvement of a community of faith in the life and problems of her social environment, that is, her participation in the affliction of her world; her prophetic intercessory and liberating

²⁵ Pointer, *How Do Churches Grow?* 25-30.

²⁶ Pointer, *How Do Churches Grow?* 25-30.

²⁷ Pointer, *How Do Churches Grow?* 25-30.

action on behalf of the weak and destitute; the intensity of her preaching to the poor, the broken hearted the captives, the blind, and the oppressed²⁸

1.7.8 Stages of Church Growth

Innternal growth:- It includes the processes of conceptual and organic growth. It focuses on the task of evangelizing nominal Christians within the membership of the church.²⁹

Expansion growth:-It describes the numerical increase of the local church by biological, transfer, restoration and conversion growth. The conversion growth, however, results from the evangelization of unbelievers of a similar culture to the evangelising church and only requires on the crossing of the cultural barrier between the church and the world-the “stained-glass” barrier.³⁰

Extension growth:- it describes church planting among people of similar culture to those of the evangelizing church. In this case, new converts are natured in the congregation rather than incorporated into the existing church.³¹

Bridging growth:- it describes cross-cultural church planting. When the church or group of churches send a team or individual to plant a church within a a different culture. Two calssifications of cultural boundaries are made:

Class 1 cultures have some similarities with the culture of the evangelizing church and require E₂ evangelism (2 = “stained-glass” barrier + class 1 cultural barrier)

²⁸Pointer, *How Do Churches Grow?* 25-30.

²⁹ Pointer, *How Do Churches Grow?* 25-30.

³⁰ Pointer, *How Do Churches Grow?* 25-30.

³¹ Pointer, *How Do Churches Grow?* 25-30.

Class 2 cultures are very different from the culture of the evangelizing church, and requires E3 evangelism (3 = “stained glass” barrier + class 2 cultural barrier).³²

1.7.9 Leadership Conflict in the Church

Conflict arises when people disagree among themselves or are in opposition to one another. A conflict is a struggle or argument between two people.³³

It means “to fight or struggle in a vigorous determined way; it is also seen as a disorderly struggle”.³⁴ It is a situation where one person or a group disagrees with one another vehemently on an Issue. Awojobi adds that leadership conflict can be understood as a vigorous struggle or disorderly fight with a determination to occupying a leadership position or post by any means possible against the accepted norm or laid down rules procedure or standard³⁵. Awojobi states that, today in the Nigerian church leadership conflict is very common of which no church is immune to it. He added that leadership conflict in most cases manifest whenever there is going to be change of leadership³⁶

Berkley quotes Paul in the Bible, “I hear that when you come together as a church there are divisions among you, and to some extent I believe it” (1 Cor. 11:18). The word conflict comes from the Latin “fligere”, meaning literally “to strike together”. Whenever two or more people pursue mutually exclusive goals, or whenever one person’s needs collide with another’s, conflict results. If there were no effort among humans to fulfill ideas, goals, or desire there would be no conflict.³⁷

Berkley explains that conflict is experienced in three ways:

³² Pointer, *How Do Churches Grow?* 25-30.

³³ Olanrewaju Awojobi Peter, *Leadership Conflict in Nigerian Church* (Ibadan: Baptist Press 2010), 1.

³⁴ *The New International Webster’s comprehensive Dictionary of the English Language*, Encyclopedic Edition (New York: Trident press International, 2004), 1356.

³⁵ Olanrewaju, *Leadership Conflict in Nigerian Church*, 1.

³⁶ Olanrewaju, *Leadership Conflict in Nigerian Church*, 1.

³⁷ Berkley, *Leadership handbook of Management & Administration*, 215.

Intrapersonal conflict: The contest one has when different parts of self compete with one another.

Interpersonal conflict: Personality differences that are not related primarily to issues. “I like to think of myself as a strong, independent person, but my board chairperson treats me like an incompetent person who must be told what to do”.

Substantive conflict: Disputes over facts, values, goals and beliefs. “I think we ought to put a new roof on the church, but the socio-concerns committee wants to open a clothes closet for the poor”³⁸.

It is obvious that the churches in the Tamale Metropolis and all churches in Ghana as well are no exception to this leadership issue. Leadership conflict seems to be present wherever there is leadership and the church is not left out.

There are those who want to be in the church leadership at all cost. They see leadership as do or die. They are ready to blackmail, kill or destroy those they consider as obstacles to achieving their goals. Thus elections into leadership positions today in the church sometimes are found with manipulations, verbal assaults and the like which eventually water down the spiritual lives of the members after elections. Thus leadership conflict has continued to have devastating effects on the total ministry of the church and the expansion of God’s kingdom on earth.

Since the beginning of the Church up to date it has been an institution riddled with conflict and problems. It is the duty of Christian leadership to define these problems, whether they come from our rules, policies, or even perceived principles. Then as leaders, through prayer and scripture formulate the goals and objectives for dealing with these conflicts. We must have a plan in place to deal, to build a detector to

³⁸ Berkley, *Leadership Handbook of Management and Administration*, 215.

determine strives before it gets out of hand, and have a policy and methodology of treating it in an atmosphere of care and love.³⁹

However, in contrast, most leadership conflicts and conflict in general in the church are not managed as stated above. Instead of finding out the root causes of conflicts, the plan to resolve it in a Christian way, personal bias is rather infused into it.

According to Krejcir “what really complicates things is that most leaders are not even aware of the problems they bring, or the conflict that is caused by their attitudes and actions. They may have learned how to live with it in acceptance, or they may not admit to it at all. What comes out of these struggle and conflicts are the barriers to further God’s Kingdom”⁴⁰.

What Krejcir stated above clearly shows there is a lot of harm caused by leadership conflict to the spread of the gospel. But there are many leaders in the church today, who are not aware of the barriers they put in place against the furtherance of God’s kingdom.

Therefore the researcher in this study delved into this area by pointing out the effects of leadership crisis on evangelism and church growth. The core mandate of the church is to evangelize (Matt. 28:18-20). As Watson puts it, “to evangelize is to present Christ Jesus to sinful men in order that, through the power of the Holy Spirit, they may come to put their trust in God through him.”⁴¹

³⁹Joseph Krejcir Richard Schaeffer, *Institute of Church leadership development*, accessed on 20th September 2017. www.Church leadership org. 1998.

⁴⁰ Joseph and Schaeffer, *Institute of Church leadership development*, 43-45.

⁴¹ David Watson, *I believe in Evangelism* (London:Hodder Christian Paperbacks, 1976), 15.

1.7.10 Causes of Leadership Conflict in the Church

Awojobi asserts that there are many causes of leadership conflict in the church of today. He enumerates them as follows;

One of the main causes of leadership conflict in the church today is Doctrinal differences. This he thinks has led to friction and serious conflict among the key leaders of the church.

This to some extent could be considered as a major cause to leadership conflict in the church. However, it is also disputable because most of these churches have strong lay down doctrines of which they believe in. therefore, to differ in doctrine will mean taken out oneself from the church's beliefs.⁴²

This is true because the Doctrinal differences do not apply to the conflict within the Baptist churches in Tamale

Racial discrimination in the community of faith has led to leadership conflict in the church. In Ghana, this particular aspect of conflict could be looked at as tribal or ethnic discrimination in the church.

Leadership conflict is also caused by leadership incompetence in the church. Awojobi believes that it can manifest when a group of unfit are trying to lead the unwilling to do the unnecessary in the church. Jesus mentioned this when he said that a blind man cannot lead another blind man. All of them will fall in a pit.⁴³

Another cause of conflict is lack of proper succession plan for church leadership. Here, Awojobi is of the view that there is the need for every church to have comprehensive guideline as to how people get to leadership in the church. It is agreed

⁴²Olanrewaju, *Leadership in Nigerian Church*, 5-7.

⁴³Olanrewaju, *Leadership conflict in Nigerian Church*, 5-7.

that with the help of a constitution, and by-laws, choosing a leader could be smoother.

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Moreover, the love of money can cause conflict in the church. This has become a serious challenge to the church today. Most leaders seem to focus more on what they will get but not what they will give to the church.

Awojobi sees personality clash which generates conflict in the church. The church he explains is always filled with people of different temperament like sanguine, melancholy, choleric and phlegmatic. He asserts that since both temperaments seek to lead in the same church, there will be friction which can lead to leadership conflict because of the personality make up⁴⁵.

1.7.11 Effects of Leadership Conflict in the Church

As mentioned earlier, leadership conflict is a struggle, fight or argument between or among leaders especially in order to get something. According to Awojobi, there are a number of effects that hits the church when conflict strikes. Some of them are enlisted below

One of the effects of leadership conflict is that, the fellowship and communion of the church is broken-down. Members become suspicious of each other. The church will eventually lose its spiritual power. It will affect every aspect of the church such as attendance of programme, collection of offerings, members become passive and enthusiasm to the work of God may be lost.⁴⁶

Also, there would be retardation in the growth and expansion of the gospel efforts in the events of leadership conflict. Souls would not be won into the kingdom of God.⁴⁷

⁴⁴Olanrewaju, *Leadership conflict in Nigerian Church*, 10:8.

⁴⁵ Olanrewaju, *Church Leadership conflict in Nigerian Church*, 8.

⁴⁶ Olanrewaju, *Church Leadership conflict in Nigerian Church*, 8.

⁴⁷ Olanrewaju, *Church Leadership conflict in Nigerian Church*, 8 .

The church may experience financial drift because many people may leave in the time of tension and conflict. Other members may sit on the fence and become silent and watch events as it unfolds without any meaningful contribution.⁴⁸

Awojobi asserts that some churches have been closed down because of the leadership conflict which led to verbal assault, physical combat, thus bringing the police to intervene.

Considering the few effects mentioned and the several which are not spoken of, it shows that leadership conflict is dangerous to the life of the church. It is therefore, necessary to manage every aspect of it.

1.8 Relevance of the Study

The study is relevant because, it seeks to address the causes, challenges, effects of leadership crisis on church growth.

The study will benefit church leaders, members and the church as a whole, by revealing that successful evangelism and church growth depends largely on healthy leadership.

Again, beneficiaries of the study are church leaders. The study is meant to outline measures that can help leaders to manage crisis in the church.

It is also relevant to the entire congregation in the sense that it will outline measures to follow in doing effective evangelism and church growth.

1.9 Organization of the study

The study is divided into five chapters. Chapter one of the study contains introduction and background of the study, statement of the problem, research

⁴⁸ Olanrewaju, *Church Leadership conflict in Nigerian Church*, 8.

objectives, research questions, and relevance of the study. The rest are methodology, scope of the study, literature review and organization of the study.

Chapter two, deals with the background of the study. Chapter three presents the main issues: brief history of the churches involved and the conflict underground.

The fourth chapter gives details of the research findings analysis and presentation of results of respondents to the questionnaires.

Lastly, chapter five summarizes the data collected, outline recommendations and conclusions of the research.

CHAPTER TWO

A BRIEF HISTORY OF THE SELECED BAPTIST CHURCHES AND THE CONFLICT UNDERGROUND

2.0 Introduction

The chapter takes a look at the background of the beginning of Baptist Churches in geberal. It also considers the beginning of Baptist Church in Ghana. These are the Ghana Baptist Convention (GBC) and the Ghana International Baptist Convention (GIBC), all in the Tamale Metropolis. In addition, the conflict among the two Baptist families is also considered.

2.1 A Brief History of the Baptist Church

The Baptist Church in history is said to have begun in the land of England. According to Boadi, it took place during the reign of Queen Elizabeth in the sixteenth century when a Reform Movement tried to change the Church of England from within. Boadi states that when they met resistance, they realized that move could only be accomplished by withdrawing from the Church of England. Different names were given to this movement such as Independents, Separatists, or Non-conformists.⁴⁹

2.2 The Baptist Church and its Mission in the Gold Coast.

According to Boadi, first Baptist work in the Gold Coast, now Ghana was started by one Rev. Mark C. Hayford a son of a Methodist minister, from Cape Coast. Rev. Hayford worked as a clerk in Lagos, where he had contact with Baptists. He was

⁴⁹ Boadi, J. A. *A Brief History of the Ghana Baptist Convention*. First Edition (Asafo-Kumasi: Adu Boaheng Press, 2008) 19, 21.

converted, and baptized leading to his call to preach and his ordination in few years after.⁵⁰

It is on record that Rev. Hayford returned to the Gold Coast, now Ghana and established his Baptist Church and mission. Boadi puts it that the first Baptist Church building was completed in the year 1904. Boadi, adds that according to the year book reports of Rev. Hayford in March 1913, aside using Cape Coast as the headquarters, Hayford established other Baptist Churches in Accra, Elmina, Salt pond, Axim, Tarkwa, Obuasi and in Kumasi.

It is established on records that by 1926 the work of Rev Hayford had extended to Atebubu in the north of Ghana and in the Ivory Coast, now Cote d'Ivoire. The same records prove that in all Hayford had forty-five (45) Churches and over ten thousand (10,000) adherents.⁵¹

2.3 Brief History of the Ghana Baptist Convention

The Yorubas have been Baptists in Nigeria since 1850 when Rev. Thomas J. Bowen started Baptist work there. The Yoruba Baptists brought their faith with them to Ghana. So, the credit of beginning Ghana Baptist faith goes to them.⁵² Boadi explains that they were meeting in classrooms and in courtyards for worship as well as sharing with other denominations their worship or building premises.

These beginnings of Baptist work in the Gold Coast, now Ghana is said to have taken place around 1920. According to Boadi, as early as in the 1920 there were Yoruba Baptist congregations at Kumasi, Sefwi-Bekwai, Dunkwa, Tarkwa, Techiman, Accra, Obuasi, Konongo, Tamale and Sekondi.

⁵⁰ Boadi, *A Brief History of the Ghana Baptist Convention*, 19, 21.

⁵¹ Boadi, *A Brief History of the Ghana Baptist convention*, 19, 21.

⁵² Boadi, *A Brief History of the Ghana Baptist Convention*, 19, 21.

The Ghana Baptist Convention which started as a mustard seed is growing into one of the largest denominations in Ghana.

The Convention's early beginnings are associated with the Nigeria Baptist Convention. Nigeria Baptist brethren who came to Ghana (formerly known as Gold Coast) to trade started the First Baptist Church in Kumasi in 1927. Other Baptist Churches were established by these traders at Cape coast, Sekondi, Suhum, Asamankese, Akwatia, Sefwi-Bekwai, Techiman, and other locations.⁵³

They were constituted as the Yoruba Baptist Association in 1935, which made an appeal to both the Nigeria Baptist Convention and the Nigeria Baptist Mission (the mission was made up of only Southern Baptist Convention missionaries working in Nigeria) to send some missionaries to start Baptist Churches among Ghanaians. This was because the Yoruba Baptist Churches were failing to attract Ghanaians into their fold, since Yoruba language was used in their worship services.⁵⁴

The Nigeria Baptist Mission in response to the request made by the Yoruba Baptist Association sent Rev. and Mrs. H.R. Littleton to Ghana in 1947 to start Baptist Churches among the indigenous people. The Yoruba Baptist Association was renamed Gold Coast Baptist Conference in the same year (1947) to enable the emerging Ghanaian Baptist Churches to be part of the Conference.⁵⁵

According to this source, these efforts led to the establishment of some indigenous Baptist Churches in 1952 like Boamang Baptist in the Ashanti Region. In 1957, when Ghana gained independence from her colonial masters Britain, the conference was

⁵³ Ghana Baptist Convention (Accesed on 28th August,2016) www.Gbconvention.com/ *google.com*.

⁵⁴ Ghana Baptist Convention, 28th August,2016.

⁵⁵ Ghana Baptist Convention, 28th August,2016.

renamed Ghana Baptist Conference still under the Nigeria Baptist Convention.⁵⁶ In 1963, the Nigeria Baptist Convention granted the Ghana Baptist Conference autonomy.

The Conference was renamed Ghana Baptist Convention in January, 1964. The Convention worked in partnership with the International Mission Board (IMB) of the Southern Baptist convention, U.S.A until the IMB changed her mission strategy to pursue the people group concept. Thus, the IBM's support to Convention in terms of personnel and finance tapered from the year 2000 to 2009, when it came to an end.⁵⁷

The Ghana Baptist mission established the Baptist Medical centre in Nalerigu in the Northern Region, the Pastors Training School (now Northern Ghana Baptist Theological Seminary) in, Tamale, the Sadler Baptist College, (now Kumasi Academy) and the Ghana Baptist Seminary, (now the School of Theology and Ministry of the Ghana Baptist University College) in Abuakwa, near Kumasi⁵⁸

2.4 Brief History of the Selected Baptist Churches

The problem under study: leadership crisis among Baptist Churches in the Tamale Metropolis engulfs both Churches under the Ghana Baptist Convention and the Ghana International Baptist Convention.

The then Ghana Baptist Conference, now Ghana Baptist Convention was part of the Nigeria Baptist Convention until it separated itself to form a fully independent Convention.

⁵⁶ Ghana Baptist Convention, 28th August,2016.

⁵⁷ Ghana Baptist Convention, 28th August,2016.

⁵⁸ Ghana Baptist Convention, 28th August,2016.

The Ghana Baptist Convention was constituted and inaugurated at the First Baptist Church, Tamale during the annual session of the then Ghana Baptist Conference from July 9-16, 1964.⁵⁹

In this study, Churches that belong to the Ghana Baptist Convention include: First Baptist Church, Faith Baptist Church, New Life Baptist Church, and Koinonia Baptist Church. Shalom Baptist Church came into being as a result of the matter under study and Kanvili Baptist Church was part of the Churches that broke out of the (GBC) to form (GIBC). However, Kanvili Baptist Church has made a return to the (GBC) again in 2016.

The Ghana International Baptist Convention (GIBC) which was formed out of the matter under study came into being at the tail end of 2006 to 2007. It was later inaugurated in December 2009. The move was inspired by change in leadership that led to the dismissal of some pastors from the Ghana Baptist Convention. This did not go down well to the followers or members of the dismissed pastors and that led to the breaking away of many Baptist Churches from the Ghana Baptist Convention (GBC) to form the Ghana International Baptist Convention (GIBC). The current membership of the (GIBC) Churches is about (24) in all.

Churches in this study that belong to the other side (GIBC) include: Moglaa International Baptist Church, Tarikpaa International Baptist Church, Janjori Kukuo International Baptist Church, Jisonaayili International Baptist Church, and New Kanvili International Baptist Church. These Churches are all located in the Tamale Metropolis.

⁵⁹ Boadi, *A Brief History of the Ghana Baptist Conventio*, 19, 21.

2.5 Membership in the Selected Baptist Churches

There are eleven (11) churches in this study. The Baptist churches in the study are of two groups. These groups are the Ghana Baptist Convention (GBC) and the Ghana International Baptist Convention (GIBC).

The first six churches below are churches under the Ghana Baptist Convention (GBC). These comprise Tamale first Baptist church popularly called (First Church), New Life Baptist Church, Kononia Baptist Church, Shalom Baptist church, Kanvili Baptist Church and Faith Baptist Church.

Among the mentioned Churches, First Baptist Church is one of the oldest Churches in the Baptist set up in Tamale. According to Boadi, it was established by the Yoruba Baptists from Nigeria. Boadi says that the actual date is not known but seems to have been started after (1920) at the time Baptist faith was introduced to the Gold Coast now Ghana.⁶⁰ First Church has over the years grown tremendously with a numerical strength of about two hundred and fifty (250) membership. First Church has up to a number of ten or more preaching stations. Two strong Churches which are part of the study such as New Life Baptist Church and Kononia Baptist

Church all emanated from the Tamale First Baptist Church. It is worth noting that the two Churches did not come through evangelism, but they came as a result of breaking away through leadership crisis in the church. Currently, First Church has a head pastor with five ordained associate pastors and other two un-ordained associate pastors making it seven pastors in all.

⁶⁰ Boadi, *A Brief History of the Ghana Baptist Convention*, 19, 21.

New Life Baptist Church has a membership of 150 including men and women. But this does not include children and un-baptized people. It has a head Pastor with 3 associate pastors, 14 Deacons and two preaching stations.

Kononia Baptist Church Has a membership of two hundred (200). It has a head pastor three student pastors, about fifteen Deacons and Deaconesses, with one preaching station.

Shalom Baptist Church has membership of about 260 people. It has a head pastor with two associate pastors, two deacons and one student pastor.

Kanvili Baptist church has the numerical strength of about sixty (60) members. The church currently has no head Pastor. However, there are two Deacons and two preaching station to the church.

Faith Baptist church has a membership strength of seventy people. It has no deacon but has one associate pastor, one elder, with three preaching stations.

The following churches form the Ghana International Baptist Convention (GIBC). That is the churches which broke out of the Ghana Baptist Convention to form a new Baptist set up in Tamale as a result of the leadership conflict understudy.

Moglaa Baptist church now International Baptist church is one of the pioneer Baptist churches that were established in the Northern Region by Rev. D.C Cather in collaboration with first Baptist church around 1953. It has a membership of about eighty people. It has a head pastor, four associate pastors, one deacon and two student pastors. The church has four preaching points which are Disiga Bagurigu Kadie, and Tamalegu.

Tarikpaa International Baptist church has a membership of forty five people. The church has a head pastor, and one associate pastor.

Janjori Kuku International Baptist has membership strength of sixty people. It has a head Pastor, and three Deacons.

New Kanvili International Baptist church numerical strength is fifty six. The Church has a head pastor with two Deacons. This Church moved out of Kanvili Baptist Church because of the leadership crisis that brought about the divisions among Baptist Churches in the Tamale Metropolis.

Jisonayili International Baptist Church has a membership of fifty five, with a head Pastor and one associate pastor.

2.6 A Brief history of the Leadership conflict among the Baptist family in the Tamale Metropolis.

Leadership conflict is not new to the Baptist church in Tamale however, for about fifteen years or more the leadership conflict that usually engulfs the Baptist in Tamale seemed to have died off until late 2006 and 2007 onwards when it resurfaced. The leadership conflict underground now came as a result of change of leadership at the sector level. One Pastor was to be made the sector head to represent the three Northern regions in the Ghana Baptist Convention. Most of the church members wanted the Pastor in that position although he had not met the requirement of the said position. The principle governing such position was that the Pastor should be an ordained Minister of the Baptist Convention. At an associational level meeting of Tamale Baptist Association a report was given on the issue as to how that Pastor has been proposed to the sector head position. Deliberations on this issue at the meeting

led to several agitations and confrontations. Meanwhile, that Pastor earlier on had some issues with the top authorities of the Tamale Baptist churches which added more fire into the matter.⁶¹

When the issue became uncontrollable, The Ghana Baptist Convention (GBC) was brought in but their involvement rather worsened the case. The (GBC) authorities trying to settle the matter ended up revoking the Pastor ship of some Pastors from the (GBC). Some of the Pastors who were affected by this move are: Rev. Moses Yahaya of Jisonaayili Baptist now retired, Rev. Philip Salifu of Kuku Baptist also retired, Rev. Joseph Sayibu of Nyoglo Baptist, Rev. Peter Abdulai of Kogni Baptist now at Moglaa International Baptist and others.⁶²

The Pastors mentioned above and several others who were part of that denouncement left the (GBC) but did not leave alone. More than half of the Baptist churches in the Tamale Metropolis followed these Pastors as they left the (GBC). This gave birth to the Ghana International Baptist Convention (GIBC) which is now out of the (GBC) with over twenty-four churches.⁶³

Since the separation, many members have become lukewarm. Relationships among them have torn apart, and many do not any longer hold on to their faith. The worship, fellowship, and evangelism of the churches involved have all become very weak.

2.7 Conclusion.

The Chapter discussed the brief history of Baptist Church which is said to have began in the land of England around sixteenth century during the reign of Queen Elizabeth.

⁶¹ Interview with Pastor Sampson Abukari (12 September, 2016).

⁶² An interview with a group of Pastors (12 September, 2016).

⁶³ An interview with a group of Pastors (12 September, 2016).

It considered briefly the history of the Ghana Baptist Convention which was started in 1964 through the Nigerian Baptist Association.

The chapter discussed the brief history of both the Ghana Baptist Convention and the Ghana International Baptist Convention including their formations and inaugurations.

It was noted that while the (GBC) was inaugurated in July 1964 in Tamale, the (GIBC) was also inaugurated in December 2009 in Tamale.

CHAPTER THREE

VARIOUS LEADERSHIP STYLE AND THE LEADERSHIP STYLES USED IN THE SELECTED BAPTIST CHURCHES

3.0 Introduction

The chapter is divided into two sections. The first section discussed the various leadership styles. In order to understand the concept of leadership in the church, there is the need to consider the various leadership styles which serves as the bases for all leadership in the Church.

The second section discussed the leadership styles used in the selected Baptist Churches, the current state of the conflict, how it has affected churches involved and the measures put in place to handle it. This was done by interviewing some knowledgeable Pastors and other resource persons on the issue among the Baptist churches in the Tamale Metropolis. In this regard, the researcher presents the views of the people interviewed alongside his own analysis of the matter.

3.1 Leadership Styles

Style focuses on the way the leader functions. Matters of flair, vividness, charm, and an aura of excellence or excitement have been considered as a part of charisma⁶⁴

3.1.1 Meaning of Leadership Styles.

Leadership style refers to the general way a leader behaves towards subordinates in order to achieve organizational objectives.⁶⁵

⁶⁴Merrihew Arthur Adams. *Effective Leadership for today's Church* (Pennsylvania: Westminster Press, 1978), 41.

⁶⁵ Mankoe J. O. and Mensah Anthony, *Primary School Administration and Supervision, Institute for Educational Development and Extension, University of Education* (Winneba: UEW Press, 2003) 88 – 94.

This means that any behaviour put toward followers by a leader or a pastor is seen as his or her leadership style.

Mankoe and Mensah explain that there is not one approach to leadership that fits every situation. They however, assert that there are three main leadership styles that have been recognized; and these are autocratic, democratic, and laissez – faire.

3.1.2 Autocratic Leadership Style

Mankoe and Mensah are of the view that an autocratic leader is an authoritarian and that he or she asserts authority over the followers. They explain that autocratic leadership is characterized by a high degree of unilateral power. The autocratic leader grasps more than enough power bases to impose his or her will on subordinates and does not hesitate to do so. Mankoe and Mensah assert that Kesson (1991) refers to autocratic leaders as tellers.⁶⁶

Mankoe and Mensah, state that according to Douglas McGregor, a renowned scholar on leadership theory, the benevolent autocrat makes assumptions, which McGregor described as Theory X, about people at work. They said according to the theory X assumptions, the autocratic leader characteristically;

- Tends to centralize authority; no power is shared with the group
- Structures the subordinates' work to the greatest possible extent.
- Allows subordinate little latitude in making decisions
- Determine all policies for the group;
- Closely supervises all work under his jurisdiction
- Exerts psychological pressure, often by threat of punishment, to ensure performance

⁶⁶ Mankoe and Mensah. *Primary School Administration and Supervision*, 88-94.

- Enforces a large body of rules strictly, and tightly controls employee behaviour;
- Expects workers to merely do what they are told, ie follow orders without question.

Again they explain that the autocratic leader often adopts coercive power to influence subordinates and that if such a leader uses reward power to influence, he is called benevolent autocrat. Such leader expresses active concern for the welfare and feelings of subordinates, yet he is still an authoritarian.

According to Mankoe and Mensah, autocratic leadership can result in greater quantity of work than democratic leadership. This achievement may, however, be offset by less motivation for workers, originality, friendliness in group, group – mindedness, greater amount of aggressiveness expressed towards the leader and other group members. They further explain that there is the tendency for people to regard autocratic style negatively and went on to say that under certain situations, autocratic style may be very appropriate than it is thought to be.⁶⁷

Autocratic leaders make decisions without consulting their members, even if their input would be useful. This can be appropriate when you need to make decisions quickly, when there is no need for team input, and when team agreement is not necessary for a successful outcome. However, this style can be demoralizing, and can lead to high level of absenteeism and staff turnover.⁶⁸

⁶⁷ Mankoe and Mensah. *Primary School Administration and Supervision*, 88-94.

⁶⁸ “Google Mind Tools”, last modify on 04/09/16. Accessed 08/09/16
www.google.com/mintools.com/pages/article/newLDR_84.htm.

3.1.3 Democratic Leadership Style

According to Mankoe and Mensah, democratic style means power – sharing and participative decision – making. In their view, the democratic leader shares power with his subordinates as well as invites them to participate in decision – making.

Mankoe and Mensah states that under democratic style, responsibility is spread rather than centralized. They state that organizations that adopt the democratic style are characterized by highly decentralized authority, and such leaders appeal to worker’s need for belongingness, challenge, autonomy and self – actualization.⁶⁹

Democratic leaders make the final decision, but they include team members in the decision-making process. They encourage creativity, and people are often highly engaged in projects and high productivity. This is not an effective style to use, though when you need to make a quick decision.⁷⁰

3.1.4 Laissez – faire Leadership Style

Mankoe and Mensah state that Laissez – faire is a French expression which means leave it alone and that is exactly what the laissez – faire leader does. Such a leader in their view, gives subordinates virtually total freedom to select their objectives and monitor their own work. Mankoe and Mensah state that this type of leader presents task to members who ordinarily work out their own techniques for accomplishing those goals within the framework of organizational objectives and policies. They state that Kossen observed that the leader principally acts as a liaison between outside sources and the group and ascertains what necessary resources are available to them.⁷¹

⁶⁹ Mankoe and Mensah. *Primary School Administration and Supervision*, 88-94.

⁷⁰ “Google Mind Tools”, Viewed 08/09/16.

⁷¹ Mankoe and Mensah. *Primary School Administration and Supervision*, 88-94.

Laissez-faire leaders give their team members a lot of freedom in how they do their work, and how they set their deadlines. They provide support with resources and advice if needed, but otherwise they don't get involved. This autonomy can lead to high job satisfaction, but it can be damaging when team members do not manage their time well, or if they don't have the knowledge, skills, or self motivation to do their work effectively. Laissez-faire leadership can also occur when managers don't have control over their work and people.⁷²

3.1.5 Servant Leadership

Apart from the three leadership styles given by Mankoe and Mensah above, Nelson has also given another style called 'servant leadership'. "A servant leader is one who both serves by leading and leads in such a way as to exemplify a servant's attitude"⁷³ Alan states that before one becomes a servant leader, one must first become a servant. He went further by explaining that just as leadership is a relationship versus something a leader does, servant leadership is a type of relationship process.

A "servant" leader is someone, regardless of level, who leads simply by meeting the needs of the team. The term sometimes describes a person without formal recognition as a leader. These people often lead by example, have high integrity, and lead with generosity. Their approach can create a positive corporate culture, which can lead to high moral among employees.

Supporters of the servant leadership model suggest that it is a good way to move ahead in a world where values are increasingly important, and where servant leaders

⁷² Johnson Rose. *5 Different Types of Leadership Styles*, last modify 17/05/15. 08/09/16, www.google.com/www.smallbusiness.chro.com.

⁷³Nelson. *Leading your Ministry; A moment of insight is worth a lifetime of experience*, 77-79.

can achieve power because of their values, ideas, and ethics.⁷⁴ Mind tools adds that in contrast, others believe that people who practice servant leadership can find themselves “left behind” by other leaders, Particularly in competitive situations. This style takes time to apply correctly: it is ill-suited to situations where you have to make quick decisions or meet tight deadlines.

3.2 Leadership Styles Used in the Selected Churches

Among these leadership styles mentioned above, Laissez-fair, Democratic and Servant Leadership are followed by the Baptist Churches under study. By virtue of the Congregational type practiced by Baptist Churches, the Churches under study follow suit and hence, the use of such styles. Leaders in these Churches do not exercise complete power over their followers; rather, they share and participate with followers in making decisions.

These styles have both positive and negative effects on Church growth. On one hand, as Church members are allowed to make their own decisions as with the Laissez-faire style, some decisions are made at the expense of church growth. On the other hand, members seem to be effective towards church growth activities because of their participation and involvement in the decision making process. With respect to the above assertion, members in the Baptist Church are left to choose a leader without any questioning body outside the church. This affects the quality and calibre of leaders they choose and hence affects the growth of the church in a way.

On the other hand, the positive side of it is that church members feel they contribute to the growth of the church as they are left freely to make their choice by the leader in the church.

⁷⁴ “Google Mind Tools” Accessed 08/09/16.

3.3 Current State of the leadership conflict among the two Baptist Conventions (GBC) and (GIBC) in Tamale

The leadership conflict that started among the Baptist people in Tamale ten years ago has since not got an amicable solution. Relationship with churches and individuals continue to break down. Individual churches and persons continue to move back and forth within the two Baptist Conventions. Some churches within a given time decide to leave the GIBC to join GBC and others move from the GIBC to join the GBC.

Since the start of the leadership conflict in 2007 up till now, it has affected some family members who belong to either side of the Conventions that is GBC and GIBC to the extent that they still have nothing in common. Some leaders and individuals still do not greet themselves let alone meet to discuss issues. This tells how severe the conflict has eating deep into the coexistence and spiritual aspect of the families and churches involved in the leadership conflict among the Baptist set ups in the Tamale Metropolis.

As it stands today, the leadership conflict within the Baptist in Tamale has now gone beyond boundaries of the Baptist church. Police and Chiefs are now involved especially the chief of Savelugu and the Savelugu Police got deeply involved in solving the dispute. One of the churches called Yong International Baptist church has been divided to (GBC) and (GIBC). This has resulted in the lock up of that church bringing in chiefs, opinion leaders and the police on board to remedy the situation.

Many church members and some individual churches are still sitting on the fence and do not know their fate, whether they should belong to GBC or GIBC.

3.4 How the conflict has affected the churches involved

The researcher conducted an interview with a number of Pastors and leaders on the effects of the leadership conflict on the growth of the Baptist churches in Tamale and they outlined the following.

- Members become lukewarm
- Many fall away from their faith
- Worship is not more onto God but to please others
- Resources of the individual and the churches are affected as they are channeled to the management of the conflict.
- Evangelism is affected as more time is spent on resolving the conflict
- Families are affected as they stay apart because of their membership in either side of the two conventions; GBC and GIBC.
- The church is ridiculed as traditional rulers and security personnel get involved in the matters of the church.
- Standards of the church are lowered as it seeks solutions to its problems from non-Spiritual people. The church should have shone its light for others to follow instead.

3.5 Handling Conflict the Christian Way in the selected Baptist churches

There are a number of strategies that could be used in resolving conflict in the Church. As stated by Elmer, if a nation is to have a future that includes peace and prosperity, all of its people must not only coexist but learn to value, affirm and build upon each other's diversity.⁷⁵

⁷⁵ Elmer Duane, *Cross-Cultural Conflict; Building Relationships for Effective Ministry* (Owners Grove: Intervarsity Press, 1993) 33 – 44.

Ever since the leadership conflict started among the Baptist circles in Tamale, there have been a number of attempts to remedy the situation. However, it appears that the more the effort to resolve the conflict, the more the situation worsens. The following are some of the attempts that have been made to manage the conflict among the Baptist families in the Tamale metropolis.

The leadership of both GBC and GIBC has met as part of the measures taken to manage the conflict and get the two bodies reconciled especially the expectation that the (GIBC) will get back to the GBC but this measure failed. The GBC as part of the measures put in place to reconcile with GIBC sent delegation to meet with the leadership of the GIBC to smoke the peace pipe but that did not succeed.

A body of peace makers, that is, a reconciliation committee was set up in 2014 comprising some representatives from the leadership of both GBC and GIBC to help bring the situation under control. This body started in a more promising note that appeared to be the solution to the problem. However, the move also did not live long but ended up in putting more fire into the matter and the situation got more worsened.

Another measure that was used to help reconcile the two conventions is the involvement of a third party from a different denomination. The two Baptist bodies that is GBC and GIBC saw the need to invite other leaders or Pastors outside the Baptist denomination to serve as mediators. However, this strategy or measure did not also work well enough to resolve the conflict.

Again, the GBC top leadership in their quest to bring the conflict to an end passed the issue through some leaders within the Baptist denomination whom they think could help solve the problem. Notably, one of such leaders is Rev. Steven Abu Mahama a

retired Minister in the GBC. Rev. Abu started meeting auxiliaries of the GIBC such as the youth wing, the Women Ministry Union (WMU), Men and others. This strategy was meant to bring on board everyone to be part of the reconciliation process but it also proved to be unsuccessful.

After the failure of the above strategy in trying to manage the conflict, Rev. Abu took another step by moving into churches of the GIBC to bring back those churches into the GBC. This measure served as the last strategy taken to remedy the situation among the Baptist churches that is GBC and GIBC. However, it appears that this strategy did not help in the reconciliation process because it ended up in the continuous break away of churches and the worse part of it is that one church (Yong International Baptist church) was locked up till date.

When the researcher interviewed some Pastors and leaders about how the Baptist problem could be resolved they shared the following views.

- Members should be educated on the congregational polity of Baptist. They think that both members and some leaders still do not understand the polity and must be educated on that.
- If people are willing to change some practices by allowing the Holy Spirit to lead and direct them, it will help minimize or resolve the leadership conflict that is within the Baptist churches in the Tamale Metropolis.
- People must match up their interests with what the scripture prescribes. If the interests of Pastors and or leaders especially, those desiring to be in top positions in the Baptist churches in Tamale are match up with what scriptures say about being a leader in the church that could help bring down leadership conflicts in those churches.

- Using prayer all the time
- Seeking reconciliation from others
- Developing the spirit of patience and tolerance

3.6 Conclusion

The researcher took a look at the various leadership styles. It was revealed that Democratic, Servant leadership and Laissez-faire styles are used among the churches under study.

The current state of the conflict and the attempts made to handle or manage the conflict were also discussed. It was noted that several attempts have been made to remedy the situation by reconciling the two Baptist bodies that is GBC and GIBC, but all seemed to have failed.

The chapter also revealed that the subject of leadership conflict in the Baptist churches in Tamale started around 2006 through 2007 and has been going on for about ten years now. It was noted that the leadership conflict in the Baptist church in Tamale has affected every aspect of the church such as evangelism, worship, fellowship, resources relationship and several others.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.0 Introduction

The previous chapter looked at the brief history of the two Baptist Convention (GBC) and (GIBC) in the Tamale Metropolis. Issues discussed include leadership styles used in the two Baptist set up, church growth and its components.

In this chapter, data received from respondents are analyzed, interpreted and evaluated as such. Two set of questionnaires were administered to two categories of people that is church members, Pastors and/or leaders of various Baptist churches in the Tamale Metropolis.

4.1 Analysis and Presentations

Analysis and presentations were done by the use of tables. Tables 1 to 26 presented below show the age distribution, positions of respondents in church, educational background of respondents, respondents' views about their leaders, leadership styles being used by the various Baptist churches, how the leadership conflict affects evangelism, church growth and others.

Table 4.1 General Background of Members

Respondents	Details	Frequency	Percent (%)	Valid Percent	Cumulative Percent
AGE	below 30	42	56.0	56.0	56.0
	30-45	27	36.0	36.0	92.0
	45 -60	4	5.3	5.3	97.3
	60 and above	2	2.7	2.7	100.0
Educational Background	JHS	2	2.7	2.7	2.7
	SHS	14	18.7	18.7	21.3
	DIPLOMA	36	48.0	48.0	69.3
	GRADUATE	18	24.0	24.0	93.3
	POST-GRADUATE	2	2.7	2.7	96.0
	None	3	4.0	4.0	100.0
Position in church	Members	75	100	100	100

Source: Field Data-September 2016

Table 4.1 represents the frequency distribution of respondents on their ages, educational background, and positions in church. Seventy five (75) questionnaires were given out to members. It was noted that those whose ages are below 30 were forty-two 42 representing 56% and those whose ages were from 30-45 were twenty-seven (27) representing 36%. Respondents around the ages of 45-60 were four (4) representing 5.3%. However, respondents around the ages of 60 and above were only two (2) representing 2.7% of total respondents. It is therefore inferred from the above that majority of members who responded were within the youthful ages in those churches.

It was also noted that while two (2) respondents representing 2.7% were Junior High School (J.H.S) graduates, fourteen (14) representing 18.7% were Senior High (S.H.S) graduates. Thirty-six (36) representing 48% were Diploma holders, eighteen (18) representing 24% were first Degree holders and two (2) were Post-Graduate Degree holders. However, three (3) of the respondents representing 4% had not been to school. The total number of respondents (members) were seventy-five 75 representing 100%.

Table 4.2 In your opinion who is a leader?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid a person with high position	4	5.3	5.3	5.3
one who meets the needs of his people	17	22.7	22.7	28.0
one who influences to achieve goals	51	68.0	68.0	96.0
one who commands	3	4.0	4.0	100.0
Total	75	100.0	100.0	

Source: Field Data- September, 2016

The table 4.2 represents the frequency distribution table for the responses from respondents on the question about their opinion of who is a leader'. From the analysis it was noted that 4 respondents representing 5.3% responded that a leader is the one with high position. 17 respondents representing 22.7% responded that a leader if the one who meets the needs of his people. Again, 51 people representing 68% forming majority of respondents responded that a leader is one who influences people to achieve goals. 3 people representing 4% responded that a leader if the one who commads. This shows the level of the peoples' understanding of leaders and leadership as well.

Table 4.3 What leadership style is used in your local Baptist church?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Autocratic	8	10.7	10.7	10.7
Democratic	54	72.0	72.0	82.7
Laissez-fair	5	6.7	6.7	89.3
Autonomous	8	10.7	10.7	100.0
Total	75	100.0	100.0	

Source: Field Data-September, 2016

Table 4.3 gives the frequency representation of members responding to the question 'the leadership style used in your church' Eight (8) representing 10.7% think that Autocratic style is used in their churches. Fifty-four (54) representing 72% think that Democratic style is being used in their churches. Five (5) representing 6.7% were of the view that Laissez-fair style is used in their churches. The remaining eight (8) respondents representing 10.7% think that autonomous leadership style is used in their

churches. It was noted here that respondents did not understand well the leadership styles been asked them. The reason is that the Baptist church as it is, practice congregational type of leadership therefore, majority of respondents should have responded more to the Autonomous leadership style instead.

Table 4.4 Do you like the Leadership style used in your local Baptist Church?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	60	80.0	80.0	80.0
	No	15	20.0	20.0	100.0
	Total	75	100.0	100.0	

Source: Field Data-September, 2016

Table 4.4 above represents the responses of respondents to the question: ‘Do you like the leadership style used in your church?’ In responding to this question, sixty (60) respondents representing 80% responded yes while 15 respondents representing 20% said no it is not the type of style they like. This attests to the fact that most of the respondents prefer democratic leadership style and the like as observed in table 4.3 above.

Table 4.5 What methods is used in appointing pastors?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Selection	48	64.0	64.0	64.0
	Election	27	36.0	36.0	100
	Total	75	100.0	100.0	

Source: Field Data-September, 2016

Table 4.5 represents the frequency distribution of members who responded to the question ‘what methods are used in appointing Pastors in their various churches’. Forty-eight (48) representing 64% responded that selection is used in their churches. Twenty-seven (27) representing 36% agree that Election is used as a method in their churches. It was noted that all were within the same Baptist but with differences in their methods of appointing pastors depending on the individual church preference.

Table 4.6 Are you satisfied with this method?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	53	70.7	70.7	70.7
	No	22	29.3	100.0	
Total	75	100.0	100.0		

Source: Field data-September, 2016

Table 4.6 above represents the frequency distribution table for the responses from respondents on the question as to whether they were satisfied with the method used in appointing Pastors or leaders in their various churches. It was revealed that fifty three (53) of the respondents representing (70.7%) responded yes while twenty-two (22) respondents representing 29.3% responded no. This implies that most church members were satisfied with the mode of appointing Pastors and leaders in their churches.

Table 4.7 Is there leadership conflict in your local Baptist church or among Baptists in Tamale?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	59	78.7	78.7	78.7
No	16	21.3	21.3	100.0
Total	75	100.0	100.0	

Source: Field data-September, 2016

Table 4.8 above is a frequency distribution table representing responses from respondents on the question that if there were leadership conflict in their local Baptist churches or within the Baptist set up in the Tamale Metropolis. It was noted here that fifty-nine (59) out of seventy-five respondents representing (78.7%) responded affirmatively, confirming that there is leadership conflict in their local Baptist churches and in Tamale Baptist in general. This affirms the researcher’s objectives that there is really a leadership conflict among leaders of the Baptist set up in Tamale.

Table 4.8 What brings conflict among leaders?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid desire to be in top position	32	42.7	42.7	42.7
love of money	12	16.0	16.0	58.7
personality clash	14	18.7	18.7	77.3
lack of proper succession plan	7	9.3	9.3	86.7
lack of good communication	10	13.3	13.3	100.0
Total	75	100.0	100.0	

Source: Field Data- September, 2016

Table 4.9 above represents the frequency distribution of responses from respondents on the question “what brings about leadership conflict”. It was seen that thirty-two (32) respondents representing (42.7%) as majority agreed that the desire to be in top

position is the major factor that causes leadership conflict. Twelve (12) respondents representing (16%) think that leadership conflict is caused by the love of money factor. Respondents who answered for personality clash as a cause to leadership conflict were fourteen (14) representing (18.7%). Seven (7) respondents out of a total of seventy-five (75) representing (9.3%) of respondents agreed that leadership conflict is caused by lack of proper succession plan. The remaining ten (10) respondents who represent (13.3%) responded that leadership conflict is caused by lack of good communication among leadership.

The above responses to the causes of leadership conflict indicate that those who answered for the desire to be in top position were more than any other factor. This clearly shows that the leadership conflict that has taken over the Baptist churches in Tamale is caused by the desire of people to hold positions. This confirms the causes of leadership conflict as in chapter three of the study. Awojobi outlines the causes of leadership conflict as love of money, personality clash, lack of succession plan, desire to be in top position and many others.⁷⁶ However, the research revealed that “the desire to be in top position” was mostly the real cause to leadership conflict in the Baptist churches (GBC) and (GIBC) in Tamale.

Table 4.9 Does the factors for Leadership Conflicts affect the church?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	72	96.0	96.0	96.0
	No	3	4.0	4.0	100.0
	Total	75	100.0	100.0	

Source: Field Data- September, 2016

⁷⁶ Olanrewaju, *Leadership Conflict in Nigerian Church*, 5-7.

Table 4.10 represents the frequency distribution of respondents' responses to the question "how does leadership conflict affect the church" It was seen that 72 people representing 96% responded yes and only 3 people representing 4% responded no. This shows that leadership conflict affects every aspect of the Baptist churches (GBC) and (GIBC) in Tamale including its evangelism, worship, fellowship, growth and several others.

Table 4.10 What is the effect? select as many as you think

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid reduction in numbers	59	78.7	78.7	78.7
broken relationships	7	9.3	9.3	88.0
retard growth	3	4.0	4.0	92.0
weakens evangelism	4	5.3	5.3	97.3
people backslide in faith	2	2.7	2.7	100.0
Total	75	100.0	100.0	

Source: Field Data -September, 2016

Table 4.11 is the frequency distribution of respondents responses to the question "what is the effect of leadership conflict" Fifty-nine (59) representing 78.7% agree that leadership conflict results in the reduction in numbers of the church. Seven (7) representing 9.3% agree that it leads to broken relationships. Three (3) representing 4% agree that it weakens evangelism and two (2) representing 2.7% agree that leadership conflict results in people backsliding in faith. The larger proportion of respondents 78.7% which agree that it reduces the numbers in church show the level of understanding of the people in terms of church growth.

Table 4.11 What is church growth?

	Frequency	Percent	Valid Percent	Cumulative Percent
increase in numbers	19	25.3	25.3	25.3
understanding and change in life	24	32.0	32.0	57.3
service to the world	2	2.7	2.7	60.0
love and fellowship	29	38.7	38.7	98.7
Others	1	1.3	1.3	100.0
Total	75	100.0	100.0	

Source: Field Data-September, 2016

Table 4.12 is a frequency distribution of responses from respondents to the question ‘what is church growth’. Nineteen (19) respondents representing 25.3% agree that church growth is increase in numbers. Twenty- four (24) respondents representing 32% believe that church growth is understanding and change in life of people. Two (2) representing 2.7% think that it is service to the world while twenty-nine (29) representing 38.7% agree that church growth is love and fellowship.

It was noted that love and fellowship 38.7% and understanding and change in life 32% respectively constitute how the people understand church growth.

Table 4.12 How does it affect you?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Hurting	30	40.0	45.5	45.5
sense of withdrawal	21	28.0	31.8	77.3
unwilling to share the word	13	17.3	19.7	97.0
Others	2	2.7	3.0	100.0
Total	66	88.0	100.0	
Missing System	9	12.0		
Total	75	100.0		

Source: Field Data-September, 2016

Table 4.14 represents the frequency distribution of responses from respondents answering the question ‘how does leadership conflict affect you’. Thirty (30) respondents representing 40% were of the view that the effect of leadership conflict on them is that they are hurt. Those who feel that the effect of leadership conflict on them is a sense of withdrawal were twenty one (21) representing 28% of respondents. Thirteen respondents representing 17.3% agree that they are unwilling to share the word or Gospel when affected by leadership conflict. Two (2) respondents representing 3% responded for the option of ‘others’ which means they were either not affected or did not know what the effect is on them.

4.2 Responses From various Head Pastors and Associate Pastors in the selected Baptist Churches

Table 4.13 General Analysis

Respondents	Details	Frequency	Percent (%)	Valid Percent	Cumulative Percent
AGE	35-59	17	68.0	68.0	68.0
	60-89	8	32.0	32.0	100.0
Educational Background	S.H.S	2	8.0	8.0	8.0
	Diploma	4	16.0	16.0	24.0
	Graduate	10	40.0	40.0	64.0
	Post Graduate	2	8.0	8.0	72.0
	Others	5	20.0	20.0	92.0
	None	2	8.0	8.0	100.0
Position in church	head pastor	8	32.0	32.0	32.0
	associate pastor	10	40.0	40.0	72.0
	deacon/ deaconesses	5	20.0	20.0	92.0
	Others	2	8.0	8.0	100.0

Source: Field Data-September, 2016

Table 4.16 above gives the general frequency distribution of respondents (Pastors and/or Leaders). It was seen that respondents within ages of 35-59 were 17 representing 68%. Respondents between the ages of 60-69 were 8 which represent 32%.

It was noted that respondents with S.H.S education were 2 representing 8%. Diploma holders were 4 representing 16% and that of first Degree holders were 10 representing 40%. Post-Graduate holders were 2 which represent 8%, those with other certificates were 5 representing 20% and 2 respondents representing 8% did not have any educational background.

The study also shows that head pastors were 8 representing 32% and associate Pastors were 10 representing 40%. Deacons and Deaconesses were 5 representing 20% and other church leaders were 2 representing 8%.

Table 4.14 What style of leadership do you use in handling your local Baptist church?

	Frequency	Percent	Valid Percent	Cumulative Percent
Autocratic	3	12.0	12.0	12.0
Democratic	15	60.0	60.0	72.0
Servant	6	24.0	24.0	96.0
Laissez-faire	1	4.0	4.0	100.0
Total	25	100.0	100.0	

Source: Field Data-September, 2016

Table 4.17 is a frequency distribution table for the responses from respondents on the question ‘what style of leadership do you use in handling your local Baptist church? In the analysis, it was noted that three (3) representing 12% said Autocratic style.

Fifteen (15) representing 60% think they use Democratic style and six (6) representing 24% think they use Servant style of leadership. One (1) respondent representing 4% think that it is Laissez-fair style that is used. It is inferred from the analysis that most pastors of the Baptist church in Tamale exchange the congregational style (Autonomous) to democratic style of leadership.

Table 4:15 Do you think members prefer other leadership styles?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	18	72.0	72.0	72.0
	No	7	28.0	28.0	100.0
	Total	25	100.0	100.0	

Source: field Data-October, 2016

The table 4:18 represents the frequency distribution table for the responses from respondents on the question ‘Do you think members prefer other styles’. From the analysis it was noted that seventy-two (72%) of the respondents agree to the fact that members prefer other styles of leadership other than the one used. 18 people representing 28% responded no as to whether members prefer other style of leadership. This shows that majority of leaders are aware of the fact that their members do not like the way they are being led by their leaders.

Table 4.16 If yes, which type of leadership styles do members prefer?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Autonomy	5	20.0	27.8	27.8
	Autocratic	4	16.0	22.2	50.0
	Democratic	6	24.0	33.3	83.3
	Laissez-fair	3	12.0	16.7	100.0
	Total	18	72.0	100.0	
Missing	System	7	28.0		
Total		25	100.0		

Source: Field Data-September, 2016

Table 4.19 is a frequency distribution of respondents on the question ‘which type of leadership style do members prefer? It was noted that respondents who think that members prefer Autonomy style were five (5) representing 20%. Respondents who think members prefer Autocratic style were four (4) representing 16%. Others who think that members prefer Democratic leadership style were six (6) representing 24% and those who responded that members prefer Laissez-fair style were three (3) representing 12%. Seven (7) representing 28% did not respond to this question. This tells that many did not want to comment on the question because they are aware of the leadership styles they use which may not be the best to their members. However, from the analysis it shows that the 24% being the highest response think that it is time they lead their churches democratically.

Table 4.17 What procedures are used in appointing leaders?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Selection	16	64.0	64.0	64.0
	succession	1	4.0	4.0	68.0
	Test	7	28.0	28.0	96.0
	4	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

Source: Field Data-September, 2016

Table 4.20 is a frequency distribution of responses from respondents on the question ‘what are the procedures used in appointing leaders in your church. It was noted that respondents who chose ‘selection’ were sixteen (16) representing 64% and seven (7) representing 28% chose ‘testing’ but only one (1) person representing 4% responded for ‘succession’. The clear indication here is that the Baptist churches (GBC) and (GIBC) in Tamale use selection as a method of appointing leaders.

Table 4.18 Are you satisfied with the method used in appointing Leaders in your Local Baptist Church?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	20	80.0	80.0	80.0
	No	5	20.0	20.0	100.0
	Total	25	100.0	100.0	

Source: Field Data-September, 2016

Table 4.21 is a frequency distribution of responses from respondents to the question ‘are you satisfied with the present method. Twenty respondents representing 80% responded yes to the question. Five representing 20% responded no to the question. It is seen that greater number of Pastors and leaders are satisfied with the methods of appointing Pastors or leaders.

Table 4.19 Is there leadership conflict in your local Baptist church or all Baptist in Tamale?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	24	96.0	96.0	96.0
	No	1	4.0	4.0	100.0
	Total	25	100.0	100.0	

Source: Field Data-September, 2016

Table 4.22 is a frequency distribution of responses from respondents to the question ‘is there any leadership conflict in your local Baptist church or within Baptists in Tamale. Twenty four representing 96% responded yes and only one representing 4% responded no to the question. This confirms the research objectives that there is really a problem of leadership within Baptist (GBC) and (GIBC) in Tamale that needs attention.

4.20 What brings about leadership conflict?

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Desire to be in top position	16	64.0	64.0	64.0
love of money	1	4.0	4.0	68.0
personality clash	4	16.0	16.0	84.0
lack of proper succession plan	2	8.0	8.0	92.0
lack of good communication	2	8.0	8.0	100.0
Total	25	100.0	100.0	

Source: Field Data-September, 2016

Table 4.23 gives a frequency distribution of responses from respondents to the question ‘what brings about leadership conflict. Sixteen (16) representing 64% responded in favour of ‘desire to be in top position’ Four (4) representing 16% also responded for ‘personality clash’ two representing 8% responded for the lack of succession plan, two (2) representing 8% responded for ‘lack of good communication’ and one (1) representing 4% responded for the ‘love of money’. This is a clear indication that many desire to be leaders (Pastors) in the church even when they may not be called by God.

Table 4.21 Does that affect the church worship, evangelism and growth Negatively?

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	25	100.0	100.0	100.0

Source: Field Data-September, 2016

Table 4.24 gives a frequency distribution of responses of respondents to the question ‘does that affect the church’s evangelism and church’s growth. Twenty five representing 100% of total respondents responded yes. This clearly shows that the Baptist churches (GBC) and (GIBC) in Tamale are much affected in their growth process as far as the leadership conflict among their leaders in the area is concerned.

4.22 To you what is church growth?

	Frequency	Percent	Valid Percent	Cumulative Percent
increase in numbers	8	32.0	33.3	33.3
understanding and change in life	9	36.0	37.5	70.8
service to the world	1	4.0	4.2	75.0
love and fellowship	6	24.0	25.0	100.0
Total	24	96.0	100.0	
Missing System	1	4.0		
Total	25	100.0		

Source: Field Data-September, 2016

Table 4.25 above gives a frequency distribution of responses from respondents to the question ‘what is church growth.’ Eight representing 32% responded that church growth is ‘increase in numbers’, while nine representing 36% think it is understanding and change in life. One representing 4% thinks that it is service to the world, and six

representing 24% think it is love and fellowship but only one representing 4% did not respond to this question. It was noted in the study that many of the respondents seemed to have attached much importance to some of the growth elements above. However, it should be noted that they are all essential to church growth and none is greater than the other. Therefore, increase in numbers, understanding and change in life, service to the world and love and fellowship, will all come together to qualify a church as a growing church.

Table 4.23 Does conflict affect the numbers in the church?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	25	100.0	100.0	100.0

Source: Field Data-September, 2016

Table 4.26 above is the frequency distribution of responses of respondents on to the question ‘does conflict affect the numbers of the church’. Twenty-five representing 100% of total respondents responded yes to the question. This also tells that leadership conflict has much adverse effect on the membership of the selected Baptist churches in Tamale.

Responding to the question ‘what is the effect of leadership crisis,’ some Pastors said that it affects the body life of the church and ultimately the purpose of the church. Others think that it results to people backsliding, division, damping of spirit, sense of withdrawal, retardation of growth and closure of some churches. This is in line with Awojobi’s view on the issue when he states that it affects every aspect of the church life such as attendance at programme, collection of offering, physical development, members become passive and the enthusiasm to do the work of God may be lost.

Awojobi also adds that it leads to retardation of growth and expansion of the gospel efforts, and some churches are closed down because of the leadership conflict which led to verbal assault, physical combat, thus bringing the Police to intervene.⁷⁷

In response to the question 'how does conflict among leaders affect you personally', the following answers were given: lack of trust and confidence, one said it affects spiritual life and relationship with others, others think it demoralizes, brings lack of trust, discouragement, lack of peace and the like.

Responding to the question 'what would you do as a leader to minimize leadership conflict' Views shared were: help leaders to have biblical understanding of leadership-servant leadership, let them know that leadership is not power but service. In line with this, others think that leadership conflict could be minimized if leaders practice servant leadership as Christ did and also helping the church to develop proper succession plan among others.

Responses to the question 'what ways do you suggest to help manage leadership crisis in your church' many were of the view that it could be done through prayer, dialogue, train leaders in conflict management, mentorship and discipleship, heeding to other people views, team work among others. It is true that leaders themselves should acquire skills in managing conflict since it is inevitable in every human setting.

Responses to the question 'as a leader, what do you think leaders can do to help grow their churches,' the following were the views given by respondents:

- There must be unity among leaders and members as well
- Leaders must have clear understanding of the biblical mandate of the church.

⁷⁷Olanrewaju, *Leadership Conflict in Nigerian Church*, 8.

- Depend on the Holy Spirit and work with biblical principles.
- Equip members for ministry through the five broad ministries of the church that is worship, evangelism, discipleship, fellowship and service.

4.3 Conclusion.

After studying the analysis, it was established that 59% of members and 96% of pastors agree that there is leadership conflict among leaders within the Baptist set up in Tamale. Against this backdrop, the researcher is going to give some recommendations to help solve the problem.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The research was conducted to examine the effects of leadership crisis on church growth in some selected Baptist Churches in the Tamale Metropolis. The study was divided into five main chapters. The first chapter discussed background of the study, statement of problem, research questions, and research objectives, scope of the study, methodology, literature review, significance of the study and organization of the study. The second chapter dealt with the brief history of the two Baptist families (GBC and GIBC), membership in the selected Baptist churches, and the brief history of the conflict among the Baptist family in Tamale.

Chapter three discussed various leadership styles and the leadership styles used in the selected Baptist churches, the main issues such as the current state of the conflict, how it has affected the selected Baptist Churches and the efforts made to manage the conflict.

Chapter four also discussed the data analysis and presentation of results to the questionnaires. The last chapter dealt with summary, recommendations and conclusions.

As noted earlier in chapter three, it is an essential responsibility of the Christian leader to join the Lord in prayer that all may be one (John 17:21) and to do what can be done toward this purpose. Paul, writing to the Corinthians, was not the last Christian leader to mourn over the harm done to individuals and the body of Christ by divisions and

quarrels (I Cor. 1: 10- 17 ff). Like the apostle, the Pastor and the Church officer need to cultivate the peace-maker's art and know how to remind the faithful that their master prayed for those who spitefully used him.⁷⁸ The study supports Paul's teaching on resolving conflict, however, the leaders in the Baptist set up in Tamale seem not to play their role in making peace as stated. They are rather having the conflict among themselves which degenerates to total church conflict.

The study in general, considered the causes of leadership crisis and its effects on church growth among Baptist churches in the Tamale metropolis. It was noted that there are several factors that bring about leadership conflict among the Baptist set up in the area.

Notably it was established that many people in the church desire to hold higher positions and as such, people want to do all they can to get to such positions and that results to leadership conflict.

The study also brought to book one of the causes of leadership conflict among Baptist people in Tamale, that is, lack of proper succession plan in place. The lack of laid down principles among such churches as to who succeeds who, how and when to do that is problematic to the Baptist in Tamale and the entire denomination as well. The study noted that lack of good communication channels among leaders in the Baptist set up has caused most conflict. Since everything we do in the church is done through communication, it has much role to play and leadership must consider it as such.

⁷⁸ Merrihew. *Effective Leadership for today's Church*, 41.

Again, some of the factors that contribute to leadership conflict were discovered as: self- interest, lack of personal relationship with Christ, Policies of Baptist not well understood by members and leaders hate rate for some personality, the methods used in appointing leaders and pastors and several others.

The effects of leadership crisis are not only on the leaders but to the entire church. Therefore the study took a look at the effects of leadership conflict on the individual, and the church as a whole. It was noted that individual persons were deeply affected by this leadership conflict in the Tamale Metropolis. It was realized that many individuals had a sense of withdrawal, being hurt, unwilling to share the word as a result of the conflict.

In developing strategies to resolving the leadership conflict in the Tamale Baptist churches, the study revealed that the best way is to train leaders in leadership roles and conflict management. It was also noted that abolishing the unhelpful practices within the Baptist denomination could be a step to resolving such conflicts among leaders.

Moreover, it was noted that if leaders exhibit true love to members, teach sound doctrine, and live an exemplary life by practicing what they teach it can pave way for resolving the conflict.

5.2 Conclusion

In conclusion, the study was conducted on the causes and effects of leadership conflict on church growth among Baptist churches in the Tamale Metropolis. It was revealed that there is such a conflict in the Baptist set up in Tamale and that it really affects the growth of the said churches. From interviews conducted and the

researcher's own observation, it can be concluded that the level of leadership conflict within Baptist in Tamale is on the ascendency and needs urgent attention. It can be concluded also that worship in these churches is no more spiritual but carnal since relationships are broken down and all concentration is on the conflict before them. The study also revealed that both Pastors and members opted for democratic style of leadership. It can be concluded that the style of leadership (Autonomy) among the Baptist people is not satisfying its people and need to be changed.

The study revealed that 78.7% members think that the conflict reduces the numbers of the churches. It can therefore be concluded here that the churches involved lose their members daily either to sister churches, different denominations or to the world.

As part of the researchers findings, it was made known that most of the selected Baptist churches used selection as a method or procedure for appointing Pastor and this brings conflict since many may not have the requisite training in that field. Further, it is very discouraging to state that most Pastors do not have knowledge in conflict management.

5.3 Recommendations

Leadership conflict has been in the church since time in memorial and the Tamale Baptist churches are no exception. It is a serious issue that should be handled well with much care. The harm this phenomenon causes to the church in terms of growth is beyond measure and it is unimaginable. In order to resolve the leadership conflict that is destroying the Baptist set up in the Tamale Metropolis, the researcher recommends the following:

1. People who aspire to be leaders should first seek the direction of God before they are even chosen. This will help minimize more people desiring to be leaders. If all people should go by the leadership and direction of God, many may do something different than leading the church. The researcher is of the view that every leader is ordained by God as in Romans 13. Therefore, there would be no square pegs in round holes in church leadership.
2. Baptist churches in the Tamale Metropolis should train all Pastors, leaders on leadership roles and conflict management. Most Pastors acquire little or no training on what leadership is about as well as conflict management. If leaders cannot resolve conflict among themselves, then it tells what happens to their followers when disputes rise.
3. All churches in the Tamale Metropolis should develop leadership succession plans. The researcher believe that the lack of this in place brings about the use of selection as a procedure for appointing Pastors and it results to the conflict that has hit these churches over the years.
4. The churches involved should apply the principles laid down in the Bible for conflict resolution or management.
5. Churches should teach and educate all members and leaders about the Baptist polity. It was noted in the study that most people in the Baptist set up did not understand how Baptist is governed and that affected much their answers to the questionnaires on leadership styles.
6. Churches should collectively seek the will of God and allow the Holy Spirit to guide them when appointing their leaders as the disciples did in the book of Acts. The researcher thinks that the influence of politics in the church

leadership especially where election is used leads to leadership conflict in the church.

7. The two Conventions, GBC and GIBC should form a body of Baptist Ministers union that can bring Pastors from both sides under one umbrella. When this is done with time they will understand themselves and the way to go which they can spread to their members. This, the researcher believes can lead to the reunion of the two bodies.
8. The two Conventions should get on board other bodies like the Christian Council of Ghana to help reconcile them.
9. Experts in conflict management as well as counselors should be engaged in the process of managing this conflict.

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Rev. Ibrahim Mahama- Faith Baptist Church, 16th September, 2016

Pastor Samson Abukari-Moglaa International Baptist Church, 17th September, 2016

Rev. Stephen Napari- Shalom Baptist Church, 18th September, 2016

Pastor Mohammed Mahama-Taripaa International Baptist Church, 19th September, 2016

Rev. Abdulai Peter-Moglaa- International Baptist Church, 15th September, 2016

Rev. Napari B. Isaiah- First Baptist Church, 18th September, 2016

Mr. Imoro Alhassan-New Life Baptist Church, 20th September, 2016

Mr. Mahama Alhassan- Tarilapaa, International Baptist Church, 22nd September, 2016

Mr. Iddi Braimah- Tarilapaa, International Baptist Church, 21st September, 2016

Mrs. Laddi B. Isaiah-First Baptist Church, 16th September, 2016

APPENDIX 1
CHRISTIAN SERVICE UNIVERSITY COLLEGE
DEPARTMENT OF THEOLOGY
QUESTIONNAIRE FOR CHURCH MEMBERS

This questionnaire is strictly for educational purposes and your views are most welcome. The researcher seeks to find out: **THE EFFECTS OF LEADERSHIP CRISIS ON CHURCH GROWTH**: Respondents are assured that any information provided will be treated with much confidentiality.

Thank you.

SECTION "A" (Personal information): Please tick (✓) write or underline in the most appropriate boxes in the spaces provided.

1. Name.....
(Optional)
2. Gender: Male { } Female { }
3. Age Below 30 { } 30- 40 { } 45 years and above { }
4. Educational Level. J.H.S { } S.H.S { } Diploma { } Graduate { } Post-Graduate
5. Position in church.....
6. Department in church.....
7. How long have you been in the church
.....

SECTION "B"

1. In your opinion who is a leader?
 - A person with a high position
 - One who meets the needs of his people?
 - One who influences to achieve goals
 - One who commands?
2. In your opinion, which leadership style is used in your local Baptist church?
 - a. Autocratic { } b. Democratic. { } c. Laissez-fair { } autonomous { }
 - (d)
 - Others.....
 -
3. Is it the style you like? Yes { } No { }
4. What methods does your church use in appointing Pastors/ leaders?
 - Selection { } Election { }
5. Are you satisfied with this method? Yes { } No. { }
6. Is there any leadership conflict in your local Baptist church or within Baptist in Tamale? Yes { } No { }
8. In your opinion, what brings about leadership conflict among leaders in your church
7. Desire to be in top position (b) love of money (c) personality clash (d) lack of proper succession plan (e) lack of good communication.
 - Others.....
8. Does the factors for Leadewrhsip confclt affect the Church? (evangelism, and growth) Negatively Yes { } No { }
9. What is the effect? Select as many as you think.
 - (a) Reduction in numbers
 - (b) Broken relationship
 - (c) Retard growth
 - (d) Weakens evangelism.
 - (e) change in focus

- (f) People backslide in faith.
- (g) Increased in numbers of lost soul.

Others.....

10. To you what is church grow

- (a) Increase in numbers
- (b) Understanding and change in life
- (c) Service to the world
- (d) Love and fellowship
- (e) Others.....

11. How does it affect you? (a) hurting { b} sense of withdrawal

- (c) Unwilling to share the word. (d)

Others.....

THANK YOU SO MUCH.

APPENDIX 2
CHRISTIAN SERVICE UNIVERSITY COLLEGE

DEPARTMENT OF THEOLOGY

QUESTIONNAIRE FOR CHURCH PASTORS / LEADERS

This questionnaire is strictly for educational purposes and your views are most welcome. The researcher seeks to find out: **THE EFFECTS OF LEADERSHIP CRISIS ON CHURCH GROWTH:**

Respondents are assured that any information provided will be treated with much confidentiality.

Thank you.

SECTION “A”

Please, tick (✓) write or underline the most appropriate boxes in the spaces provided

1. Name.....
(Optional)
2. Age Group 35 – 50 { } 60 - 80 { } 90 and above
3. Sex: Male { } Female { }
4. Position/ Status in church.....
5. Educational Background.....
6. Number of years in
service.....
7. Number of members in Church.....

SECTION "B"

1. What style of leadership do you use in handling your Church?
 - a. Autocratic b. Democratic c. Servant
 - d. Laissez-faire e. Others.....

2. Do you think members prefer other styles to the one used? Yes { } No { }
If yes, which type do members prefer?
 - a. Autonomy b. autocratic c. Democratic d. Laissez-fair

3. What are the procedures used in appointing leaders in your church?
 - a. Election b. succession c. Selection d. Test

4. Are you satisfied with the method used in appointing Leaders in your Local Baptist Church? Yes { } No { }
If NO, what methods other than the one used that you will recommend in appointing Pastors in your church.....

5. Are there challenges with the method used?
Mention some of these challenges
.....
.....
.....

6. Is there any leadership conflict in your local Baptist church or within the Baptist in Tamale? Yes { } No { }

7. In your opinion, what brings about leadership conflict?
 - (a) Desire to be in position (b) love of money
 - (c) Personality clash (d) lack of proper succession plan
 - (e) Lack of good communication. (e) Others.....

9 Does that affect the Church? (Worship, Evangelism, and Growth)

Negatively? Yes { } No { }

10 Does it conflict affect the numbers in the church? Yes { } No { }

11 What is the effect? Briefly describe this effect.....

12 How does conflict among leaders in church affect you personally

.....

.....

13 What can you do as a leader to minimize/reduce leadership conflict in your church.....

14 What ways do you suggest to help manage leadership crisis in your church?

.....

.....

15 To you what is church growth?

(a) Increase in numbers (b) understanding and change in life

(c) Service to the world (d) love and fellowship others.....

16 As a leader, what do you think leaders can do to help grow their churches?

THANK YOU SO MUCH.