CHRISTIAN SERVICE UNIVERSITY COLLEGE

DEPARTMENT OF THEOLOGY

IMPACT OF LEADERSHIP STYLES ON CHURCH MEMBERS' COMMITMENT

IN SOME CHARISMATIC CHURCHES IN KUMASI

BY

PATRICK OWUSU

JULY, 2015

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By

Patrick Owusu

(10000474)

A Dissertation submitted to Christian Service University College in partial fulfillment of the requirements for the award of the degree of

MASTER OF ARTS IN CHRISTIAN MINISTRY WITH MANAGEMENT

JULY, 2015

DECLARATION

I, Patrick Owusu do hereby declare that this dissertation 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.

Signature: ………..…………………….   Date: ……………………..

Name of student: Patrick Owusu

Signature: ………………………………   Date:………………………

Name of Supervisor: Dr. George Asumadu

Signature: ………………………………   Date: ………………………

Name of Head of Department: Rev. Dr. Robert Owusu Agyarko

ABSTRACT

Leadership has always been an administrative issue in management, service and academia and also in organizational behaviour. Leadership, the process whereby one individual influences other group members towards the attainment of a defined goal, or organizational goals needs to be effective. In the Charismatic churches, effective leadership is needed to sustain church members' spiritual growth. This research evaluates the impact of leadership styles on church members' commitment in some Charismatic Churches in Kumasi. The underlying problem is that a lot of research works relating to leadership styles on employees' performance have been conducted by various researchers but there has been little research work on the impact of leadership styles on church members' commitment, especially in the Charismatic Churches. Most members in the Charismatic Church do not understand the convolution or difficulty of their leaders' leadership styles. The Senior Pastors of the two selected churches as well as the Associate Pastors were interviewed. Questionnaires were also administered to the Associate Pastors as well as the church members to elicit data on the impact of leadership styles on church members' commitment within the selected Charismatic Churches in the Kumasi metropolis, questionnaires and interviews were used. Data obtained from each of the research instruments were then analyzed. From the study, it was found out that church members need effective leaders in order to be committed to God and church activities; also that there is no specific leadership style which impacts on church members' commitment. However, through cross tabulations, pie charts and figures, servant leadership came out as the best form of leading God's flock. It is being recommended that churches should adopt servant and democratic leadership styles if they want leadership to have impact on Church members.

DEDICATION

This work is dedicated to my beloved and special children, Ladyrinnah and Perez Allen. You are the reason why daddy feels incredibly blessed.

ACKNOWLEDGEMENT

First of all, I thank the Almighty God for the grace and strength He gave me throughout the course of study. It was not an easy one as I had to combine my pastoral duties, secular work, family matters with my course work. To God be the glory for the wisdom He gave me to perfectly manage my time effectively and efficiently.

My deepest appreciation also goes to my able supervisor, Dr. George Asumadu who in spite of his busy schedules made efforts to go through my work. In fact, your constructive criticisms and suggestions have resulted in the proper completion of this work. To Dr. Nsiah, the then Dean of Graduate Studies, CSUC, and Rev. Ebenezer Adu Ampong, I am so grateful to you for your counsel during my research work.

Mention is also made of all my lecturers, especially Dr. S.B. Adubufour (Dean of Humanities, CSUC), Mr. John Ntsiful, Professor Samuel Boapeah, Dr. Kwaku Ahenkorah, Dr. George Asumadu, Dr. Adu Gyamfi, Professor Daniel Yinkah Sarfo, Mr. J. K. Turkson (Head of Department-Managerial Science, KNUST), and Dr. Opoku Amankwa, KNUST. It was great sitting under your feet to glean wisdom and knowledge to impact my world.

I am also grateful to the leadership of Maranatha Evangelistic Ministries and End-Time Christian Church for giving me the opportunity to use their churches as test cases for this work. God bless you all!

My appreciation also goes to the leadership of Christian Service University, especially Prof. (Mrs.) Frances Owusu-Daaku (former President) and Prof Stephen Owusu (Vice President) who appointed me as a facilitator, during my course of study.

I wish to express my heartfelt thanks to my wife, Akosua Nyako Owusu, my children (Ladyrinnah and Perez Allen), my brother, Edward Owusu, my sister, Vivian Ofori, my

mother, Dr. Ellen Hagan and the entire membership of ETCC. You are always a blessing to me. To Dr. Nicholas Oppong Mensah, I do appreciate your continuous encouragement. You inspired me to pursue my second Master's degree (MACM) after my first Master's degree in Pastoral Theology and my Doctorate degree in Expository Communication. God bless you!

Finally, I thank all my course mates; the pioneer class of the MA in Christian Ministry with Management (MACM) programme. Meeting all of you was amazing. Rev. Tony Amoakohene, you were such a blessing to me on my stay on campus. I appreciate your fatherly care and friendship.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

DEFINITION OF TERMS

The following are some of the terms that have been used throughout this study. They are explained as follows:

MEM – Maranatha Evangelistic Ministries

ETCC – End-Time Christian Church

SP – Senior Pastor

AP – Associate Pastor

JHS – Junior High School

SHS – Senior High School

MSLC – Middle School Leavers' Certificate

SPSS – Statistical Package for Social Sciences

GENERAL INTRODUCTION

1.1 Background to the Study

Leadership has been an issue in academic discourse. There have been various theories propounded on leadership one of which looks at leadership as: a process whereby an individual influences other group members towards the attainment of a defined goal, or organizational goals.[1] Another is the process of creating a vision for others and having the power to translate it into a reality and sustain it.[2] According to Kotter, leadership has always been an administrative issue in management, service and academia and also in organizational behaviour.[3]

According to Asante, leadership is virtually important in all situations especially in the Church which functions as both an institution and a body.[4] To Mullins, leadership is the moral and intellectual ability to visualize and work for what is best for an organization and its employees.[5] The above definitions and descriptions therefore imply that without effective leadership in the Charismatic churches, it will be difficult to sustain church members' spiritual growth.

The Charismatic Church is a type of Christian Evangelicals who uphold the spiritual manifestation of the gifts of the Holy Spirit as narrated in 1 Corinthians 12:4 -11 and Romans 12:6-8. In the two scriptures quoted, it is explicitly clear that it is the Holy Spirit who impacts unto believers several spiritual gifts like word of knowledge, word of wisdom, discernment of spirit, speaking in tongues, signs, miracles and wonders, interpretation of tongues, healing,

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[1]Robert A. Barron and J. Greenberg, *Behaviour in Organisations*: *understanding and managing the human side   of work.* International student edition (New York: Allyn and Bacon, 2006), 138-169.
[2]John Kotter, *The Leadership Factor* (New York*:* the Free Press, 1988), 139-218.
[3]Kotter, *The Leadership Factor*, 179-238.
[4]Emmanuel Asante, *The Call to Serve: A Theological Reflection on Ministry*, (Accra: Methodist Book Depot, 2002), 28-42.
[5]Laurie J. Mullins, *Essentials of Organisational Behaviour* (England: Pearson Education Limited, 2006), 92-107.

faith, giving, and so on to do the work of the ministry. In the Charismatic churches, faith is pitched on the personality of the Spirit of God and freedom which is the basis of their free style of worship; and it is manifested in a charismatic adoration-shouting, dancing, running, jumping, crying or even lying prostrate. In fact, in Charismatic churches, the congregants feel free in self-expression in the form of speaking in tongues. However, there is the tendency of abusing this freedom of worship, if there is no effective leadership skills in leading members to experience a deeper relationship with God which will lead to character transformation and ultimately, making society a better place to live.

According to Jago, leadership is the ability to persuade others to willingly behave differently.[6] In fact, leadership has a principal function of achieving tasks set with the help of the group. Thus, Jago sees the key variables in any leadership situation as consisting of the leader (or leading group), the members of the group (both as individuals and as a whole), the goals and tasks set for the group (primarily from external sources) and the external environment in which the group operates (structure or culture). Effective leadership amounts to finding the optimum balance between these four set of variables mainly within small groups and work teams. However, a leader's response to a situation will depend considerably on the support received from the rest of the organization and on the leader's own resourcefulness, which usually manifests itself in the leadership style.

An individual's leadership style refers to the preferred manner of tackling tasks and personal issues in delivering the goal set for the groups or team. There are however, two main groups, that is, task-oriented leadership style which is transactional approach to leadership and people-orientated leadership - transformational or charismatic approach to leadership. The transformational or charismatic leadership is viewed as leaders who as individuals inspire

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[6]Gordon H. Jago, *Leadership: Perspectives in theory and research*, accessed on November 25, 2014, [http/www.researchgate.net/…Leadership_and…/0046351b8d43cf238f000000].

followers through words, ideas, and behaviour. To Rowe, Charismatic leadership is based on the leader's seemingly charisma that others follow.[7]

The word 'leader' has an almost daring ring which conjures up an image of someone who brings order, success and triumph to a situation of potential failure or defeat; a saviour figure, without whom a group might flounder in its own lack of direction. Therefore, the concepts of leader and leadership may well have considerable appeal to managers because this is how they like to think of themselves - as those who exercise authority because all those around them acknowledge their fitness to command.[8]

According to Bass, leadership is an attribute, which is highly prized in most organisations and, as a result, has become an extensively studied and debated topic in Organisational Behaviour.[9] This, however, does not explain why it is considered so important. Perhaps the first thing to note is that wherever we find groups they tend to have leaders, and leadership of one sort or another seems to be an inevitable function of the social world that we inhabit. In addition, there is a widely-held belief that leadership is one of the factors (if not the most important factor) which determines whether a group, an organisation or even a nation will be successful.

1.2 Statement of the Problem

There have been several studies conducted on the impact of leadership styles on organisational performance in the banking, education, law enforcement field, and tourism sectors. Mostafa, for example, researches on the impact of organisational performance on the tourism industry. He critically looks at how a manager's influence on employees could serve as a motivation in helping them attract more clients thereby boosting the profit margins in the

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[7]Glenn W. Rowe, *Cases in Leadership,* (Thousand Oaks, CA: Sage Publications, 2007),30-35
[8]Derek Rollinson with Aysen Broadfield, *Organisational Behaviour and Analysis*, 2nd Edition (London: Pearson Education Limited, 2002), 78-98.
[9]Bernard M. Bass and Ralph Melvin Stogdill, *Handbook of Leadership*, 3rd Edition (New York: The Free Press, 1990), 130-139.

tourism industry.[10] Another research work on impact of leadership styles on employees' performance by Owusu could only look at how a manager's leadership role could either help motivate employees to stay in the bank or demotivate them which consequently results in employees leaving the bank to join a new one.[11] Again, a research by Duncan could also look at the correlation between the supervisor's leadership style and the employees' performance in the law enforcement field.[12] However, none of the researches made on leadership styles on organizational performance could look at the same on members' commitment particularly within the Charismatic churches in Ghana.

Then again, there are countless numbers of publications on the Charismatic Movement such as the *Church in the African state* by Asamoah-Gyadu[13] and *Pentecostal after a Century* by Anderson.[14] However, none of these researchers could also look at the impact of leadership styles on church members' commitment particularly within the Charismatic churches. This vacuum therefore pushed the researcher to critically examine the impact of leadership styles on members' commitment, especially within the Charismatic churches.

Though Charismatic churches in Ghana have over the years seen an improvement in the numerical growth of members, there has been a little research work on how the leadership styles of the churches affect members' commitment. This work therefore seeks to examine the impact of leadership styles in the light of members' commitment to church activities such as prayer meeting, Bible study, evangelism, music, youth ministry, men's ministry, women's ministry among others which are all embodied in the vision of the church.

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[10]Abdul Mostafa, *Organizational Performance on the Tourism Industry*, accessed on June 11, 2014, http://www.linkedin.com/pub/dir/Mostafa/Abd.
[11]Thomas Owusu, *Effects of Motivation on Employee Performance*, accessed on September 11, 2014, [http://www.knust.edu.gh.Owusu].
[12]Parks P. Duncan, *Impact of Leadership Styles on Employees' Performance*, accessed on September, 11 2014,[http://www.valenciacollege.edu/Duncan].
[13]Johnson K. Asamoah-Gyadu. *The Church in the African state*- The Pentecostal/charismatic Experience in Ghana, Journal of African Christian Thought, Vol, No. 2, (1998), 51-57.
[14]Allan Anderson et al., *Pentecostals after a Century*: Global Perspectives on a Movement in Transition, JTP Sup.15 (Sheffield: Academic Press, 1999), 135 - 175.

1.3 Aims and Objectives of the Study

The main objective of the study is to assess leadership styles on church members' commitment in some Charismatic Churches in Kumasi and to make recommendations on the relationship between leadership and members' commitment. The study specifically sought to:

i.   Examine the leadership style(s) of the clergy at Maranatha Evangelistic Ministries and End-Time Christian Church, Kumasi and attempt to develop or identify the appropriate model of leadership for these churches.

ii. Investigate church members' perceptions and expectations of the leadership style that their clergy exhibits.

iii. Assess church members' commitment and examine how leadership affects their commitment.

iv. Recommend to leaders/clergy of Charismatic churches the appropriate leadership models that would bring about members' commitment.

1.4 Research Questions

The research questions for the study are:

i.   What kind of leadership style(s) influence church members' commitment?

ii. What are church members' expectations as far as their leaders' leadership styles are concerned?

iii. To what extent are church members committed to the activities of the church?

iv. What leadership styles can improve commitment levels at MEM and ETCC?

1.5 Scope and Focus of the Study

The study looked at how various leadership styles affect church members' commitment and their participation in the activities in the church such as general church attendance,

evangelism, prayer sessions and Bible studies among others. It also covered the qualities and skills of a leader. The various models of leadership were also assessed.

Again, the study examined leadership styles on church members in Charismatic churches using Maranatha Evangelistic Ministries and End-Time Christian Church as test cases.

1.6 Methodology

1.6.1 Methods of Data Collection

The exploratory and descriptive research designs were used. The target population for this study were members of MEM and ETCC. Purposive sampling technique was used in selecting the respondents. Then questionnaires, interviews and observation were administered and employed in getting responses to achieve specific objectives of the study in order to attain the general objective.

1.6.1.1 Participant Observation

In order to elicit relevant information for the study, the researcher took part in the activities of the churches under study to enable him make general observations.

1.6.1.2 Primary sources

Primary data was obtained through semi-structured interviews and individually administered questionnaire. Semi-structured interview guides were used to elicit relevant information from the Senior Pastors, and the Associate Pastors. The interviews were used because of the interviewees' busy schedules. Well structured and unstructured questionnaires were designed and administered to the church members in the two respective charismatic churches. The designed questionnaires were first be pre-tested to evaluate whether they would address the set objectives. They were then analyzed and the necessary modifications made. The modified questionnaires were then administered to the selected respondents.

1.6.1.3. The secondary sources

The secondary data were obtained from journals, periodicals, newspapers, magazines, books, the Internet, and MEM and ETCC's records.

1.6.2. Sampling and Sampling Techniques

A combination of sampling techniques was used for this research. Purposive sampling technique was rather used to select the Senior Pastor to respond to the interview guide. The same sampling technique was used to select the Associate Pastor. A simple random sampling was used to select the sample size of (55) members from ETCC and (60) members from MEM. In effect, a total sample size of one hundred and nineteen (119) was used; comprising (2) Senior Pastors (SPs), two (2) Associate Pastors (APs), and (115) church members.

1.6.3. Data Analysis

The data from the questionnaire was then analyzed using the Statistical Package for Social Science (SPSS) software (SPSS- PC for windows, version 16.0). Again, where there was the need to determine relationships between variables, cross tabulations were used.

1.7 Literature Review

Collected works consulted for the work are classified into two categories. The first category looked at the emergence of the Charismatic churches in Ghana by Asamoah-Gyadu whilst the last category by other authorities looked at the subject of leadership in the light of church development. In these books, principles and theories of leadership and their relevance to the church are discussed.

The Charismatic movement which served as the forerunner and was initially on the fringe of society according to Asamoah-Gyadu, has now moved to the centre, crossing into every branch of the church in Ghana. Asamoah-Gyadu continues to say that charismaticism has given a new face of Christianity to the country, which is outwardly expressive, inwardly

liberating and which provides adequate identity of a faith that can be Christian and truly African and which appropriately responds to the existential needs of Africa.[15]

Asamoah-Gyadu reiterates that just as the Charismatic movement was in Europe, North America, South America and Asia, the renewal, which was brought about by the Pentecostal movement was initially looked upon with mistrust by the historic churches (Roman Catholic Church, Anglican Church, etc.). Some of these historic churches went to the extent of branding it satanic, warning their members to have nothing to do with it. Others, with caution neither criticized nor were open to it. However, the transformed lives and the sense of the nearness and reality of God, which was characteristic of the Pentecostals became contagious and soon infected some of the clergy and members of these churches. Pentecostalism, therefore, in this manner, also crept into the historic churches, eventually resulting in what became known as the Neo-Pentecostal or the Charismatic movement.

Asamoah-Gyadu restates that the role of the Charismatic movement as a new and rapidly growing form of Christianity in the world, particularly in the developing world is being acknowledged. Anderson also comments that in Africa, with Ghana included, this movement which emerged in the late 1970s is fast becoming the most significant expression of Christianity in the continent, especially in the cities. According to him, one cannot understand African Christianity today without also understanding this latest movement of revival and renewal.[16]

The Charismatic movement premised on the gifts (Greek, *charismata*) of the Holy Spirit as described in the New Testament (1Corinthians 12: 4 - 11 and Romans 12 : 6 - 8); these are available to contemporary Christians through the infilling or baptism of the Holy Spirit, with

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[15]Johnson K. Asamoah-Gyadu, *The Church in the African state- The Pentecostal/charismatic Experience in Ghana,* Journal of African Christian Thought, Vol, No. 2, 51-57: (1998), 51-57.
[16]Allan Anderson et al., *Pentecostals after a Century*: *Global Perspectives on a Movement in Transition*, JTP Sup.15 (Sheffield: Academic Press, 1999),170 - 185.

or without the laying on of hands. These spiritual gifts are believed to be visible in the forms of signs, miracles and wonders, including but not limited to, speaking in tongues, interpretation of tongues, prophecy, healing and discernment of spirits.[17]

In upholding the Charismatic movement in Ghana, it is the interest of the researcher to look at the second category of the literature review by examining the subject, leadership from various authorities in the light of church members' commitment in the Charismatic churches.

Leadership is getting things done through people according to Armstrong.[18] It happens when there is an objective to be achieved, or a task to be carried out, and when more than one person is needed to do it. All managers are by definition leaders in that they can only do what they have to do with the support of their team, who must be inspired or influenced to follow them. Leadership therefore is concerned with encouraging and inspiring individuals and teams to give their best to achieve a desired result. According to Armstrong, leadership is required because someone has to point the way and that same person has to ensure that everyone concerned gets there.[19]

According to Mcshane and Glinow, leadership is a process of influencing people within a given environment for them to achieve team or organizational objectives.[20] Again, they say that leadership can be defined as the process of inspiring and empowering others to be voluntarily committed to achieving the leader's vision. When a leader's vision is consistent with the organization's mission, the leader becomes a constructive and powerful force for change, commitment and motivation.

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[17]William W. Menzies; Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience,* (Michigan: Zondervan, 2000), 70 - 85.
[18]Michael Armstrong, *How to be an Even Better Manager,* (London: Kogan Page Limited 1994), 65-89.
[19]Armstrong, *How to be an Even Better Manager*, 65-89.
[20]Steven L. Mcshane and Mary Von Glinow, *Organisational Behaviour,* (New York: The McGraw-Hill Companies Inc., 2000), 49-78.

Thus, leadership is a special case of interpersonal influence that gets an individual or group to do what the leader wants done according to Schermerhorn.[21] This implies that the leader's focus is on what he/she wants from people. In that case, followers' input is not encouraged with regard to what it is to be done. Maxwell however, has a different opinion; he argues that the leader's attention is on what he/she can put into people rather than what he/she can get out of them; so to build the kind of relationship that promotes an increased productivity in the organization, there must be mutual respect.[22]

Stoner-zemel defines leadership as 'the process of directing and influencing the task-related activities of group members.'[23] It means that leadership is the process of influencing the activities of an organised group toward goal setting and goal achievement. For Davis, 'leadership is a part of management but not all of it. It is the ability to persuade others to seek defined objectives enthusiastically. It is the human factor which binds a group together and motivates it towards goals' achievement.[24]

Leadership is exercised in the affairs of a group. A leader must therefore, necessarily have followers. One cannot appropriately and fully discuss leadership as a concept, unless one has the activities of a group in mind.[25] A person's leadership role is, therefore, always defined by the willingness of group members to accept his directions. Leadership means that, at least one person in a group is given not only more power and authority to enforce decisions but also the fact that all the other group members are expected to obey him. For example, in the church setting, it is the mandate of one pastor to lead a congregant. In leading the church to a

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[21]John R. Schermerhorn, *Management and Organisational Behaviour,* (New York: John Wiley and Sons Inc., 1996), 78 - 99.
[22] John C. Maxwell, *The 21 Indispensable Qualities of a Leader: Becoming the person others will want to follow,* (Tennessee: Thomas Nelson Publishers, 1999), 20-35.
[23]Stoner-zemel, M.J. 'Visionary Leadership, Management, and High Performing Work Units: an analysis of workers perception.' Doctoral dissertation, University of Massachusetts, vol.49, 2307A (1988).
[24]Brent Davis, *Re-engineering school leadership*, accessed on June 11, 2014, [http://www.emeraldinsight.com].
[25]Michael Armstrong, *How to be an Even Better Manager,* (London: Kogan Page Limited, 1994), 85-88.

purposeful end, the latter (congregant) must obey the former (the pastor) as a guiding principle from the Word of God (Hebrews 13:17, Psalm 23:1-2).

1.8 Significance of the Study

The contribution of Charismatic churches to Christendom cannot be underestimated. Countless number of social intervention projects like schools, orphanages, hospitals and rehabilitation centres for mentally handicapped people among others have gone a long way to improve on the socio-economic development of our society. Besides, adding to the empirical literature, the impact of leadership styles on church members' commitment in Charismatic churches helps to equip stakeholders in Christendom, industry, service and public officials on the appropriate models of leadership in ensuring:

a. leaders handle their followers well to attract their support.
b. cordial relationship between leadership and church members' commitment.

Moreover, the study creates the awareness on character traits and principles in leadership that churns out effective leaders for the entire body of Christ and the society as a whole.

Finally, the study also serves as a reference material for lecturers, students and researchers who are interested in finding leadership models for churches.

1.9 Organization of the Study

The entire work is made up of five chapters. Chapter one of the work (which is the general introduction), comprises eight sub-topics or headings: Background of the Study, Statement of Problem, Research Questions, Aims and Objectives of the Study, Scope and Focus of the Study, Methodology, Methods of Data Collection (Participant Observation, Primary Sources, Secondary Sources, Samples and Sampling Procedure/ Techniques and Data Analysis), Literature Review, Significance of the Study and Organization of Chapters.

Chapter two of the study is devoted to the examination of the historical background of the Charismatic churches and the various leadership styles which have been written or expounded by various authorities and authors. Chapter three looks at the brief organisational profile of the two selected Charismatic churches (organizations) and the leadership styles exhibited there. The fourth chapter is devoted to the presentation and analyses of data that have been collected from the field. The last chapter is the summary of finding, conclusion and recommendations.

<div align="center">

CHAPTER TWO

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CHARISMATIC CHURCHES AND VARIOUS STYLES OF LEADERSHIP

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2.0 Introduction

This chapter gives a brief background of the emergence of the Charismatic churches in Ghana. Again, in order to understand the concept of leadership, the chapter explores the various leadership styles which will create the awareness on character traits and principles in leadership that will consequently build up effective and efficient leaders for the entire body of Christ and the society as a whole.

2.1 A Historical Background of Charismatic Churches in Ghana

In Ghana, the Charismatic movement began in the 1950s with the emergence of new Pentecostalism. In 1953, Rev. Anim and Rev. James Mckeown left the Apostolic Church of the Gold Coast to form their own churches. The former established Christ Apostolic Church and the latter, the Gold Coast Apostolic Church which in 1962 became the Church of Pentecost. This radical departure brought revival in the Christian church in Ghana. About the same time, the America-led Assemblies of God church was making great inroads with the word of God, especially in Northern Ghana.

These Spirit-filled churches shook the Gold Coast with signs and wonders and delivered many from bondage and won them for Christ.[26] But this pioneering surge of Pentecostal revivalism did not push charismaticism from the periphery to the centre. Spirit-filled Christianity still remained an embarrassment to the community in Ghana, with most of them being the underprivileged and the uninformed as its adherents.

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[26]Asamoah-Gyadu, *The Church in the African state*, 51-57.

In the 1970s, Pentecostalism began to shift to the centre with the energetic work of the many Christian youth who had been converted through the Scripture Union (SU), the Evangelical Christian Fellowships at the tertiary levels such as the Inter-Hall Christian Fellowship (IHCF) and the Ghana Fellowship of Evangelical Students (GHAFES). These young born-again Christians joined efforts of the three established Pentecostal churches to undertake the arduous task of winning the lost for Christ. They started preaching on the streets, hospitals and prisons. Charismaticism was therefore born out of the Pentecostal movement; which is sometimes called neo-Pentecostalism or classical Pentecostalism. By the late 1970s, the Charismatic movement had gained grounds and in the 1980s, it became fully manifested in Ghana.[27]

Charismaticism is a type of worship characterized by a quest for inspired and ecstatic experiences such as healing, prophecy, and speaking in tongues. In other words, it is a movement of Christian evangelicals who uphold the operation of the spiritual manifestation of the gift of the Holy Spirit as narrated in 1 Corinthians 12:4 - 11, and Romans 12: 6 - 8. In the two scriptures quoted, it is explicitly clear that it is the Holy Spirit who imparts unto believers several spiritual gifts like word of knowledge, word of wisdom, discernment of spirit, speaking in tongues, signs, miracles and wonders, interpretation of tongues, healing, faith, giving and so on, to do the work of the ministry This group of Christians believe in freedom of worship as the Spirit leads and directs.[28]

Asamoah-Gyadu reiterates that charismatics believe that wherever the Holy Spirit is, there is liberty which includes a free style of worship; hence in a charismatic adoration there is shouting, dancing, running, jumping, crying or even lying prostrate. There is freedom of worship instead of laid down rules for devotion. People feel free in self-expression in the

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[27]Asamoah-Gyadu. *The Church in the African state*, 51-57.
[28]Asamoah-Gyadu. *The Church in the African state,* 51-57.

form of speaking in strange languages called tongues and in any dialects they feel like expressing themselves in. Charismatics also have no strict dress code but as each delves into biblical teachings he or she gradually dresses moderately and decently.

The movement has attracted many people to the saving knowledge of Christ, from all walks of life – from ordinary people to university professors. According to Asamoah-Gyadu, the old mentality of the poor or the 'failures' that go to church or become pastors has given way to new notions of ministration. Now we see artists, sporting personalities, media men and women, medical doctors, university professors and so on attending church as a serious activity or putting on priestly gown.

2.2 Leadership Traits, Behavioural Theories of Leadership, Styles Theories, Contingency and Situational Theories and the Conceptual Framework of the Study

The various leadership styles and theories serve as a reference material for lecturers, students and researchers who are interested in finding leadership models for organisation(s) particularly the Church. The researcher has consequently designed a practical diagram for studying leadership in organisations particularly in the Church. The diagram which is the conceptual framework of the study reviews the concept of leadership from the behavioural traits, Styles of Theories (Leadership Styles), Contingencies and Situational Changes, Servant Leadership, Followership, Church Members' Commitment and finally, Motivation and Commitment. The diagram is thus presented on the next page:

Figure 1: Conceptual Framework of the Study

Source: Researcher's own assemble, November 2014

2.3 Traits Theories of Leadership

There have been many research studies into the common traits of leadership. However, attempts at identifying common personality, or physical and mental characteristics of different ''successful'' leaders have met with little success. Investigations have identified lists of traits which tend to be overlapping, contradictory or with little correlation for most features.

According to Yukl, these traits approach emphasizes leaders' attributes such as personality, motives, values, and skills.[29] Underlying this approach was the assumption that some people are natural leaders, endowed with certain traits not possessed by other people. Earlier leadership theories attributed managerial success to extraordinary abilities such as tireless energy, penetrating intuition, uncanny foresight, and irresistible persuasive powers.

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[29]Gary A.YukI, *Leadership in Organisations,* (New Jersey: Pearson Education Ltd, 2006), 121 - 158.

Stogdill is also one of the main scholars of traits theory approach to leadership, whose two surveys established certain traits which were consistent of leaders. His first survey concluded: intelligence, alertness, insight, responsibility, initiative, persistence, self-confidence, and sociability were traits found among leaders. These traits did not automatically make a person a leader. The person also needed the right situation (a leadership opportunity) and work with others.[30]

The second survey added more traits which included: drive, dynamism and persistence in pursuit of goals, vitality and originality in problem-solving, personal identity, willingness to accept consequence for actions and decisions; ability to influence another person's behaviour.

According to Mullins, traits theory of leadership consists of certain inherited characteristics, or personality traits, which distinguish leaders from their followers. This approach focuses attention on the man or woman in the job and not on the job itself. It suggests that attention is given to the selection of leaders rather than to training for leadership.[31] For example, Drucker makes the point that 'leadership is of utmost importance. Indeed there is no substitute for it.

It is noticeable that eccentricity or 'originality' usually features in the list of traits. This itself suggests that there is little in common between specific personality traits of different leaders. It is perhaps possible therefore to identify general characteristics of leadership ability, such as self-confidence, initiative, intelligence and belief in one's actions, but research into this area has revealed little more than this.

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[30]Ralph Melvin Stogdill, *Handbook on Leadership*: *A survey of Theory and Research* (New York: The Free Press,1974),134-178.
[31]Laurie J. Mullins, *Essentials of Organisational Behaviour* (England: Pearson Education Limited, 2006), 70-79.

2.3.1 Transactional, Transformational or Charismatic Leadership

In the beginning, there was a story of charismatic leader.[32] According to Weber, charismatic leaders transformed and changed the world, until being ousted or succeeded by bureaucratic or traditional authority. Weber reasoned that the transactional leaders were like the bureaucrats, and charismatic heroic leaders were the transformational leaders. Bass on the other hand, goes on to make distinction between two types of leaders - transactional and transformational in which charismatic leadership constitutes a component.[33]

2.3.2 Transactional Leadership

Transactional leaders recognize what followers want to get from work and try to see that followers get what is wanted if performance warrants it. Rewards and promises of renewal are exchanged with followers' efforts, and are responsive to the immediate self-interests of followers, if followers can accomplish by getting the work done. Thus, in transactional leadership, leaders recognize what followers need; clarifies how followers' need of fulfillment will be exchanged for enacting role to attain designated outcomes, leaders recognize what followers must do to attain designated outcomes; followers also recognize value of designated outcomes, and followers feel confident in meeting role requirements.

2.3.3 Transformational (Charismatic) Leadership

Transformational leaders raise followers' level about the importance of designated outcomes and ways of reaching outcomes and get followers to transcend their own self-interests for the sake of the team, organization or nation. Thus, transformational leadership is viewed as leaders who as individuals inspire followers through its words, ideas, and behaviour. The book of Nehemiah for example showcases the transformational leadership of Nehemiah. The book is the last of the Old Testament historical books. It records the history of the third return

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[32]Max Weber, *The Theory of Social and Economic Organisation*, translated by A.M Henderson and Talcott Parsons (New York: Free Press, 1924/1947), 328, 358ff.

[33]Bernard M. Bass, *Leadership and Performance beyond Expectation*, (New York: The Free Press, 1985), 120 - 174.

to Jerusalem after captivity, telling how the walls were rebuilt and the people's faith in God renewed.

Although the Jews completed the building of the Temple in 515B.C., the city walls remained in shambles for the next 70 years. The walls of Jerusalem represented power, protection and beauty to the city of Jerusalem. The walls were also desperately needed to protect the Temple of Jerusalem from attack and to ensure the continuity of worship. So, on hearing of the broken walls of Jerusalem, Nehemiah strategically thought about the rebuilding of the walls and strategically planned towards coming from exile to empower the people of Israel in understanding his vision.[34]

Henry reiterates that on reaching Jerusalem from exile, Nehemiah found a disorganized group of people and a defenseless city with no walls to protect it. Before the exile, Israel had its own language, king, army, and identity (I Samuel 10:1, 21-24, I Samuel 13:1-3). At this time it had none of these. What the Jews lacked most was transformational leadership; there was no one to show them where to start and what direction to take as they tried to rebuild their city. As soon as Nehemiah arrived in Jerusalem, he began a back-to-the basics programme.

First, he strategically thought and planned about the rebuilding of the walls and the faith of the people in God by using teamwork, problem solving skills and courage to get the work done. Although Nehemiah faced scorn, slander and threats from detractors like Sanballat, and Tobiah (Nehemiah 2:10, Nehemiah 4:1-3, 10-23), he became resolute and unbendable towards the achievement of his God-inspired vision (Nehemiah 6:15-19).

At the end of the day, Nehemiah helped care for the people's physical needs by setting up a fair system of government. Again, he strategically cared for the spiritual needs of his people

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[34]Matthew Henry, *Concise Commentary on the whole Bible* (Nashville, Tennessee: Thomas Nelson, Inc., 1997), 397- 406.

by rebuilding broken lives. In all, it took Nehemiah fifty-two days to rebuild the walls of Jerusalem and almost eleven years to restructure a fair system of government in Jerusalem.

Nehemiah was able to achieve all these because, he strategically thought and planned towards the achievement of his long term plan - rebuilding of the walls and the rebuilding of the people's broken physical and spiritual lives through a systematic operational activity. Indeed, Nehemiah's strategic plan at the end produced a strong government for the people of Israel. This is the work of a transformational leader according to Henry.[35]

2.3.4 Charismatic Leadership

According to Weber, Charismatic leadership theory states that followers make attribution of heroic or extraordinary leadership abilities when certain behaviours are observed.[36] Weber continues to say that, a charismatic leadership is based on the leaders' seemingly magical charm (charisma) that others follow. Charismatic leadership results when a leader uses the force of personal abilities and talents to have profound and extraordinary effects on followers. "Charisma" is a Greek word meaning "gift".[37] Thus, a charismatic leader seeks to develop in subordinates the willingness and ability to share the responsibility for success. By focusing on sharing responsibility for the overall performance, a charismatic leader provides followers with the chance to have an impact.

2.3.5 Characteristics of the Charismatic Leaders

A charismatic leader is said to gather followers through his personality and charm, rather than any form of external power or authority.[38] Thus, Conger and Kanungo describe six behavioural attitudes of a charismatic leader and these include;

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[35]Matthew Henry, *Concise Commentary on the whole Bible* (Nashville, Tennessee: Thomas Nelson, Inc., 1997), 397-406.
[36]Max Weber, *The Theory of Social and Economic Organisation*, (New York: Free Press, 1924/1947), 328, 358ff.
[37]New Oxford American Dictionary, accessed on September 01, 2014, http:www//en.m.wikipedia.org/wiki/charisma].
[38]Jay A. Conger and Rabindra N. Kanungo, *Charismatic Leadership in Organisations*: *perceived behavioural attributes and their measurement*, Journal of Organisational Behaviour: (1994), 39-52.

- Vision and articulation;

- Sensitivity to the environment;

- Sensitivity to members' needs;

- Personal risk taking;

- Performing unconventional behaviour;

- Non maintenance of status quo.

Based on these, it can be said that a charismatic leader's skill and attitude used vary. A charismatic leader's skills are seen in the leader's vision, persuasive speaking, dominant body language, good listening, trustworthiness and good organizing ability and command. The attitudes are also seen in having strong sense of responsibility; strong self-confidence; strong ethical beliefs and experiences; readiness to provide support; willingness for sacrifice and readiness to challenge the rules.

A charismatic leader is a person who is dominant, self-confident, convinced of the moral righteousness of one's beliefs and able to arouse a sense of excitement and adventure in subordinates. Such a person is also an eloquent speaker and exhibits superior verbal skills, which helps communicate the vision and motivate followers according to Conger and Kanungo.

2.4 Behavioural Theories to Leadership

According to Hellriegel, behavioural models are theories of leadership that focus on differences in the actions (behaviours) of effective and ineffective leaders.[39] In other words, they look at what effective and less effective leaders do: how they delegate tasks to subordinates, where and when they communicate to others, how they perform their roles, and so on. Unlike traits, behaviours can be seen and learned. If behaviours can be learned, then individuals can be trained to lead more effectively. Thus, behavioural theorists identified

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[39]Don Hellriegel and John W. Slocum, *Management*, 6th edition (Boston: Addison-Wesley Publishing Company Inc., 1992), 295-320

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determinants of leadership so that people could be trained to be leaders. They developed training programmes to change managers' leadership behaviours and assumed that the best styles of leadership could be learned.

Chapman, in appraising McGregor's book, *The Human Side of Enterprise,* acknowledged leadership models as Theory X and Theory Y.[40] Each of these theories represents different ways in which leaders view employees. Theory X managers believe that employees who are motivated mainly by money, are lazy, uncooperative, and have poor work habits. Theory Y managers believe that subordinates who work hard, are cooperative, and have positive attitudes. He goes on to say that: Theory X is the traditional view of direction and control by managers. The assumptions under this theory are:

1. The average human being has an inherent dislike of work and will avoid it if they can.
2. Because of this human characteristic of dislike of work, most people must be controlled, directed, and threatened with punishment to get them to put forth adequate effort toward the achievement of organizational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, and wants security above all. Theory X therefore leads-naturally to an emphasis on the tactics of control - to procedures and techniques for telling people what to do, for determining whether they are doing it, and for administering rewards and punishment. It explains the consequences of a particular managerial strategy. Because its assumptions are so unnecessarily limiting, it prevents managers - from seeing the possibilities inherent in other managerial strategies. As long as the assumptions of Theory X influence managerial strategy, organizations will fail to discover, let alone utilize, the potentialities of the average human being.

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[40]Alan Chapman, X –*Y Theory on The Human Side of Enterprise*, (Boston, MA: Jones and Bartlett, 2005),60-75.

Theory Y is the view that individual and organizational goals can be integrated. The assumptions underlying this theory are:

1. The expenditures of physical and mental effort in work are as natural as play or rest.

2. External control and the threat of punishment are not the only means for bringing out effort toward organizational objectives.

3. Commitment to objectives is a function of the rewards associated with their achievement.

4. The average human being learns, under proper conditions, not only to accept but also to seek responsibility.

5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organizational problems is widely, not narrowly, distributed in the population.

6. Under the condition of modern industrial life, the intellectual potentialities of the average human being are only partially utilized.

Theory Y's purpose is to encourage integration, to create a situation in which an employee can achieve his or her own goals best by directing his or her efforts toward the objectives of the organization. It is a deliberate attempt to link improvement in managerial competence with the satisfaction of higher-level ego and self-actualization needs. Theory Y leads to a preoccupation with the nature of relationships, with the creation of an environment which will encourage commitment to organizational objectives and which will provide opportunities for the maximum exercise of initiative, ingenuity, and self-direction in achieving them.

2.5 Styles Theories (Leadership Styles)

A leadership style is a relatively consistent pattern of behaviour that characterizes a leader. The concept of style is therefore a logical extension of understanding leadership through

behaviours, skills and practices. A leader must choose a leadership style that is appropriate for accomplishing results; it should also fit his or her personality. According to Mullins, Rollinson and Broadfield, there are many dimensions to leadership and many possible ways of describing leadership style such as, dictatorial, unitary, bureaucratic, benevolent, charismatic, consultative, and participative.[41] The style of managerial leadership towards subordinate staff and the focus of power can, however, be classified within a broad three-fold heading:

The Authoritarian (or Autocratic) Style

This style is where the focus of power is with the manager, and all interactions within the group move towards the manager. The manager alone exercises decision-making and authority for determining policy, procedures for achieving goals, work tasks and relationships, control of rewards or punishments.[42] In addition, an authoritarian leader keeps strict, close control over followers by keeping close regulation of policies and procedures given to followers.

Until the visit of his father-in-law, Moses alone sat to judge the people of Israel from morning till evening. He was the only one who exercised decision-making. It meant that power was concentrated on Moses without sharing his authority with other competent subordinates (Exodus 18:13-16). It is the opinion of the researcher that under autocratic leadership style, the leader is always under stress as minor decisions cannot be taken without his consent. Everything is centered on the leader. Such a leadership style does not lead to discovery of other followers' potentials but rather the leader comes under stress or excessive burn out.

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[41]Laurie J. Mullins, *Essentials of Organisational Behaviour* (England: Pearson Education Limited, 2006), 71-87.
Derek Rollinson and Aysen A. Broadfield, *Organisational Behaviour and Analysis,* 2nd Edition (London: Pearson Education Limited, 2002), 63-87.
[42]Salin Denise and Hoel Helge, '*Organisational Causes of Workplace Bullying' in Bullying and Harassment in the Workplace: Developments in Theory, Research, and Practice* (2010), 10-44.

The Democratic Style

The democratic leadership style consists of the leader sharing the decision-making abilities with group members by promoting the interests of the group members and by practising social equality.[43] In democratic style, the focus of power is more with the group as a whole and there is greater interaction within the group. The leadership functions are shared with members of the group and the manager is more part of a team. The group members have a greater say in decision-making, determination of policy, implementation of systems and procedures. Democratic leaders involve followers in decisions and delegate much more responsibility to the group.

In Acts Chapter 6, when there was a pandemonium between the Greeks (Hellenist Jews) and Hebrew Jews about the neglect of the Hellenists' widows from their daily ministration, the apostles in a democratic way involved the general congregants to decide and appoint leaders to oversee the welfare task in the church as they focused on their prime ministry of prayer and the ministry of the Word. At the end of the day, the seven appointed by the congregants successfully executed and implemented their work in an efficient manner which led to a harmonious living, numerical and spiritual growth in the church.[44] This democratic leadership style leads to higher-quality decisions, a much stronger team spirit, commitment to implementing decisions and satisfaction among followers.

Laissez-Faire (Genuine) Style

The laissez faire type of leadership is where all the rights and power to make decisions are fully given to the worker. It is sometimes described as ''hands off'' leadership style because the leader delegates the tasks to their workers while providing little or no direction to the followers. Furthermore, this style is where the manager observes that members of the group

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[43]Dwight E. Foster, *A Method of Comparing Follower Satisfaction with the Authoritarian, Democratic and Laissez-faire Styles of Leadership,* accessed on November 25, 2014,[http.www.en.wikipedia.org/wiki/User:Adudley08/sandbox].
[44]Matthew Henry, *Concise Commentary on the whole Bible*, (Tennessee: Thomas Nelson, Inc., 1997), 397- 406.

are working well on their own. The manager consciously makes a decision to pass the focus of power to members, to allow them freedom of action 'to do as they think best', and not to interfere; but is readily available if help is needed.

There is often confusion over this style of leadership behaviour. The word 'genuine' is emphasized because this is to be contrasted with the manager who could not care, who deliberately stays away from the trouble spots and does not want to get involved. If manager/leader withdraws too much from their followers, it can sometimes result in a lack of productivity, cohesiveness and satisfaction.[45] The reason is that members are left to face decisions, which rightly belong with the manager. This is more a non-style of leadership as it could perhaps be labelled as resignation.

Eli's leadership style at home could also be likened to the laissez-faire type of leadership. In his capacity as a father and a priest, he could not handle his sons - Hophni and Phinehas very well. His sons were a continuous thorn in his flesh as they abused people in the temple. The high level of freedom they enjoyed and their father's inability to restrain them caused God's displeasure on him and the sons (1 Samuel 3:13, 1 Samuel 4:17). Laissez faire style of leadership therefore offers complete freedom for subordinates to make their own decisions. The leader on the other hand, offers very little guidance to the followers.

However, in his article, *Your Leadership Style*, Garner outlined four main leadership styles - the directive, consultative, problem-solving, and the delegated styles of leadership.[46] According to Garner, if one wants to succeed as a leader, one needs to be comfortable with moving around the spectrum of these leadership styles. Sticking with just one style means

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[45]Craig E. Johnson, and Michael Z. Hackman, *Leadership, a communication perspective*, 4th edition, (Long Grove, Illinois: Waveland Press, 2003), 119 - 157.
[46]Harry C. Garner, *Your Leadership Styles*, accessed on November, 25, 2014,
[http://www.ezinearticles.com/?expect.com/Your Leadership-style &id=114381].

that the leader becomes predictable and hence, as a leader, dispensable. His four styles are as follow:

The Directive Style

This leadership style is the style that most people equate with 'strong' leadership. When people say they want more leadership, they usually mean they want more direction.[47] Blanchard continues to say that with directive style there is one-way communication as the leader consistently provides clear instructions to the followers whose roles are clearly defined. In military terms, this is leading from the front or by example. Although the directive or command style, is out of favour today, it is still the style one must use in new, unfamiliar, or critical situations when the team faces a threat. An example in the Bible is what Joshua exhibited. In overcoming the people of Jericho, Joshua the army commander of Israel, specifically gave a command to two of his military men in spying the land of Jericho before overpowering the entire land (Joshua 2:1-3).

The Consultative Style

If the directive style puts task before team, the consultative style puts team, before task. This is the style one will use when one needs to talk to the team, hear what they have to say, understand them, and take them with him or her. If the directive style calls for a typically masculine approach, the consultative style calls for a typically feminine approach: hard versus soft. It means that with consultative style, the leader confers with the group members before taking decisions and in fact, considers their advice and feelings when framing decisions. It explains that the leader feels that his subordinates have some influence. Under

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[47]Ken Blanchard and Phil Hodges, *Lead like Jesus, lessons from the Greatest Leadership Role Model of all time,* (Tennessee: Thomas Nelson Inc., 2005), 113 -114.

this leadership style, the decision and the full responsibility of it remain with the leader but the degree of involvement by subordinates in decision-making is very much greater.[48]

In Acts Chapter 6, in solving the conflict between the Hellenist Jews and Hebrew Jews, the disciples after listening to the sentiments of both sides put the task of getting competent people before the congregation. According to the researcher, the consultative style goes a long way in solving problem within organisations; charismatic churches for example are no exception.

The Problem-Solving Style

This style of leadership goes under various names. Blanchard calls it the selling style (in contrast to 'telling').[49] Other writers call it the participative style or negotiating style or the win-win style. If the directive style is top-down (that is from the leader downwards) and the consultative style is bottom-up (that is from the subordinate upwards), then the problem-solving style is sideways. The problem-solving style is one of the best styles to use when there is conflict in the team.[50]

The Delegated Style

This style looks like an abdication of leadership. It is the style where the leader takes a back seat and appears to do nothing. In reality it is one of the hardest of styles to use. It means letting go of control so that the team can make their own decisions. The leader trusts them and first time round that can be hard. This style is appropriate for leaders whose followers are ready to accomplish a particular task and are both competent and motivated to take full responsibility. Delegating style is best matched with a high follower readiness level.[51] Jesus

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[48]Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behaviour*, (New Jersey: Prentice Hall,1977), 234 - 278.
[49]Kenneth H. Blanchard, *Management of Organisational Behaviour*, accessed on September 10, 2014, [http://www.kenblanchard.com/img/store/preview/Intro_SLII_FG_Preview.pdf].
[50]Hersey and Blanchard, *Management of Organizational Behaviour*, 370-378.
[51]Kenneth H. Blanchard, *Management of Organisational Behaviour*, accessed on September 10, 2014, [http://www.kenblanchard.com/img/store/preview/Intro_SLII_FG_Preview.pdf].

exhibited this style of leadership in Luke chapters nine and ten. He delegated power and authority to the twelve disciples and seventy others in preaching, healing all manner of diseases and casting out demons from people tormented by the devil.

On seeing the weariness that results from counselling and solving Israelites' problems on daily basis, Jethro, the father-in-law of Moses taught the latter about the power of effective delegation. Moses was to delegate authority to capable men to handle the people on smaller matters whilst he concentrated on the bigger assignment (Exodus 18:14 -26). When he followed the advice, the leadership abilities of the appointed leaders were unveiled whilst Moses also became an efficient leader instead. I have come to know that when power is shared among effective and committed leaders in our churches, effective decisions can be made in supporting the vision of the church.

Ndoro, in his article, *Leadership styles that affect performance of subordinates,* also sees Styles theory of leadership from two perspectives: The authoritarian or formal type of leadership; and the supportive and more flexible type of leadership.[52] The authoritarian leadership is characterized by the dominance of the leader who controls all aspects of the work, gives detailed orders and makes all decisions. The quality most required of followers under the leadership style is obedience. The supportive style on the other hand is more flexible, incorporating participatory decision-making and a certain degree of professional freedom and initiative.

According to Mullins, leadership could be looked at from six different angles. These six styles are in connection with Goleman's theory of 'emotional intelligence'. His model which

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[52]Tendai, D.Ndoro, *Leadership styles that affect performance of subordinates*, accessed on September 09, 2014, [http://www.ippmedia.com].

is simple and all-encompassing needs to be looked at. They are: coaching, pacesetting, democratic, affiliative, authoritative, and coercive leadership style models.[53]

Coaching Leadership Style

In the Coaching Leadership Style, the leader focuses on helping others in their personal development and in their job-related activities. The coaching leader aids others to get up to speed by working closely with them to make sure they have the knowledge and tools to get their job done. This leadership style works best when employees already understand their weaknesses and are receptive to ideas on how to improve.

Apostle Paul for example used the coaching leadership style in bringing out the best in Timothy whom he personally called him his son in the faith (1Timothy 1:2). As a young minister of the gospel, Paul instructed Timothy to deny endless genealogies which results in unnecessary questions (1 Timothy 1:4) and rather concentrate on godly edification (1Timothy 1:4b). Paul spent quality time in teaching Timothy about whom to appoint as a deacon or elder in the church (1Timothy 2:1 -14). In all the letters Paul sent to his son in the Lord (Timothy), he specifically instructed him to study the Word of God in pleasing God and creating order in the church (2 Timothy 2:15). The letters to Timothy which are in two fold (first and second Timothy) are direct coaching books to a son from an experienced coach (Apostle Paul) in the Lord.

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[53]Laurie J. Mullins, *Essentials of Organisational Behaviour*, accessed on October 17, 2014, [http:www.pearson.edu.co.uk].

Pacesetting Leadership Style

When employees are self-motivated and highly skilled, the Pacesetting Leadership Style is extremely affective. The pacesetting leader sets very high performance standards for themselves and the group and exemplifies the behaviours they are seeking from other members of the group.[54]

Democratic Leadership Style

The Democratic Leadership Style gives members of the work group a vote or a say in nearly every decision the team makes. When used effectively, the democratic leader builds flexibility and responsibility and can help identify new ways to do things with fresh ideas.

Affiliative Leadership Style

The Affiliate Leadership Style is most effective in situations where morale is low or team building is needed. This leader is easily recognized by his/her theme of 'employee first'. Employees can expect much praise from this style; unfortunately, poor performance may also go without reprimand.[55]

Authoritative Leadership Style

The Authoritative Leadership Style is the one in which an expert in dealing with the problems and challenges at hand and can clearly identify goals that will lead to success. This leader also allows the followers themselves to figure out the best way to achieve those goals. If one's business seems to be drifting aimlessly, the authoritative leadership style is very effective in this type of situation.[56]

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[54]Mullins, *Essentials of Organisational Behaviour*, accessed on October 17, 2014, [http:www.pearson.edu.co.uk].
[55]Mullins, *Essentials of Organisational Behaviour*, accessed on October 17, 2014, [http:www.pearson.edu.co.uk].
[56]Mullins, *Essentials of Organisational Behaviour*, accessed on October 17, 2014, [http:www.pearson.edu.co.uk].

Coercive Leadership Style

The Coercive Leadership Style is based on "command and control" and as such should be used with caution. It causes a decrease in motivation among those interacting with this type of manager. The coercive leader is most effective in situations where the company or group requires a complete turnaround. According to Ndoro, the coercive type of leadership is also effective during disasters or dealing with underperforming employees - usually as a last resort.[57]

According to Ndoro, Goleman's research reveals that leaders that were able to master four or more leadership styles - especially the democratic, authoritative, affiliative and coaching styles -often provide superior performance and inspire their followers to work. That being said, it is not easy to master multiple leadership styles. That is because in order to master a new way of leading others, we may need to unlearn old habits. This is especially important for leaders that fall back on the pacesetting and coercive leadership styles - which have a negative effect on the work environment.[58]

Learning a new leadership style therefore takes practice and perseverance: The more often the new style or behaviour is repeated, the stronger the link becomes in our brains between the situation at hand and the desired reaction. From the above researches conducted by the various researchers, it is obvious that there are several categories of leadership styles under the Styles Theory of Leadership; but the leader's ability to move around these styles, and the shades in-between, will tell others just how good a leader the person is. One will not always get it right. Sometimes, the leader has to call the team for a chat when they want decisiveness. Sometimes, he has to try to sell his ideas when what they want is for him to leave them alone.

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[57]Tendai, D. Ndoro, *Leadership styles that affect performance of subordinates*, accessed on September 09, 2014, [http://www.ippmedia.com].
[58]Ndoro, *Leadership styles that affect performance of subordinates*, accessed on September 09, 2014,[http://www.ippmedia.com].

But as one develops one's reading of situations, one will come to know instinctively just what one's best action should be.

2.6 Contingency and Situational Theories of Leadership

Taking the concept of leadership styles one step further, the diagram for reviewing literature indicates that leaders often practise contingency and situational leadership - that is, they choose the right style to match the situation.[59] The situational theory of leadership begins with the assumption that there are no traits and behaviours that automatically constitute effective leadership. To be effective, the leader's style must fit the situation. For example, a low-key consultative style might work well with competent professionals but would be less effective with inexperienced team members with a weak work ethic.

The situational perspective on leadership, explains that leaders must correctly identify the behaviours required in a given situation. After diagnosing the situation, the leader must then be flexible enough to select behaviour to match the situation. Assume, for example, that an organizational unit is facing the crisis of a downsizing. The effective leader would diagnose the insecurity, ambiguity, and stress faced by team members. His or her response would be to support team members emotionally to help them through the crisis.[60]

Closely associated with the Contingency and Situational theories of leadership are: Fiedler's Contingency theories of Leadership, Hersey-Blanchard, Situational Leadership, Path-Goal Model of Leadership, and Vroom, Yetton, Jago leader Participation Model of Leadership. Thus, Dubrin shows his opinion on the four leadership models which are briefly discussed as follows:[61]

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[59]Andrew J. DuBrin, *Leadership: Research Findings, Practice and Skills,* (New York: Miffin Company,1995),158 -170.
[60]DuBrin, *Leadership: Research Findings, Practice and Skills*, 158 - 170.
[61]DuBrin, *Leadership: Research Findings, Practice and Skills*,158 - 170.

Fiedler's Contingency Theories of Leadership

This theory postulates that there is no best way for managers to lead. Situations will create different leadership style requirements for a manager. The solution to a managerial situation is contingent on the factors that impinge on the situation.[62] For example, in a highly routinized (mechanistic) environment where repetitive tasks are the norm, a certain leadership style may result in the best performance. The same leadership style may not work in a very dynamic environment.

Fiedler looks at three situations that could define the condition of a managerial task:

1. Leader member relations: How well do the manager and the employees get along?
2. The task structure: Is the job highly structured, fairly unstructured, or somewhere in between?
3. Position power: How much authority does the manager possess?

Managers were rated as to whether they were relationship oriented or task oriented.

Task oriented managers tend to do better in situations that have good leader-member relationships, structured tasks, and either weak or strong position power. They do well when the task is unstructured but position power is strong. Also, they did well at the other end of the spectrum when the leader member relations were moderate and the task was unstructured. Relationship oriented managers do better in all other situations. Thus, a given situation might call for a manager with a different style or a manager who could take on a different style for a different situation.

Hersey-Blanchard's Situational Leadership

The Hersey-Blanchard Situational Leadership theory is based on the amount of direction (task behaviour) and amount of socio-emotional support (relationship behaviour) a leader

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[62]Fred Edward Fiedler, *A Theory of Leadership Effectiveness*, (New York: the McGraw-Hill Companies Inc., 1967), 75 - 87.

must provide given the situation and the "level of maturity" of the followers. Task behaviour is the extent to which the leader engages in spelling out the duties and responsibilities to an individual or group. This behaviour includes telling people what to do, how to do it, when to do it, where to do it, and who to do it.

In task behaviour, the leader engages in one-way communication. Relationship behaviour is the extent to which the leader engages in two-way or multi-way communications. This includes listening, facilitating, and supportive behaviors. In relationship behavior the leader engages in two-way communication by providing socio-emotional support.

Maturity is the willingness and ability of a person to take responsibility for directing his or her own behaviour. Once the maturity level is identified, the appropriate leadership style can be determined.

Path-Goal Model of Leadership

The path-goal theory developed by House is based on the expectancy theory of motivation.[63] The manager's job is viewed as coaching or guiding workers to choose the best paths for reaching their goals. "Best" is judged by the accompanying achievement of organizational goals. It is based on the precepts of goal setting theory and argues that leaders will have to engage in different types of leadership behaviour depending on the nature and demands of the particular situation. It is the leader's job to assist followers in attaining goals and to provide direction and support needed to ensure that their goals are compatible with the organization's goals.

A leader's behaviour is acceptable to subordinates when viewed as a source of satisfaction and motivational when need satisfaction is contingent on performance, and the leader facilitates, coaches and rewards effective performance. Path goal theory identifies

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[63]Robert J. House, *The Path-Goal Theory of Leadership Effectiveness*. *Contingency Approaches to Leadership*, (Southern Illinois: University Press, 1971), 277 - 298.

achievement-oriented, directive, participative and supportive leadership styles. In achievement-oriented leadership, the leader sets challenging goals for followers, expects them to perform at their highest level, and shows confidence in their ability to meet this expectation. This style is appropriate when the follower suffers from lack of job challenge. In directive leadership, the leader lets followers know what is expected of them and tells them how to perform their tasks.

Vroom, Yetton, Jago Leader Participation Model of Leadership

The Vroom, Yetton, Jago leader-participation model relates leadership behaviour and participation to decision making. The model provides a set of sequential rules to determine the form and amount of participative decision making in different situations. It is a decision tree, requiring "yes" and "no" answers incorporating contingencies about task structure and alternative styles.[64]

The following contingency questions must be answered to determine the appropriate leadership style in the leader-participation model.

- Quality Requirement: How important is the technical quality of this decision?

- Commitment Requirement: How important is subordinate commitment to the decision?

- Leader's Information: Do you have sufficient information to make a high quality decision?

- Problem Structure: Is the problem well structured?

- Commitment Probability: If you were to make the decision yourself, are you reasonably certain that your subordinates would be committed to the decision?

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[64]Victor H. Vroom, and Gordon Jago, *The New Leadership: Managing Participation in Organisation*, (New Jersey: Prentice Hall, 1988), 55-85.

- Goal Congruence: Do subordinates share the organizational goals to be attained in solving this problem?

- Subordinate Conflict: Is conflict among subordinates over preferred solutions likely?

- Subordinate Information: Do subordinates have sufficient information to make a high-quality decision?

2.7 Servant Leadership

Servant Leadership is a philosophy and a set of practices that enriches the lives of individuals, builds better organizations and ultimately creates a more just and caring world. Whilst servant leadership is a timeless concept, the phrase, 'servant leadership' was coined by Robert K. Greenleaf in *The servant as leader*. According to Greenleaf, the servant-leader is a servant first…[65] It begins with the natural feeling that one wants to serve and to serve first. The conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions…The leader-first and the servant are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.

The difference manifests itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser, more autonomous or more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or at least not be further deprived?

A servant-leader focuses primarily on the growth and well-being of people and the communities to which they belong. While traditional leadership generally involves the

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[65]Robert K. Greenleaf, *The servant as leader*, (Indianapolis: The Robert K. Greenleaf Center, 1991), 59-78.

accumulation and exercise of power by one at the 'top of the pyramid,' servant leadership is different. The servant-leader shares power, puts the needs of others first and helps people develop and perform as highly as possible.

It is the researcher's opinion that organizations as well as individuals could be servant-leaders and change the world for the better. What does the Bible actually say about servant leadership? True leadership is servanthood, and the greatest leader of all time is Jesus Christ. Servanthood is an attitude exemplified by Jesus Christ. Though he was in the form of God, He did not count equality with God, a thing to be grasped emptied Himself taking the form of a servant (Philippians 2:5-7).

The word ministry generally refers to servanthood or service given in love. Serving others is the very essence of ministry. All believers are called to ministry (Matthew 28:18-20), and therefore, we are all called to be servants for the glory of God (1 Peter 2:9).[66] The researcher is of the view that living is giving; all else is selfishness and boredom. Several Biblical verses emphasize on servant leadership among which are Matthew 20:28, Luke 22:26, John 13:12-15, 1Timothy 3:1-16, 1Peter 5:3.

With regard to His mission on earth, Jesus specifically stated that He did not come to be served but to serve and to care for others (Matthew20:28). Again whilst educating His disciples against the lifestyles of the Pharisees of His time, Jesus advised His disciples not to lord over people but to serve them as servant leaders (Luke 22:26). Then again, Jesus washed the feet of the disciples in teaching them about servanthood (John 13:12-15).

Whilst advising his protégé (Timothy) about leadership, Apostle Paul premised his teaching on servanthood (1Timothy 3:1-16). Again, in teaching Timothy how to relate with all categories of his congregation (old men, old women, younger men/women, widows, etc.),

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[66]Emmanuel Asante, *The Call to Serve: A Theological Reflection on Ministry*, (Accra: Methodist Book Depot, 2002), 28-62.

Apostle Paul advised on servant leadership. Furthermore, in his writing to the churches in Asia, Pontus, Galatia, Cappadocia and Bithynia, Apostle Peter also advised the elders not to lord over their congregants but to serve them in all humility (I Peter 5:3). It is important therefore to view this style of leadership as one of the best ways of leading followers to an expected end. Below are the characteristics of a servant-leader:

2.7.1 Characteristics of a Servant- Leader

To further define Greenleaf's paradigm shift, Spears identified ten characteristics of a servant-leader in his paper titled '*On Character and Servant Leadership*'.[67] These features are:

1. **Listening**: A servant-leader must listen to verbal and non-verbal signals and interpret what others are saying.

2. **Empathy**: The most successful servant-leaders are those who have become skilled empathetic listeners. It means they put themselves in their followers' plight or condition. Jesus, for example, used this element of compassion/empathy in ministering to the needs of people (Matthew 9:36 & Mark 6:34).

3. **Healing**: Servant-leaders recognize that they have an opportunity to help make whole those with whom they come in contact with.

4. **Awareness**: Servant-leaders should view most situations from a more integrated, and holistic position. Able leaders are sharply awake to support their followers.

5. **Persuasion:** The servant-leader relies on convincing rather than on one's positional authority in making decisions within an organization.

6. **Conceptualization:** It is the ability to look at a problem or an organization from an intellectualizing perspective. It means one thinks beyond day-to-day realities.

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[67]Larry C. Spears, *On Character and Servant Leadership* – School of Global Leadership and Entrepreneurship, Regent University, The Journal of Virtues and Leadership, Vol. Iss.1, (2010), 25 – 30.

7. **Stewardship:** It is the commitment to serving the needs of others. It also means effective management of resources within an organization. Stewardship also emphasizes the use of openness and persuasion, rather than control. In his writing to the Corinth church, Apostle Paul advised the body of Christ on faithful stewardship (1 Corinthians 4:2).

8. **Commitment to the growth of people:** A servant-leader is deeply committed to the growth of each and every individual within his/her organization. An example is taking personal interest in the ideas and suggestions from everyone, and then encouraging worker involvement in decision-making. In appointing the twelve and seventy disciples to preach and cast out devils, in the book of Luke chapters nine and ten, Jesus, for example proved that He was concerned about the growth of His disciples. Instead of concentrating power to Himself, He rather showcased how committed He is to the growth of His followers.

9. **Foresight:** A servant leader has the characteristic to understand lessons from the past, the realities of the present and the likely consequence of a decision in the future.

10. **Building community**: A servant-leader seeks to identify some means for building community among those who work within a given institution.

Greenleaf reiterates that a servant leader listens to, responds to and supports his followers.[68] Greenleaf further writes that a 'servant-leader removes barriers and obstacles which would prevent followers/employees from growing as individuals and performing well in the workplace. A servant-leader embraces people-building and development, not people protections - giving care and support while upholding the company's expectations of employee performance.'

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[68]Greenleaf, *The servant as leader*, 69-93.

2.8 Followership

It must be known that ''followership'' is not an English word. Gibson argues that if we can have a word like leadership, we should also have 'followership', which means the art of following a leader.[69] The best followers do not follow a leader blindly; they know how to follow a leader because they usually follow the best leaders. Gibson goes on to list and briefly explain seven points that help define a good practitioner in the art of followership:

Good followers understand the vision

A good follower knows so much about the vision that they could find it without the leader even being there. This is the key point of good followership - knowing where you are going, and knowing how you are getting there. Some leaders are not always forthcoming about their destination -- some of them do not know it themselves until they find it. Moses for example never knew of his God-given vision until he had an encounter with God (Exodus 3:1 -14). His vision was therefore made clear to him about delivering the Israelites from Egypt. However, the best leaders have a vision of where they are going, and they transmit that vision to their followers. Great followers learn to share that vision - because they have learned to see it themselves.

Followers learn to trust their leader -- but remember that the leader has his or her best interests at heart, not necessarily those of the follower

This seems to be contradictory, but it is really not. Left to their own devices, most people look out for their own best interests, not necessarily those of the followers who may come behind them. That means as a follower, we have got to watch out for our own best interests -- because nobody knows them better than we do. Leaders will recruit followers, build up a plan, form a vision, and then quickly leave the organisation for greener pastures. Sometimes

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[69]David Gibson, *Followership*, accessed on October 17, 10, 2014, [http://www.coachingtip.com/2012/04/leadership - requires-followership.html].

41

it is because they specialize in turning around an organisation -- more often than not, it is because they "got out while the getting was good." Followers need to keep their own needs in mind, because the leaders may or may not be keeping an eye out for those people who follow behind.

Followers learn to make themselves more useful to their leaders

It is a truism - the more useful you are, the more chance you have of staying around. Like it or not, your worth as an employee or a business owner is dependent on the amount of value you return to the company. The best followers learn this, and work to maximize their perceived value - through training, learning, team playing, and individual initiative. Most leaders learn which followers are most important to their vision - and assign added value to those followers. This does not mean that the follower is a "yes-man" here. It means that as a follower, one learns which way the company is moving and maximize one's value in that area.

The parable of the talent (Matthew 25:14 -30) is a clear picture of how a faithful follower increases his self-worth based on his commitment to a given task. According to the parable, a manager on his way to a different country bestowed unto his three servants (followers) talents according to their abilities. The first servant received five talents whilst the second and third servants received two and one respectively. The first two servants traded with theirs whilst the last servant who received one buried his. On his arrival, the manager increased the worth of the first two faithful servants' (followers) talents whilst the last servant (follower) who never traded with his was duly punished.

Followers learn to bring important things to a leader's attention

What it means is that the follower becomes a good sounding board for their leader; he or she brings appropriate news to share with the team and also they bring up important data even if

it contradicts the leader's assumptions and also the follower has to work to help define what the future is going to be.

Followers maintain enthusiasm - or suffer the consequences

Really, this is more the responsibility of the leader - to foster enthusiasm in his or her recruits - but it is important that followers take responsibility for their own disposition. Leaders soon identify non-enthusiastic employees as dead weight - and it takes a pretty good leader to realize that much of the problem is his or hers. Most often, blame will be assigned to the person with the problem - the employee.

Followers keep an open mind -- but still have a mind

A follower needs to keep a critical eye on proposed solutions - he owes it to the company - but he also needs to try and keep an open mind. When a follower has been with a company, or in an industry, for a while, it's easy to believe they've seen everything - and label anything new as unworkable, unusable, or just plan evil. A follower needs to take a critical look at everything, but they must strive to keep an open mind when solutions, destinations, or fixes are promised or outlined. As followers, we need to follow a path a bit in order to see where it leads.

Followers should be leaders themselves

It sounds strange to know but it is important. Just as a leader has a vision, and a follower learns to follow and share that vision, so we must become leaders if we are not currently acting as such. A follower needs to build their leadership skills up - they need to become incredible leaders in their own right. They need to develop who they are, what they will become, and what they have to share.

Gray has also expressed his views about followership. He has opined that being a follower does not mean the fellow is a robot with no will of his own; a copycat who lacks originality; a

43

sheep easily duped or led astray. He thinks that just as there may be 'bad' leaders, there may also be 'bad' followers.[70] Gray thus follows his argument up with qualities of 'followership'. To him a good follower:

a. **accepts direction and instruction:** Good followers can handle training, directions and criticism. They are open to new ideas and suggestions and do not become defensive. They are flexible.

b. **is responsible:** Good followers accept responsibility for their own actions and for the decisions of the group.

c. **is creative and resourceful:** Good followers do not need to be told everything. Given a task, they will find ways and means to accomplish it without further direction.

d. **is loyal and dependable:** Good followers accept being a part of a whole and recognize that they cannot always have their own way. They feel good about themselves by contributing to the group and its goals and helping achieve those goals.

2.9 Church Members' Commitment

A church member's commitment first of all comes as a result of one's dedication to the Lordship of Jesus Christ (Acts16:31, John 3:16). Once a group of people who have dedicated their lives to Christ come together with the sole aim of exalting the name of Christ, a Church is formed. It means that one grows in Christ as he becomes devoted to one another in brotherly love (Romans 12:10).

Warren reiterates that the word membership is of Christian origin, but it has been taken over by the world and emptied of all its original meaning. Today, most people associate the term, membership with paying dues or having one's name on the church's book.[71] Apostle Paul however, had a different image of church membership. To him, being a member of the church

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[70]Tom Gray, *Follow the leader*, accessed on October 17, 2014, [http://troop485.tripod.com/documents/follower.htm].
[71]Rick Warren, *The Purpose Driven Church*, accessed on October 17, 2014, [http//www.goodreads.com/book/show246263.

did not refer to some cold induction into an institution, but rather it meant becoming a vital organ of a living body and unearthing one's gift/talent to serve God and mankind (Romans12:4-5; 1Corinthians 6:15; 1Corinthians12:12-27).

The mistake on the part of most Christian organizations is they mistakenly assume that once a person has received Christ, his/her commitment to Christ has been consummated. On the contrary, it is now left to the new believers to follow through with their commitment and join the church as a body. It is the church's responsibility to take the initiative in assimilating new people into the congregation. This is when an effective and efficient leader (Clergy) comes in to inspire members to be committed to the activities of the church.

A leader's (Clergy) leadership style to a larger extent will either make a church member to be devoted to the activities in the church such as attendance to prayer meetings, Bible studies, being a part of the various auxiliary ministries such as the women, men, youth, children, ushering/protocol, decoration, etc. A leader's examination of a member attending church, once/twice in the week depending on the various activities' schedule in the church can either scrutinize such a member as being committed or not committed to the church's activities.

Church members' commitment is dependent on such factors as love for Christ, efforts, ability, motivation, hard work, zeal, etc. Commitment is generally seen to be the contribution made by followers towards achieving the organizational goals. Church members' commitment ensures that the church's vision and mission statements are consistently being met in an effective and efficient manner. Apart from a church member being part of the general church attendance on Sunday, commitment can also focus on performance of the organization in terms of numerical strength or one's involvement in auxiliary departments such as the youth, men or women's ministry. However, a member's commitment to church activities is based largely on one's self-motivation or motivation from the leader (Clergy).

2.10 Motivation and Commitment

According to Mullins, the study of motivation is concerned, basically, with why people behave in a certain way.[72] The basic underlying question is 'what makes church members devoted to the church? In general terms, motivation is concerned with why people choose a particular course of action in preference to others, and why they continue with a chosen action, often over a long period, and in the face of difficulties and problems. The underlying concept of motivation is some driving force within individuals by which they attempt to achieve some goal in order to accomplish an expectation. Principally, people's behaviour is determined by what motivates them. Their performance is a product of both ability level and motivation.

Warren asserts that members' devotion to church attendance is derived from good sermon delivery, ability to unearth and develop talents, nice human relation, respect for others, honesty on the part of the leaders and congregation of the church, Spirit-filled praise and worship, prayer, etc.[73] It means that a member's devotion to Christ and Church is basically an issue of a leader's good leadership style.

2.11 Conclusion

Having considered the emergence of the Charismatic movement in Ghana and the various traits theories of leadership, behavioural theories of leadership, styles theories, contingency and situational theories among other issues raised, it is now left to the leader to adopt several leadership styles in leading a group of people specifically the congregants to a desired goal. Though different situations may call for diverse leadership styles, it is important to note that Jesus' servant leadership style for example must always be well thought-out when leading God's flock particularly in the Charismatic churches. It is in applying this servant leadership

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[72]Laurie J. Mullins, *Essentials of Organisational Behaviour*, accessed on October 17, 2014, [http:www.pearson.edu.co.uk].
[73]Rick Warren, *The Purpose Driven Church*, accessed on October 17, 2014, [http//www.goodreads.com/book/show246263].

style of caring for the flock, being humble, listening to the needs of the people, interacting with them, being a good caretaker and having a holistic vision for church growth that followers (church members) would be motivated to be committed to Christ and also the vision statement of the Church.

ORGANISATIONAL PROFILE OF END-TIME CHRISTIAN CHURCH AND MARANATHA EVANGELISTIC MINISTRIES AND THEIR LEADERSHIP STYLES

3.0 Introduction

The first section of this chapter is devoted to the brief profile of the test cases, their vision, mission, core values, management machineries and their various ministries/departments. The second section also looks at the leadership styles pertaining within the chosen charismatic churches.

3.1 Organisational Profile of End-Time Christian Church (ETCC) & Maranatha Evangelistic Ministries (MEM)

The organisational profile, takes a look into brief background information of the churches, the vision, mission, membership, departments/ministries and other issues.

3.1.1 Brief Background Information on End-Time Christian Church & Maranatha Evangelistic Ministries

End-Time Christian Church (ETCC) started as a small prayer group at Ahinsan, a suburb of Kumasi by the visionary, Evangelist E.S. Hagan (now Rev. Dr. E.S. Hagan) who was so passionate about community revival and total transformation of man into the image of Christ. After consistent prayer sessions in 1997, the small fellowship emerged as a full-fledged registered charismatic church which today has several affiliate churches.[74]

Maranatha Evangelistic Ministries (MEM) on the other hand started as a small prayer and healing house fellowship by Bro. Asante (now Rev. Joseph Asante Gyimah) at Bantama, a

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[74]The Church Records of End-Time Christian Church, November 14, 2014.

suburb of Kumasi. It started with eight people in 1982. It was then Maranatha Evangelism. As the number increased, it became imperative to move the meetings to a bigger place at a classroom at Bantama L/A Block 'B' school in August 1983. The first meeting recorded an attendance of fifteen people (six males and nine females). The ministry was officially inaugurated as a Church on Sunday, September 1, 1985 at the Quarshie Idun Hall, Cultural Centre, Kumasi. At the moment, the church's headquarters is located at Adum, Kumasi. The facts provided are from the records of the two selected churches.[75]

3.1.2. The Vision and Mission Statements of ETCC

The vision and mission statements explain what ETCC seeks to achieve globally and what it is currently doing to achieve its vision. With direct support from the leadership of the church, these statements were taken from their constitution.

The vision statement of ETCC is to touch the world for Jesus through effective and strategic evangelism, raising competent leaders, unearthing and developing gifts and potentials and also magnifying God's name through an atmosphere of power praise and worship.

The mission statement is also to raise men and women with spiritual and moral uprightness, excellent leadership abilities, igniting their passion to serve God through Jesus Christ with their gifts and potentials and also helping these precious people to positively serve our society.

3.1.3 The Vision Statement and Mission Statements of MEM

The vision and mission statements of MEM also explain what the church seeks to do in reaching their mandate. With direct support from Joseph Asante Gyimah, the Senior Pastor of MEM, these statements were taken from the church's records.

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[75]The Church Records of Maranatha Evangelistic Ministries, November 14, 2014.

The vision statement of MEM is to teach people on developing an intimate fellowship with the Holy Spirit, making them understand the miracle power of the Holy Spirit, equipping them to break off mental limitations in order to prosper in all areas of their lives and honour God's name.

The mission statement of MEM is to train people to live in holiness; be guided by the spirit of excellence, integrity, compassion and also be agents of change in our society.[76]

3.1.4 The Core Values of ETCC

The core values are the principles on which the church's strength is premised. They are:

- Unadulterated Word
- Honesty
- Leadership training
- Strategic evangelism
- Good human relations
- Respect for ourselves and others
- Spirit-filled praise and worship[77]

3.1.5 The Core Values of MEM

The core values of MEM explain what the church also stands for. They are:

- Holiness
- Compassion
- Kingdom-mindedness
- Integrity
- Excellence[78]

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[76]The Church Records of Maranatha Evangelistic Ministries, November 14, 2014.
[77]The Church Records of End-Time Christian Church, November 14, 2014.
[78]The Church Records of Maranatha Evangelistic Ministries, November 14, 2014.

3.1.6 The Core Beliefs of ETCC and MEM

The core beliefs of the two selected churches are the tenets; doctrines and creeds. In other words, they are the statements of belief of the churches. These statements are listed below.

- The Bible as the only source of Truth (2Timothy 3:16, Acts 2:42)

- The Holy Trinity – God the Father, God the Son, and God the Holy Spirit(Genesis 1:26, Deut 6:4)

- Jesus Christ is the only Son of God (Matthew 1:23, 1 Peter 2:22, Romans 5:8 -10)

- Water baptism by immersion (Matthew 28:19, Mark 16:16, Acts 10:47-48)

- Attending corporate church service (Hebrews 10:25)

- Effective personal prayer life (James 5:16, 1Thess 5:17, Luke 18:1)

- Baptism of the Holy Spirit (Acts38:-39, Acts 10:44-46)

- Giving voluntarily (Luke 6:38, Proverbs 11:24)

- Partaking Holy Communion (2Peter 1:4, 2Cor 11:26)

- Rapture and the second coming of Christ (1 Thess4:16-17, Titus 2:13)

- Development and maximization of individuals' gifts and potentials (Matthew 25:14-30)

3.1.7 Management Machinery

The two churches are administered by Boards of Directors whose membership comprises people with diverse occupational and administrative backgrounds. The Boards work through the Senior Pastors for the performance of routine day to day administration of the churches.

3.2. Membership

The registered numerical strength of ETCC is three hundred and ninety four from the main headquarters. This data is from the church's membership record. The church has a Senior

Pastor, two supporting Pastors, three Deacons, an Elder and numerous Leaders for the various departments.

MEM on the other hand has a registered membership of six hundred and seventeen from the main headquarters. Thus 238 males and 379 females. However, it has one thousand four hundred (1,400) registered members from their eighteen (18) branches or satellites churches. Again, the source of this data is from the records of the churches.

3.2.1 Various Departments/Ministries at ETCC and MEM

The departments/ministries are the various voluntary wings or groups in the churches. They are:

- The Youth Ministry

This ministry focuses on young people within the age bracket of 16-35. This youth ministry trains and equips young people to rediscover their talents, skills and also helps them control their desires as far as social vices are concerned. Competent leaders are assigned to this department who also design special evangelistic and social programmes such as excursions to places of interest, football games, breakfast meetings, etc. which go a long way in winning other young people into the church. This fact was gathered in an interview form from one of the youth leaders.

- The Children's Ministry

The anchor of this ministry is premised on the book of Proverbs 22:6 which reads: Train up the child the way he should go, so that when he is old he will not depart from it. In fact, the focus of this ministry is to help the children to be responsible adults. Designed programmes like vacation Bible Schools, Bible Quizzes, Drama, etc. all shape the lives of these children.

- The Men's Ministry

This department teaches married men to be faithful and responsible husbands to their spouses and good fathers to their children.

- The Women's Ministry

The women's ministry trains the women to be supportive wives to their husbands and children in building a model for others to follow. Within this ministry, women are trained to manage their homes effectively and efficiently.

- The Decoration Ministry

The cleanliness of the church premises is solely the responsibility of this ministry.

- The Evangelism Ministry

This ministry's focus is on following up on new converts, visiting the sick at the hospitals, caring for prison inmates and reaching the unchurched in the community with the Word of God.

- The Welfare Ministry

The general economic wellbeing of every member is the duty of this ministry. As part of efforts to generating income to support members, everyone is encouraged to make monthly financial commitment towards the upkeep of the welfare department. When members are in dire need of any support such as child birth, wedding ceremony, etc., it is this department which sees to that.

- The Music Ministry

This ministry is responsible for leading the general church in praise and worship sessions.

- The Pastoral Care Ministry

This ministry is also responsible for the wellbeing of all the local pastors. This ministry in conjunction with the church's administrator designs welfare policies for all the pastors' children's education from primary to the tertiary levels. Furthermore, this ministry sees to the

payment of all the pastors' utility bills. A well trained human resource person oversees the Pastoral Care Ministry.

- The Counselling Unit

This unit offers counseling services for members who need them on business, marriage, education, etc.

- The Prayer Ministry

Interceding for the church, the nation and the personal needs of people is the duty of the prayer ministry.

- The Protocol/ Ushering Ministry

This department is responsible for welcoming and leading members to their seat during church services. Their main responsibility is to maintain orderliness during church services.

- The Sunday School Ministry

This ministry seeks to train members to be well versed in the Word of God. Trained Sunday school teachers on their part also engage members in Bible discussions at a specified time as part of the Sunday church service.

3.3. Leadership Styles Exhibited At MEM and ETCC

As part of this study in identifying leadership styles at MEM and ETCC, the researcher spent four weeks in participating in church services at MEM. For ETCC, it has taken the researcher who is a member, more than ten years in studying the leadership styles pertaining there. In all the two churches, the Clergy exhibit different leadership styles depending on the situation at hand. However, the underlying leadership style which has contributed in the growth (numerical and spiritual) of both churches is the servant leadership style.

3.4. Conclusion

The vision and mission statements, core values, beliefs, management machinery and the various ministries created in the two churches encourage members to be actively involved in church activities. For example, the creation of the various departments in the two churches has given room for the development of several potentials in these churches. This statement of fact is gathered from the records of the churches.

CHAPTER FOUR

INTERPRETATION AND ANALYSIS OF DATA

4.0 Introduction

Structured questionnaires were administered to 115 people to enable the researcher collect the necessary data for analysis; but only one hundred and five people returned the filled questionnaires. The reason for this is that, at the time of collecting the questionnaires, some of the church members had forgotten to bring them to church. The respondents were therefore carefully selected to be a representative sample of the Charismatic Churches in Kumasi. The structured questionnaires were administered to the members of the following groups; Maranatha Evangelistic Ministries (MEM) and End-Time Christian Church (ETCC) as the test cases.

The researcher employed a simple random sampling to select the sample size. Purposive sampling technique was used in selecting the Senior Pastors and Associate Pastors to respond to the interview guide. Then questionnaires, interviews and observations were generally administered and employed in getting responses to achieve specific objectives of the study in order to attain the general objectives of the study.

4.1 Analysis

Analysis and presentation are done using tables and figures. Tables 1 to 10 presented below show the age distribution, department respondents belong to, gender and educational background of respondents, respondents' perceptions and views about their leader, members' lifestyles being influenced by the sound Biblical teaching and good leadership styles, the assessment of respondents' commitment and how the leadership style affects their commitment and performance, how members respond to church activities in the absence of

the pastor, the area the leader's influence has been effective, and the characteristics exhibited by the Senior Pastors of MEM and ETCC in the church. In furtherance to this, the leaders (senior pastors and associate pastors) were also interviewed with their response analysis.

Table 1: Frequency Distribution of the Age Categories within the Selected Sample Churches

Age	Frequency	Percentages (%)	Valid Percent (%)
18-30	46	43.8	43.8
31-41	36	34.3	34.3
42-50 and above	23	21.9	21.9
Total	**105**	**100.0**	**100.0**

Source: Field Survey, November, 2014
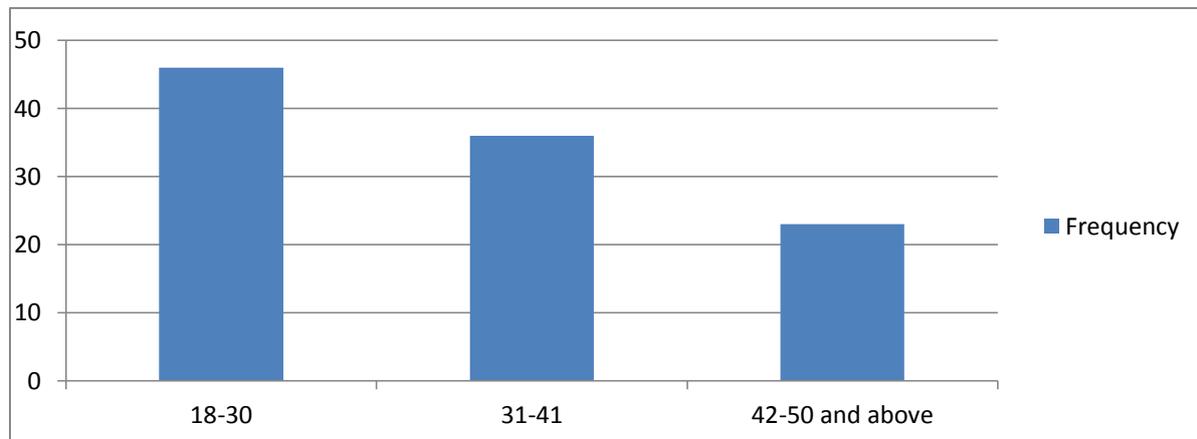
Figure 2: Age Distribution of Respondents
Source: Field Survey, November, 2014

Age distribution of the respondents is represented in table 1 and figure 2. The study reveals that 46 representing 43.8% of the respondents were between ages 18-30, whilst 36 interviewees representing 34.3% were between the ages of 31-41. 23 respondents were between 42-50 years and above representing 21.9%. It could therefore be inferred from the above that, majority of the respondents are in their youthful age (18-41) representing 78.1%

of the respondents. The high rise in terms of percentage among the youthful groups in the selected churches is attributed to the charisma of the Clergy thereby winning such age group in the churches. The charisma of the Clergy confirms Weber's charismatic leadership style which results when a leader uses the force of personal abilities and talents to have profound and extraordinary effects on followers.[79] Through further interview, it was also discovered that the age bracket of 18-41 are attracted to the selected churches because they are the leaders' greatest obsession. Besides, from the gathered data, the youthful groups (18-41) are given the opportunity to unearth their talents, skills and potentials in the areas of teaching, music, evangelism, etc. which opportunities they might not have elsewhere.

Table 2: Frequency Distribution of the Department That the Respondents Belong To In the Selected Churches (MEM and ETCC)

	Frequency	Percent (%)	Valid Percent (%)
PRAYER	34	32.4	32.4
MUSIC	24	22.9	22.9
EVANGELISM	32	30.5	30.5
OTHERS	15	14.3	14.3
Total	105	100.0	100.0

Source: Field Survey, November, 2014
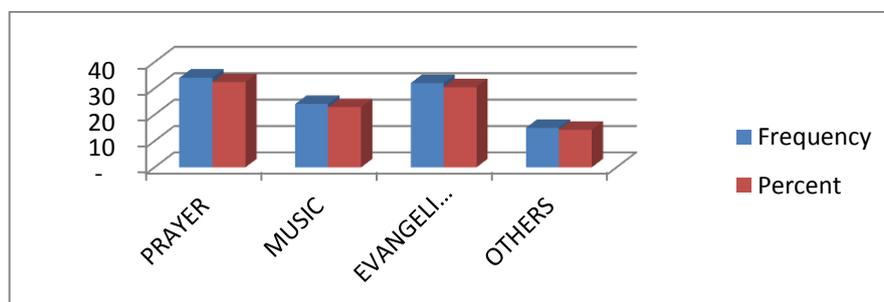
Figure 3 Distribution of the Department

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[79]Max Weber, *The Theory of Social and Economic Organisation,* translated by A.M. Henderson and Talcott Parsons (New York: Free Press, 1924/1947), 328, 358ff.

The above figure 3 and table 2 clearly show the various departments in which the respondents belong to in the selected churches. According to the survey, 34 members representing 32.4% belong to the prayer department followed by the evangelism department with 32 members representing 30.5%. Meanwhile, music department and those who engage themselves in other departments, show a membership of 24 representing 22.9% and 15 members representing 14.3% respectively. High membership in the prayer ministry which is consequently followed by the evangelism ministry is as a result of effective and efficient leaders. These leaders serve as a source of motivation for their members. This fact is based on the interview conducted in the selected churches. In fact, members' involvement within the music ministry and others was smaller as compared to the ones (prayer and evangelism) mentioned earlier on.

The reason for this fact according to interviews gathered is, there is lack of devoted and committed leaders for these ministries. This attitude therefore demotivates members in the music and the other ministries to be actively involved. There is therefore the need for the Clergy to critically train and appoint competent leaders in these ministries who in turn will serve as a source of motivation in attracting members. This puts emphasis on the Path-Goal Model of leadership which was developed by Robert J. House. According to House, it is the leader's job to coach and motivate followers in attaining goals and to provide direction and support needed in making sure that their goals are compatible with the organization's goals.[80] It is the researcher's desire that the leaders of these selected churches train, motivate and inspire members in order to increase commitment levels in these ministries (music and others).

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[80]Robert J. House, *The Path-Goal Theory of Leadership Effectiveness. Contingency Approaches to Leadership,* (Southern Illinois: University Press, 1971), 277-298.

Table 3: Cross Tabulation of the Gender and Educational Background of Respondents in the Selected Churches

GENDER OF RESPONDENTS	EDUCATIONAL BACKGROUND OF RESPONDENTS				TOTAL
	TERTIARY	SHS	JHS	MSLC	
MALE	34	13	2	6	55
FEMALE	25	10	3	12	50
Total	59	23	5	18	105

Source: Field Survey, 2014
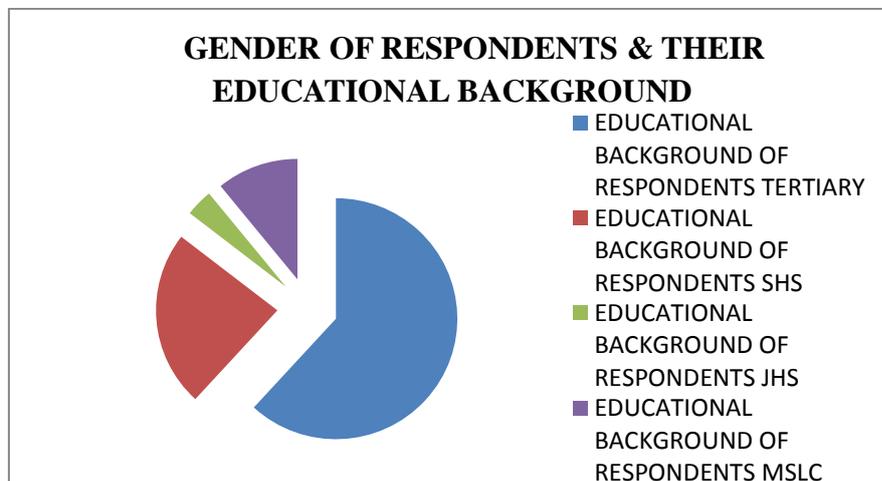
Figure 4: Gender and Educational Background of Respondents in the Selected Churches

According to the survey, 59 members attended tertiary institution, followed by 23 members who attended Senior High School. The Junior High School Leavers and Middle School Leavers were the least represented by 5 and 18 members respectively. The high rate of members with tertiary education is really good for the wellbeing of these churches especially when it comes to making informed decisions about the smooth running of the churches. For example, the researcher did not struggle with gathering data for this work as most of these members with tertiary education acknowledged the essence of this research work which when

studied and implemented may go a long way to improve the activities and operations of leadership styles on members' commitment.

Table 4: Respondents' Perception and Views about Who a Leader Is

WHO IS A LEADER?	Frequency	Percent (%)	Valid Percent (%)
A PERSON WHO IS ABLE TO GET PEOPLE TO DO THINGS WILLINGLY	63	60.00	60.00
A PERSON WHO HAS A VISION	31	29.52	29.52
A PERSON WHO IS WILLING TO TAKE HIGH PERSONAL RISKS	5	4.76	4.76
A PERSON WHO INTERVENES ONLY IF STANDARDS ARE NOT MET	5	4.76	4.76
A PERSON WHO ONLY SUPPORTS IN TIMES OF NEEDS	1	0.95	0.95
Total	105	100.00	100.00

Source: Field Survey, November, 2014
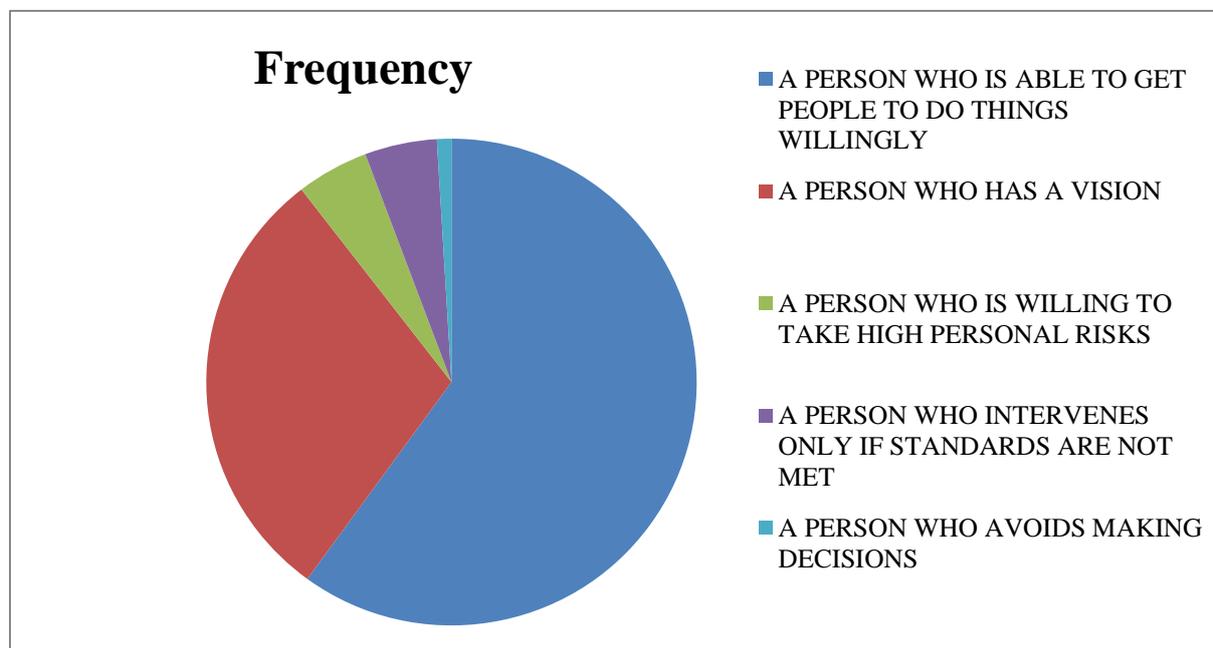
Figure 5: Respondents' Perception and Views about Who a Leader Is

Source: Field Survey, November, 2014

In tandem with respondents' views about who a leader is, 63 members representing 60.00% said that, they see a leader as anyone who is able to get people to do things willingly. This was followed by 31 members representing 29.52% who also said that, a leader is someone who has a vision. Moreover, 5 members also asserted the fact that, a leader is someone who is ready to take high risk and the other 5 members who also viewed it from the perspective of, a leader being someone who intervenes when needs or standards are not met. Only a member shared the view that a leader is someone who avoids making a decision. From this analysis, it can be viewed that majority of the members both from MEM and ETCC understand that, if a person is able to get people to do things willingly, then that person is an effective and efficient leader.

With 63 members representing 60.00% responding to a leader as a person who gets people to do the work of God willingly is an indication that the Clergy from the selected charismatic churches understand the behavioural theories of leadership. These theories look at what effective and less effective leaders do. Chapman in appraising McGregor's book, *The Human Side of Enterprise*, acknowledged that some people have poor work ethics. Until they are motivated by money and other kind words, they would not be inspired to work. On the contrary, there are others who willingly work because they are internally motivated by a leader's vision.[81] The willingness by members to do the work of the ministry without any compulsion shows why a high percentage said a leader is a person who is able to get people to do things willingly.

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[81]Alan Chapman, *X-Y Theory on the Human Side of Enterprise*. Ed.N. Borkowski (Boston: Jones and Bartlett, 2005),60-75.

Table 5: Church Members' Commitment As A Result Of Sound Biblical Teaching and Good Leadership Skills

	Frequency	Percent (%)	Valid Percent (%)
YES	88	83.8	83.8
NO	17	16.2	16.2
Total	105	100.0	100.0
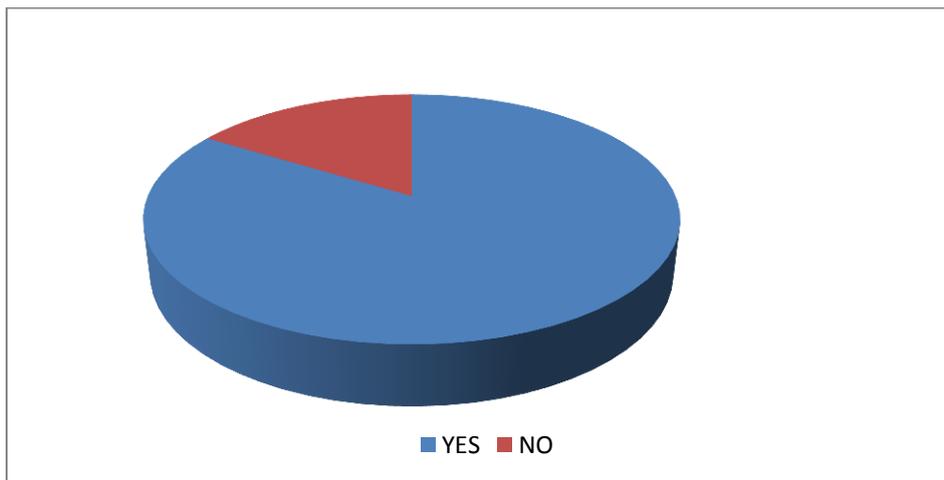
Figure 6: Church Members Commitment As A Result Of Sound Biblical Teaching and Good Leadership Skills

Source: Field Survey, November, 2014

A larger percentage of the members attest to sound Biblical teaching and good leadership skills as the reason for their commitment; this is a major plus for the churches. It indicates that the Clergy are well versed in the Word of God in inspiring the members to be focused on God and being responsive to Christian service. However, the 16.2% of the members who believe that their commitment to church is not based necessarily on sound Biblical teaching and good leadership skills are members who are internally motivated as followers. This fact came out as a result of an interview with some of them. If they are internally motivated, it means that these members know so much about the vision of the church that they do not need any leader to directly influence them either with sound Biblical teaching or good leadership styles before they get committed to church. Once the mandate of the church is clearly

defined, such members learn to make themselves more useful to their leaders. This emphasizes Gibson's work on followership that some people know where they are going and how to get there without any major input from a leader.[82]

Table 6: Respondents' Views about Leaders' Ability to Inspire and Motivate Workers in the Church

	Frequency	**Percent (%)**	**Valid Percent (%)**
YES	90	85.7	85.7
NO	15	14.3	14.3
Total	105	100.0	100.0
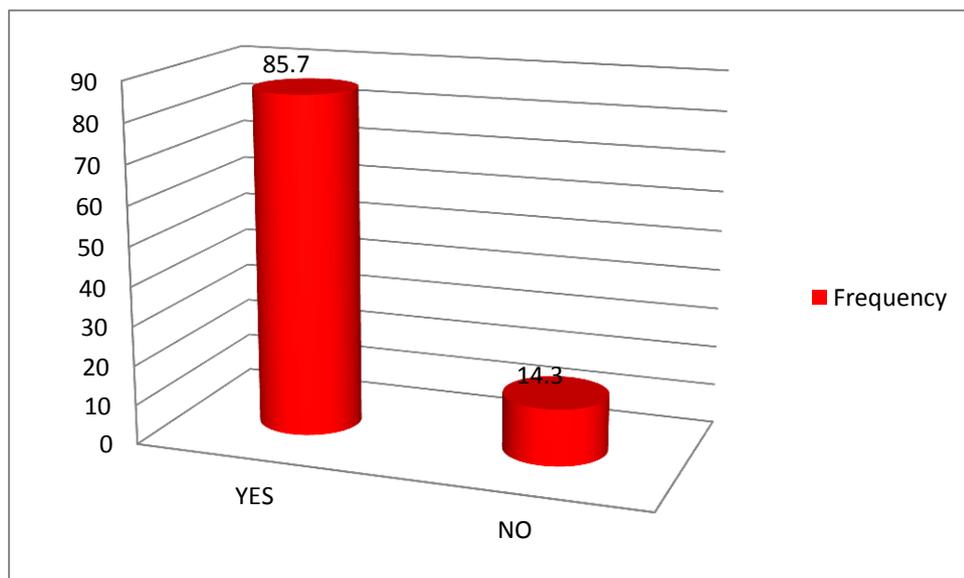
Figure 7: The Leaders' Ability to Inspire and Motivate Workers in the Church

Source: Field Survey, November, 2014

The above figure and table 6 clearly show the perception and expectation of the church members about their leaders' ability in terms of motivation and inspiration. 90 members representing 85.7% agrees to the fact that, their pastors are the source of motivation and

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[82]David Gibson, *Followership*, accessed on October 17, 10, 2014, [http://www.coachingtip.com/2012/04/leadership - requires-followership.html].

inspiration when it comes to work. This confirms Mullins' motivation theory that people's behaviour patterns are determined by what motivates or drives them to achieve a set goal in order to accomplish an expectation.[83] In the case of the above table and figure, members' commitment to church attendance is derived from a good sermon delivery, ability to unearth and develop talents, nice human relation, respect for others, and a leader's trustworthiness.

This fact is from an earlier interview conducted in the churches on Sunday, October 12, 2014. The other 14.3% who responded in the negative may be members who are motivated by the Theory Y of Chapman's leadership models. According to Chapman, people with Theory Y leadership model are self-motivated. It means they do not necessarily need any leader's kind word, money or commendation before they get inspired to achieve goals towards the objectives of the organisation (Church). They, however exercise a high degree of imagination, ingenuity and solution of organizational problems.[84] This is the reason why 14.3% said, their commitment to church work is not directly influenced by a leader's motivation.

Table 7: The Assessment of Respondents' Commitments and How the Leadership Style Affects Their Commitment and Performance

	Frequency	Percent	Valid Percent
YES	84	80.0	80.0
NO	21	20.0	20.0
Total	105	100.0	100.0

[83]Laurie J. Mullins, *Essentials of Organisational Behaviour* (England: Pearson Education Limited, 2006),71-87.
[84]Alan Chapman, *X –Y Theory on The Human Side of Enterprise,* (Boston: Jones and Bartlett, 2005), 60-75.
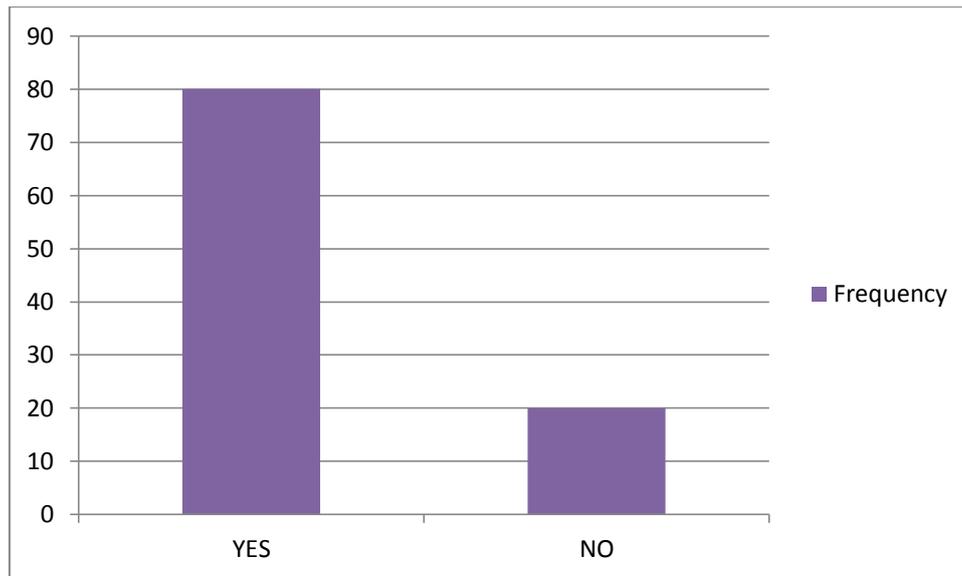
Figure 8: Relating Associate Pastors and Members' Commitment and Performance to the Leadership Style
Source: Field Survey, November 2014

The path-goal model of leadership recognizes that, a leader's behaviour is acceptable to subordinates when viewed as a source of satisfaction and inspiration. Satisfaction is contingent on performance when the leader facilities, coaches and rewards effective performance.[85] As a result, performance can be said to depend on a leader's leadership style. From the above survey, 84 members representing 80% are of the view that, church members' commitment and performance can be attributed to the leadership styles exhibited by their pastors in the selected churches (MEM and ETCC) whiles 21 members representing 20% do not support the assertion. They are of the view that they are self-motivated to perform their required duties without any direct reward from their senior pastors. This fact is by a gathered data from the respondents.

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[85]House, *The Path-Goal Theory of Leadership Effectiveness. Contingency Approaches to Leadership*, 277-298.

Table 8: Shows How Members Respond To Church Activities in the Absence of the Pastor

	Frequency	Percent (%)	Valid Percent (%)
YES	94	89.5	89.5
N0	11	10.5	10.5
Total	105	100.0	100.0
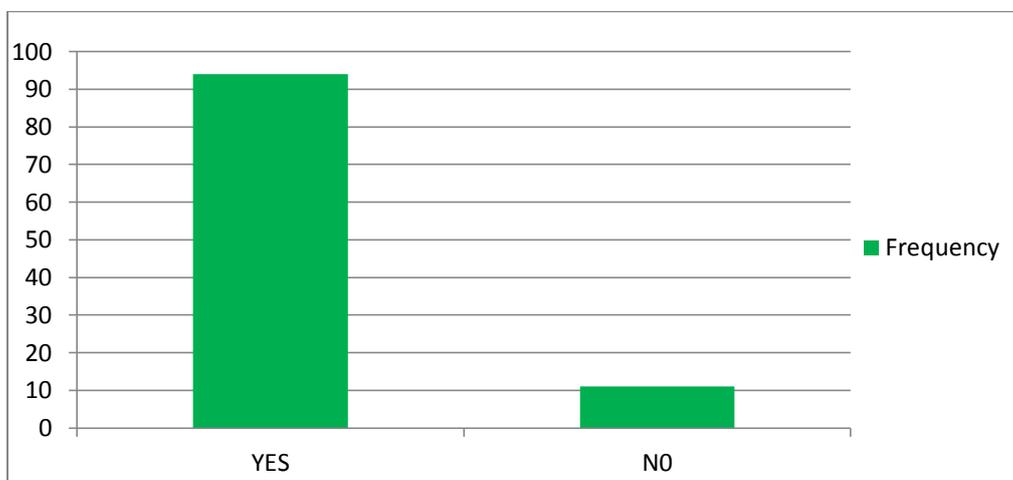
Figure 9: Response of Members' Attendance to Church Activities in the Absence of the Senior Pastor
Source: Field Survey, November, 2014

Leaders lose control when every work is centred on them. There is therefore the need to delegate authority to trained subordinates so that with or without the leader, the task can be well accomplished. Delegating style therefore is best matched with a high follower readiness level.[86] It means that a good follower knows so much about the vision of the organization (church) that they could find it even without the leader being present. With a close analysis in conjunction with church members' commitment with or without leaders' supervision, the following response shows that members' commitment according to attending church

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[86]Paul Hersey and Kenneth H. Blanchard, *Management of Organizational Behaviour*,(New Jersey: Prentice Hall,1977),370-378.

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activities proves positively productive in the absence of the pastor. This analysis suggests that 94 members representing 89.5% said they attend church activities even in the absence of the senior pastor and also 11 members representing 10.5% said they do not attend church in the absence of the senior pastor. According to an earlier interview conducted, the 11 members representing 10.5% see nothing good in any subordinate (associate pastor) except their head (senior pastor). It is the view of the researcher that members who attend church because of their leaders' charisma be taught to focus on God and His work and not the leader when it comes to church attendance or Christian service.

Table 9: The Area the Leader's Influence Has Been Effective

	Frequency	Percent (%)	Valid Percent (%)
ATTENDANCE TO CHURCH ACTIVITIES	61	58.1	58.1
SENIOR PASTOR'S INTERPERSONAL RELATIONSHIP WITH ASSOCIATE PASTORS AND CHURCH MEMBERS	44	41.9	41.9
Total	105	100.0	100.0
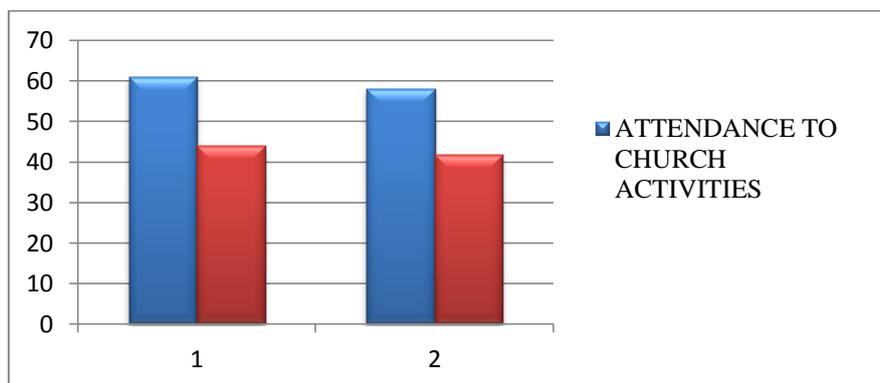
Figure 10: Effective Area of Influence of the Leader
Source: Field Survey, November 2014

The research conducted gave evidence that, sixty one members representing 58.1% agree to the fact that, leaders' attendance to church activities has been very effective. On the other hand, forty four members representing 41.9% also noted that senior pastors' interpersonal relationship with associate pastors and church members has not been too effective. This presupposes that, leaders (senior pastors) from the two selected churches (MEM and ETCC) have not had enough interpersonal relationship with associate pastors and church members.

They therefore need to make enough time for them on a one-on-one basis in order to increase the rate of commitment in the churches. To buttress the point of increasing members' commitment towards the smooth running of the organization (church), it is important therefore to build a cordial interpersonal relationship with the followers.[87] According to Maxwell, this is done by listening to followers, empathizing their condition and more importantly caring for their spiritual needs.

Table 10: The Characteristics Exhibited By the Senior Pastors of MEM and ETCC in the Church

	Frequency	Percent (%)	Valid Percent (%)
INNOVATIVE	55	52.4	52.4
AGGRESSIVE	33	31.4	31.4
RESULTS ORIENTED	11	10.5	10.5
AVOID TAKING DECISIONS	4	3.8	3.8
OTHERS	2	1.9	1.9
Total	105	100.0	100.0

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[87]John C. Maxwell, *The 21 indispensable Qualities of a Leader: Becoming the person others will want to follow,* (Tennessee: Thomas Nelson Publishers, 1999), 20-35.

	INNOVATIVE	AGGRESSIVE	RESULTS ORIENTED	AVOID TAKING DECISIONS	OTHERS
■ Series1	55.00	33.00	11.00	4.00	2.00
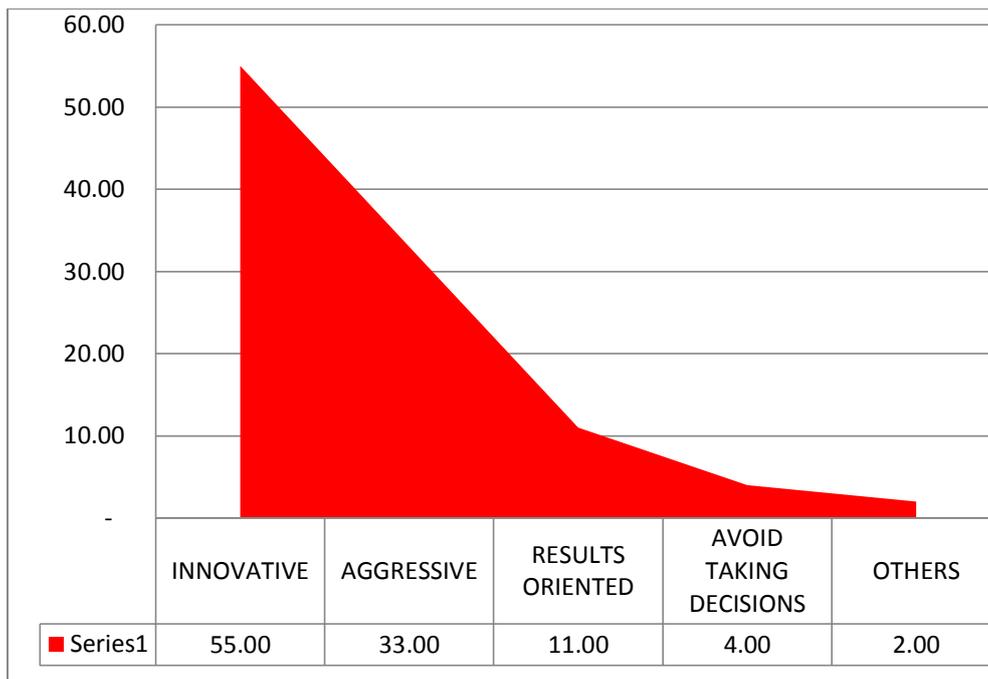
Figure 11: Characteristics Exhibited By the Senior Pastors of MEM and ETCC
Source: Field Survey, November, 2014

The research survey proves that leaders from the two selected charismatic churches (MEM and ETCC) are very innovative. This fact can be supported by the views shared by the church members. 55 members representing 52.4% said that their leaders are very innovative. According to the data collected from the members, this assertion is as a result of the invitation of other inspirational guest speakers to motivate members to be focused on their God-given potentials.

Again, the use of public holidays to organize socially-related programmes especially for the couples, singles, youth, children, etc., have all accounted for the reason why a greater percentage of the members see their leaders as being innovative. On the other hand, 33 and 11 members representing 31.4% and 10.5% respectively confirm the aggressive and result-oriented nature of their leaders as their characteristics when it comes to the accomplishment of tasks. From the above analysis, we can infer that leaders' individualities on church

members' commitment in charismatic churches have been good in nexus to the church's vision and mission statements in one way or the other.

4.2 Number of Years Leaders Have Been In Their Leadership Positions

According to interviews granted to the church leaders in the respective churches (MEM and ETCC), it is clear that, the average number of years the leaders have been in position is twenty (20) years. This can be attributed to committed and faithful service rendered by them.

4.3 Leadership Styles

In tandem with the leadership styles exhibited by the senior pastors, the associate pastors shared the view that they are servant and democratic leaders; however they also suggested that, certain situational changes make them autocratic. This fact confirms the contingency and situational theories of leadership. The situational theory of leadership begins with the assumption that there are no traits and behaviours that automatically constitute effective leadership.[88]   In fact, the existing condition within the organization calls for any of the leadership styles discussed in chapter two of the work to be exhibited. According to the data collected from the senior pastors, they also said that they exhibit the democratic and servant leadership styles which have improved upon church members' commitment in the church.

4.4 The Impact of Senior Pastors' Leadership Styles on Associate Pastors and Church Members

With respect to the associate pastors' view on the leadership styles exhibited, they asserted that their good interpersonal skills, encouraging church members through preaching and teaching of the Word of God and awarding special leaders and church members to serve as motivation to others have all improved on the commitment levels of members. Moreover, the senior pastors from the selected churches (MEM & ETCC) also rated their associate pastors

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[88]Andrew J. DuBrin, *Leadership*: *Research Findings, Practice and Skills*, (New York: Miffin Company, 1995), 170.

and the church members' commitment level around 60%-70%. This data according to the senior pastors can go higher when the associate pastors consistently support them to achieve the churches' vision statements.

4.5 Conclusion

The presentation of the data analysis clearly shows that church leadership is not only recognized in the preaching and teaching of God's Word but also a consistent development of a leader's leadership style in attracting support from followers (church members). Where there is total negligence of duty and poor interpersonal relation with members, the latter's commitment level goes down. On the contrary, where leaders' conception of church leadership is about service to God and man (with church members included) and respecting the views of members, their commitment towards the vision of the church goes higher. Followers on the other hand should also learn the art of leading through training. Identifying who they are, what they will become and what they have to share will boost their commitment towards the attainment of the church's vision.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents to stakeholders the findings, conclusions and recommendation of the study by the researcher which when carefully studied and implemented may go a long way to improve the activities and operations of leadership styles on church members' commitment in Charismatic churches in the Kumasi metropolis and the nation at large.

5.1 Summary of Findings

The research has revealed that majority of the church members have been influenced positively by the leadership styles exhibited by the leaders of the two charismatic churches (MEM and ETCC). This influence on church members has paved way for most of them to commit themselves with or without any supervision to church attendance, departmental meetings and other functions.

Moreover, according to church members' views, the very area that leaders have been very fruitful or effective is their involvement in church activities but not in interpersonal relationship. On the contrary, from the views of the church leaders (senior pastors), they also suggested that, notwithstanding their due diligence and responsibilities that they have to perform in terms of the work of God, they wish to have greatly influenced church members to their optimum best in terms of interpersonal relationship but the workload on them makes that difficult. Supportive hands and commitment levels of other dedicated members of the church is not up to what they are expecting even though they have great faith and aspiration that commitment levels of other leaders (associate pastors) in the church may rise in order to reach the full potential of the vision, mission and objectives of the church.

Additionally, most of the church members were tertiary level graduates in parallel with their ability to understand the nooks and crooks, ups and downs and the status quo of the church when it comes to the issue of communication. Having educated people in the church suggests that the ability to be imparted with the requisite knowledge to undertake church work will greatly improve.

Meanwhile, the level of commitment of church members and associate pastors can be associated to the leadership styles exhibited by their leaders (senior pastors). According to the survey conducted in the two charismatic churches (MEM and ETCC), majority of the church members and the other associate pastors shared the view that, to a large extent their leaders (senior pastors) have been sensitive to their needs and mostly engaged them in terms of important decision-making processes.

This gives rise to democratic style of leadership in most charismatic churches. Although not all church members came to terms with their leaders' leadership styles, they also do not understand why their senior pastors who are leaders of the church at times become unbending and autocratic when it comes to certain decisions. They wish that the pastors should also seek their views before implementing the needed tasks or plans. Though the leaders from the two churches have convincingly won the admiration of most of the church members, they have at the same time encountered the displeasure of some of them.

However, from the leaders' (senior pastors from MEM and ETCC) point of view, they all shared the idea that, they wish to train more leaders to do the work of the ministry and also improve on the infrastructural facilities of the church as a means of attracting more souls for Christ. Upon critical examination by the researcher through participant observation, the leaders (senior pastors) from the two charismatic churches exhibit servant leadership style,

typifying the leadership style of Jesus Christ and the early Apostles in the New Testament of the Bible (Luke 9, 10, Acts 2:42- 47, Phil 2:5-11).

5.2 Conclusion

The researcher can emphatically state that, the impact of leadership styles on church members has become a backbone to their commitment to God and church work. Majority of the people are able to attend church services with or without the presence of their senior pastor. Though, members' commitment to church work is influenced by a lot of leadership styles, majority of the church members are looking for leaders (senior pastors) who are very innovative, democratic and have a servant attitude in empathizing with them in certain situations.

According to interviews granted to the members in the respective churches (MEM and ETCC), they are of the view that the most appropriate leadership style that will bring about members' commitment is democratic and servant leadership style. Although some members do not agree to the above concept of leadership styles, they (democratic and servant leadership styles) have had a great influence on church members' commitment in most charismatic churches such as Maranatha Evangelistic Ministries and End-Time Christian Church.

5.3 Limitation of the Study

The time assigned for this research work is so short that it does not make enough room for the researcher to explore and collect enough data in making effective judgement. With a limited space of three months, figures from the two charismatic churches were sampled to make a general study for the entire charismatic churches in the Kumasi metropolis. This however, does not give a true picture of what may be happening in other charismatic churches. It is the researcher's desire that ample time be given to cover larger variables for this study in the near future.

5.4 Recommendation

A number of prior studies have attempted to gain a clear understanding of numerous pitfalls and challenges associated with the impact of leadership styles on church members' commitment, as well as evaluate those factors affecting the successful deployment of some leadership models. The researcher categorized two main groups of leaders: transactional and transformational. The transactional leaders recognize what their followers want to get from work and try to see that followers get what they wanted. On the other hand, the transformational leaders also raise followers' level about the importance of designated outcome in reaching desired goals. This is achieved by getting followers to transcend their self-interests for the sake of team, organization (church) or nation.

The researcher believes that impact of leadership styles on church members' commitment in charismatic churches can go higher if further assessment of church members are taken into consideration for future development. If the two leadership models (transactional and transformational models) are being greatly improved upon and duly executed, the commitment levels of church members will increase dramatically.

The data collected from the two Charismatic churches, based on this study, shows clearly that leadership styles play an important role in the commitment level of church members. Generally, some church leaders enter into leadership positions with different mindsets. Concentrating attention on building infrastructure and displaying good leadership style through acts of preaching and teaching alone do not increase followers' (church members) commitment levels. There is the need for direct interpersonal relationship through visitation and motivation through kind words. This trend of interpersonal church administration and the desire to serve the members willingly result in massive commitment on behalf of the latter.

Despite the successes chalked by Charismatic churches in the area of study, problems facing them in the course of their activities have been in the area of a cross section of members failing to be active especially in the absence of the Senior Pastor. It is the wish of the researcher that Senior Pastors or leaders of Charismatic churches make enough time to train capable subordinates. Carefully delegating duties to competent subordinates in fulfilling the mandate given by our Lord Jesus Christ leads to church growth (Matthew 28:19 -20). To buttress this argument, Apostle Paul emphatically encouraged Timothy, his son in the Lord to faithfully train others to do the work of the ministry (2Timothy 2:2). Church leaders are therefore encouraged to follow suit

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APPENDIX 1

INTERVIEW GUIDE FOR THE SENIOR PASTOR

1. Age range: …………..

2. Sex:………………………. Educational level: ………………….

3. For how long have you taken up the leadership position of this church?...

4. Are you a leader who proposes a future better than the status quo? Are you willing to take on high risks and engage in self-sacrifice to achieve vision?

   ....

   ....

   ....

5. What are some of the changes you have brought to the church?

   ....

   ....

   ....

   Are they adequate?

   ....

   ....

How do you rate the commitment level of both your leaders/associate pastors and your members in your church? 30% -50%, 60% -70%, 80% -90% -100%

6. What leadership style do you exhibit as the senior pastor of MEM? Tick

   a. Servant leadership

   b. democratic leadership

   c. autocratic leadership

   d. laissez faire leadership

7. In your opinion, what leadership style can improve on church members' commitment in your church?

8. In which areas of ministry have your influence as a leader been very effective? Is it improvement in infrastructure or your ability to train more leaders to help run the vision of the church?

   ....

9. Is there an interpersonal relationship between leadership and church members?

10. What changes do you think should come into leadership to enhance church members' commitment in your church?

…………………………………………………………………………………………

………………………………………………………………………………………

11. What leadership characteristics will you advocate in order to induce members' commitment to church activities?

    a. Vision and articulation
    b. Sensitivity to members' needs
    c. Personal risk taking
    d. Ability to listen
    e. Ability to serve
    f. Avoiding mediocrity

APPENDIX 2

INTERVIEW GUIDE FOR THE ASSOCIATE PASTORS

1. Age range: …….

2. Sex: ………………

3. Position! Status in the church: ……………………

4. For how long have you served as associate pastor of MEM?...........

5. What are your duties and responsibilities as an associate pastor of MEM?

   ………………………………………………………………………………

   ………………………………………………………………………………

   ………………………………………………………………………………..

6. In your opinion, is the senior pastor a democratic, an autocratic or a laissez faire or a servant leader?

   ………………………………………………………………………….

7. In what ways do the leadership styles of the senior pastor affect the commitment level of all leaders and Church members?

   ………………………………………………………………………………

   ………………………………………………………………………………

8. Is there an interpersonal relationship between leadership and church?...yes…no

9. In your opinion, to what extent is the senior pastor able to influence members' commitment to church activities?

   ………………………………………………………………………………

   ………………………………………………………………………………

10. What changes do you think should come into leadership to enhance members' commitment to church activities in your church?

    ………………………………………………………………………………

    ………………………………………………………………………………

QUESTIONNAIRE FOR CHURCH MEMBERS

1. Age: 18-30 ☐   31- 41 ☐ 42-50 and above ☐

2. Sex: M ☐   F ☐   4. Educational level: …………..

4. Which Department do you belong in church: Prayer ☐ Music ☐ Evangelism ☐

others (state)………………………………………………………………

5. How many times do you go to church within the week? Once ☐ twice ☐

6. For how long have you been in this church?

1-3 years …… 4-6 years …….7-9 years ……. 10-12 years….13years +

7. In your opinion, who is a leader?

A. A person who is able to get people to do things willingly

B. A person who has a vision

C. A person who is willing to take on high personal risks

D. A person who intervenes only if standards are not met

E. A person who only supports in times of needs

Other…………………………

8. Is your leader (the senior pastor) sensitive to the needs of members in church?

Yes ☐   No ☐

9. In what ways is the leader sensitive to the needs of the members?

10. Which of the following characteristics do you find in the senior pastor?

Innovative ☐ Aggressive ☐ Results oriented ☐ Avoid taking decisions ☐

Others, specify: ………………………………………………………………….

11. Does the senior pastor exercise decision-making and authority for achieving performance alone? Yes ☐   No ☐

If no, how would you rate this kind of involvement?

Above 80% ☐   70-79% ☐   60-69% ☐ 50-59% ☐ Below 50% ☐

12. Whenever the senior pastor is not around do church members attend church activities?

       Yes ☐ No ☐

13. If yes, would you attribute this to the senior pastor's sound Biblical teaching and good leadership skills offered to the church?

Yes ☐ No ☐

14. Does your leader inspire and motivate workers in the church? Yes ☐ No ☐

If yes, how would you rate the leader's ability to inspire and motivate

Above 80% ☐   70-79% ☐   60-69% ☐

15. How do you rate the associate pastors' performance in the church?

Excellent ☐   Very good ☐   Good ☐ Fair ☐

Other, Specify …………………………………………………

16. Would you attribute associate pastors and church members' commitment performance to the leadership style exhibited by the senior pastor (leader)? Yes ☐   No ☐

17. If yes, how would you rate the impact of the leadership style on church members' commitment? Extremely high ☐   High ☐ Average ☐

Other, specify ………………………………………………………..

18. In which area has the influence of the leader been very effective?

a. Attendance to church activities

b. Senior pastor's interpersonal relationship with associate pastors and church members

19. Has the leadership style of your leader had any negative effect on the physical growth of the church? Yes ☐   No ☐

20. If yes, how……………………………………………………………………………...

21. If no, how…………………………………………………………………………….

22. Any other comment?..