

**A MIXED METHODS STUDY OF PASTORATE AND NON-PASTORATE
LEADERSHIP AMONG NIGERIA'S BIVOCATIONAL PASTOR-LEADERS**

A Dissertation Presented to the Faculty of the
Talbot School of Theology
Biola University

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy in Educational Studies

by

Agametochukwu Iheanyi-Igwe

December 2015

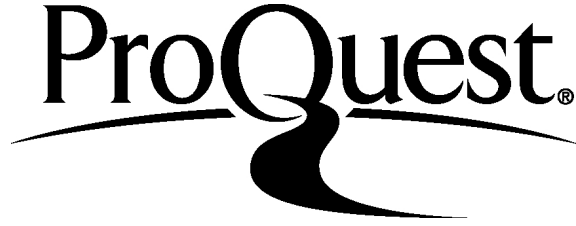
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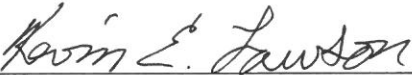
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ABSTRACT

This mixed-methods study explored the relationship between pastorate and non-pastorate transformational leadership using a sample of bivocational pastors from Nigeria. Seventeen bivocational pastors participated in in-depth interviews. Forty-nine bivocational pastors and 55 church and non-pastorate job raters completed the MLQ-5X as well as a power distance instrument. Participants were highly transformational and low in power distance orientation. There was also a moderate inverse relationship between transformational leadership and power distance orientation. PASTORATE transformational leadership scores were higher than non-pastorate scores, particularly in IM and IC. There was a very strong correlation between pastorate and non-pastorate IB, as well as a strong correlation between pastorate and non-pastorate IM, suggesting that participants use those leadership styles in both arenas.

Bivocational pastoral leadership impacts non-pastorate leadership in the form of ethical and compassionate leadership, while non-pastorate leadership influences pastoral leadership in the form of efficient, goal-directed professional ministry. Bivocational ministry is shown to facilitate the integrated life of bivocational pastors, drive church multiplication and promote ministry engagement.

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If I have seen further, it is by standing on the shoulder of giants. – Isaac Newton

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CHAPTER ONE

INTRODUCTION TO THE PROBLEM

Bivocational ministry is a growing phenomenon in Nigeria today. Apart from second career pastors who embrace a bivocational pastoral calling later in life, others pursue bivocational ministry from the onset of their professional lives. Some of these bivocational pastors have leadership positions and responsibilities in their non-pastorate jobs. Examples of this would be some of this author's acquaintances who all serve in 'senior pastor' type church ministry roles, yet one is a bank executive, another, manager for a telecommunications company, and yet another, the medical director of a private hospital. These are all bivocational pastors who are leaders in their non-pastorate jobs.

Bivocational ministry is also a growing trend in the United States. One reason given for this is the small size of the majority of its congregations. According to Dorset (2010), "most of those small congregations are unable to fully-fund their pastors, resulting in those churches seeking bivocational pastors to guide them." Chang's (2004) clergy supply and demand study published in Duke University's *Pulpit & Pew* research reports, discovered that clergy vacancy was a major problem of small or rural churches. One proffered solution to this issue is bivocation. From this one might infer that apart from relatively few exceptions, being bivocational is a situational choice for the majority

of these ministers in the United States. They would prefer to do their pastoral ministry only, but are forced to serve bivocationally because of the exigent circumstances of local churches. Overton's (2011) study of 93 bivocational pastors within the Foursquare Church denomination in the US, provides empirical support for this inference. The study found that almost all (97%) the bivocational pastors surveyed, "became bivocational for the financial reason of providing for their families and these pastors could not continue as pastors without the support of a second job" (p. 200). The situation might be different in some other parts of the world, specifically Nigeria. The section below provides a brief introduction to the church in Nigeria.

There is some descriptive literature in North America on bivocational ministry (Dorr, 1988; Bickers, 2004). Beyond these, the empirical research on bivocational pastors includes general surveys within specific denominations such as the Southern Baptist Convention (Washington, 1984), Church of the Brethren (Clapp, et al., 1999), Evangelical Free Church of America (Barnes, 1990), or a selected group of denominations (Brushwyler, 1992). Other researchers (Overton, 2011; Russell, 2012) studied the job satisfaction of bivocational pastors in the US Foursquare Church (Overton, 2011) as well as Mississippi Baptist churches (Russell, 2012). Hayes (2011) compared the marital quality of bivocational pastors to those of full-time pastors in the Nazarene Church, while Gramling (2008) surveyed the significant issues faced by bivocational pastors in the Christian and Missionary Alliance. None of this research is specifically focused on the pastoral leadership of bivocational ministers.

The Church in Nigeria

Nigeria is a federal republic in West Africa which shares land borders with the Republic of Benin in the west, Chad and Cameroon in the east, and Niger in the north. Its coast, on the south, lies on the Gulf of Guinea, a part of the Atlantic Ocean. Nigeria, with an estimated population of over 173 million people (Williamson, 2013), is frequently referred to as “the Giant of Africa” and is the most populous country in Africa, and the seventh in the world (Williamson, 2013). The population is divided nearly equally between Christians and Muslims with a very small portion (about 2%) who adhere to various African traditional religions (Hackett & Grim, 2011). Regionally the nation is split between Christians and Muslims. Islam is the predominant religion in the North, while it is almost nonexistent in most parts of the south, which is mostly Christian. The aforementioned situation is one reason why this study will focus on participants from Southern Nigeria.

The church in Nigeria is relatively young, being about 170 years from the advent of the earliest missionaries in the mid-1800s (Komolafe, 2013). Besides the independent African churches, the transition to indigenous leadership and the attainment of autonomy by the historic mission churches has only happened about 50 years ago. This transition happened between 1955 and 1965, the decade of Nigeria’s political independence in October 1960. As the Nigerian church has grown numerically and developed its own unique features, so has pastoral ministry in Nigeria. This pastoral ministry is discussed further in chapter two. One of the unique features of pastoral ministry in Nigeria is

bivocational ministry. Its practice seems to differ from the observed occurrence in North America as mentioned above. It would appear that people adopt this bivocational ministry model by choice even when the church can afford to support these pastors full-time. One will in fact find churches where the senior pastor is bivocational with full-time associate pastors. The pastoral leadership of bivocational pastors in Nigeria remains unstudied. This study seeks to fill the gap described above.

Description of the Problem

While bivocational ministry is a recognizable phenomenon in Nigeria, there is no extant scholarly or popular literature on it. This is an indication that no one has investigated the reasons behind the rising preference for this model of ministry, especially from the perspective of the bivocational ministers. There is also no empirical discussion of the pastoral leadership of these bivocational pastors. There is little information on what relationship if any, there is between the pastoral leadership of bivocational pastors and their leadership in the other-job. One might assume that they do their secular jobs acceptably, if they retain these non-pastorate jobs while still engaged in their pastoral ministry. However, there is need for some insight into the process of integration by which these pastors fulfill two vocations as well as any potential strengths or tensions involved. Could it be that the notion of successful integration of two vocations is only an illusion among these ministers? This study therefore focused on discovering from the perspectives of these bivocational pastors, the relationship between pastorate and non-pastorate leadership.

Background and Importance of the Study

There is so much in print today in the field of leadership (Northouse, 2013, p. 1; Bass & Bass, 2008, p. 6) but there is so little on leadership when it is practiced by the same leaders across different domains as is the case with bivocational pastors who are also leaders in their non-pastorate jobs. One researcher (Friedman, 2008), writes on how leaders can extend their leadership to various domains of their lives but the conceptual framework of Friedman's "Total Leadership" model recognizes four domains; work, self, home, and community. This model explores how a leader can extend one's leadership to the above-mentioned four domains and establish (as well as maintain) a balance. For non-pastors, church involvement would fall under Friedman's 'community' domain. However, for the bivocational pastor, there are two 'work' domains as described by Friedman (2008) – the pastorate, and the non-pastorate job. Therefore the Total Leadership model, which describes the transfer of leadership from vocational to non-vocational domains of life, does not tell us much about leadership practice across vocational domains by the same leaders.

There are many leadership theories and paradigms in the literature, Northouse (2013) identifies at least twelve different approaches to leadership as follows; Trait, Skills, Style, Situational, Contingency, Path-Goal, and Leader-Member Exchange. Others are the Transformational, Servant, Authentic, Team, and Psychodynamic approaches. The Transformational Leadership theory, and its Full Range of Leadership model was chosen for this study because it is not only robust, but has received more interest and therefore

more empirical testing than most of the other popular leadership models (Bass & Riggio, 2006; Judge & Piccolo, 2004). The Full Range of Leadership places Transformational leadership on a continuum with Transactional leadership and Laissez-Faire (Non-) Leadership in that order (Bass B. M., 1985). Transformational leadership is where a moral and ethical leader connects with followers in a way that raises the motivation and morality of both leader and followers and results in followers going beyond expectation (Bass & Riggio, 2006).

Another reason why Transformational leadership was selected is because it seems quite compatible and readily amenable to the theological understanding of pastoral leadership. This is explored in chapter three of this work. Despite the above-mentioned extensive use of transformational leadership in research, Rowold (2008) observed its limited use in research among Christian pastors. White (2012), observed that while some of its concepts are transferrable to the church context, “there are not yet a large number of empirical studies that examine transformational leadership within a church organization context” (p. 20). Transformational leadership has also seen very limited use for research in Sub-Saharan Africa. The limited research has been among bank workers in Kenya (Walumbwa & Lawler, 2003; Walumbwa, Lawler, Avolio, Wang, & Shi, 2005), and Nigeria (Kalu, 2010; Ani, 2008), as well as public sector workers in Nigeria (Iwuh, 2010; Kehinde & Banjo, 2014). None of the research in Africa has been among pastors.

There is little available empirical research among pastors in Nigeria, or in Sub-Saharan Africa known to this researcher. This study begins with the understanding that

the well-tested transformational leadership theory is applicable with little adjustment to pastors (White, 2012). It is hoped that this study will contribute to the understanding of pastoral leadership in Nigeria, which is as yet, empirically uninvestigated. It is also hoped that the study will provide a model that helps the church organizationally with training and assessment applications.

Bivocational ministry is the technical term for the more theological and popular term “tent-making” derived in the New Testament from Paul’s other vocation while he served as an apostle and church planter. Overton (2011) explains Paul’s tent-making as the theological basis for bivocation in the pastorate.

While there is clear biblical precedent for this model of ministry (Overton, 2011), which the church does well to follow, there is need for empirical understanding, which will facilitate its most helpful implementation. Perhaps what we learn from this study might empirically inform a better understanding of one aspect of tent-making ministry; the process of integration for those tent-making church planters/leaders whose non-pastorate jobs involve leadership.

This study investigates the leadership of bivocational pastors who also occupy leadership positions in their non-pastorate job; it seeks to find the relationship, if any, between their leadership effectiveness in both arenas on the transformational leadership scale. One unique thing about this study is the fact that it explores leadership practice across vocational domains. What we learn might provide a better understanding of leadership practice across domains.

As in any other vocation, pastors need feedback in order to improve their serve. This study will hopefully begin the process of providing a valid model of assessing pastoral leadership effectiveness for the church in Nigeria. The results might also add more information to what we know about bivocational pastors and bivocational pastoral ministry. Any significant results could be useful to church leaders in the training, supervision, and personal development of bivocational pastors. There may also be insights useful for the same purposes among pastors who are not bivocational. The findings would also add to the growing body of literature on transformational leadership, particularly among pastors and in the African context.

Statement of the Research Question

Having identified a gap in the literature on bivocational pastoral ministry, this study focused on the leadership of these bivocational pastors, asking the following questions. The main research question was: What is the relationship between the pastorate leadership and the non-pastorate leadership of bivocational pastor-leaders in Southern Nigeria?

Through in-depth semi-structured interviews, the research question was explored with seventeen bivocational pastors who were leaders in their non-pastorate jobs. Using the Multifactor Leadership Questionnaire (MLQ – 5X Short), the instrument for the Full Range of Leadership model, the study also examined the components of transformational and transactional leadership in the pastorate and on the non-pastorate jobs. The study

further explored how the cultural value of power distance orientation interacts with transformational leadership.

Therefore, the three subsidiary research questions include:

Question 1: What are the perceptions of bivocational pastor-leaders in Southern Nigeria on the relationship between their pastorate and non-pastorate leadership?

Question 2: Does the power distance orientation of bivocational pastors and their followers have any significant relationship to the reported levels of transformational or transactional leadership of bivocational pastor-leaders in Southern Nigeria?

Question 3: Does transformational leadership in the pastorate predict transformational leadership in the non-pastorate jobs, and vice versa?

Definition of Terms

The key conceptual terms used in this study are defined in this section for clarification.

Pastoral Leadership

Pastoral leadership is the shepherding of God's people by a person with a sense of calling and character with goal and result of spiritual transformation in the lives of people (Earley, 2012).

Bivocational Pastor-Leader

Bickers (2004) defines a bivocational minister as "anyone who serves in a paid ministry capacity in a church and has other personal sources of income" (p. 2). Overton (2011) describes, "Paid ministry" in the above definition, as "compensation while

working full or part-time as a senior pastor”, and “other personal sources of income”, as coming “from concurrently working another job” (p. 5). For this study, a bivocational pastor-leader is an ordained senior pastor in charge of a church congregation, who holds another job where he or she occupies a leadership position. Bass & Riggio (2006), point out that transformational leadership can be exhibited by anyone, not just those at the top. However, for the purposes of this study, leadership position will be restricted to those who have a position with subordinates

Transformational Leadership

This is defined as the process whereby a leader with high moral and ethical standards, engages with others, and creates a connection that raises the level of motivation and morality in both the leader and the follower (Bass & Riggio, Transformational leadership, 2006; Burns, 1978). This type of leader raises the followers’ levels of consciousness about the value of specific idealized goals, inspires them to go beyond their self-interest for the team or organization, and motivates followers to address higher-level needs (Bass B. M., 1985). For the purposes of this study, transformational leadership will refer to the participants’ scores on the Multifactor Leadership Questionnaire (MLQ).

Transactional Leadership

This is the process where a leader utilizes a system of social exchange to reward or discipline the follower depending on the follower’s response (Bass B. M., 1985). In this study, it will also refer to the participants’ scores on the MLQ.

Power Distance Orientation

Power distance is defined as “the extent to which a society accepts unequal distribution of power in institutions and organizations.” (Dorfman & Howell, 1988, p. 129). According to Kirkman, et al., (2009), *Power Distance* or its equivalent is an important cultural value included in most cultural value frameworks. (See for instance Hofstede, 2001; House, et al., 2004, and Schwartz, 2004. Schwartz uses a different but conceptually similar concept, *heirarchical - egalitarian*, referring to high - low power distance). In line with previous research (Kirkman, et al., 2009) this study uses the term *power distance orientation* to denote an individual level construct instead of the country level construct. Therefore *power distance orientation* is defined as “the extent to which an individual accepts the unequal distribution of power in institutions and organizations.” It was measured in this study by the six power distance items from the Dorfman and Howell (1988) scale.

Job

“An instance of the employment relationship, embodying a contract (substantive or implied) to exchange an ability to work (labor), provide service, exercise ingenuity, direct efforts of others, etc. for rewards (both material and symbolic)” (Overton, 2011, p. 6).

Tentmaking

This is the trade with which Apostle Paul earned a living during his missionary journeys (Acts 18:3). Today it refers to the activities of a Christian minister who, while

dedicating him or herself to the ministry of the Gospel, performs other ("tentmaking") jobs to provide support. Specifically, tentmaking can also refer to a method of international Christian evangelism in which missionaries support themselves by working full time in the marketplace with their skills and education, instead of receiving financial support from a Church.

Southern Nigeria

This is the predominantly Christian southern region of Nigeria comprising 17 states in three geopolitical zones (South-East, South-South and South-West) and which were mostly part of the defunct protectorate of Southern Nigeria.

Theological and Biblical Integration

In line with the focus of the study on the leadership of pastors, the third chapter of this document takes a biblical look at the development, purpose, and requirements of pastoral leadership in the local church. In that chapter, the office of the New Testament *elder* is addressed because those occupying that New Testament office provided the function of pastoral leadership. The term elder (*presbuteros*) is used interchangeably with overseer/bishop (*episkopos*) and shepherd/pastor (*poimēn*) in the New Testament (Acts 20:28, 1 Peter 5:1-2, Titus 5:1-2). The people described by these terms were closely associated with the apostles (Acts 15:2-6, 22-23; 16:4; 21:18), and became their successors (Acts 20:17; 14:23), providing leadership in the local church. In order to gain a biblical picture of this pastoral leadership, attention is given to a contextual

understanding of the Pastoral Epistles (1 & 2 Timothy, Titus), with a specific exegetical focus on the leadership requirement list in 1 Timothy 3:1-7.

An overview of other New Testament leadership principles, which apply to pastors are explored. All these furnish an understanding of the purpose, functions, requirements or qualifications for pastoral leadership. With the broad biblical overview of pastoral leadership, this study furthermore, in chapter three, seeks to integrate this biblical portrait with the social science claims of transformational leadership theory previously described in the second chapter.

Population and Sample

The target population for this study consists of Nigerian bivocational pastor-leaders. The sample for this study was drawn from Southern Nigeria. It utilized a purposeful snowball sample since this is a specific demographic of pastors, and while the phenomenon is evident, it is not at the ubiquitous level where a random sample can easily be located. The goal was to reach participants from a variety of denominational backgrounds, vocations, formal educational levels, theological educational level, age, and location. The study utilized a mixed method approach. Seventeen pastors participated in in-depth interviews to explore their perspective on the relationship between their pastorate and non-pastorate leadership, then a larger ample of pastors completed the Multifactor Leadership Questionnaire (MLQ), an instrument that surveys transformational leadership behaviors. Participants were recruited by utilizing the

researcher's existing contacts, through denominational offices and roasters as well as through ministry associations and conferences.

Assumptions of the Study

This study takes several things for granted. It assumed that bivocational pastors share many of the same pastoral responsibilities as their non-bivocational ministerial peers. While these respondents are bivocational, it is assumed that the very nature of pastoral ministry at its core remains consistent. Secondly, the study also assumed that the respondents were reflective enough to identify, and honest enough to share their perception of their leadership in both spheres. It is assumed that they: (a) were actually bivocational as defined by the study, (b) followed the instructions in the instrument, (c) personally completed the survey (rather than delegate to others) and (d) answered to the best of their ability. It is also assumed that the qualitative data collection method of in-depth interviews best facilitated thoughtful and open sharing on the pastors' perspectives on the relationship between their pastorate and non-pastorate leadership.

Delimitations of the Study

The scope and focus of the study is limited by the following. The first is that the respondents for this study were restricted to those in "senior" or "solo" pastor type positions. Pastors in various ministry roles (e.g. associate pastor, youth pastor etc.) may be bivocational, and it would be surely be helpful to discover how they integrate their ministries, however, this study focused on those pastors who have the main leadership responsibility in the local church congregation. The reason for this delimitation is that

these pastors are more likely to have more leadership responsibility at the congregational level than those in associate type pastoral ministry positions.

The second delimitation is that the respondents were only those bivocational pastors whose non-pastorate jobs have a leadership capacity. Pastors may work at another job and there may be some relationship between their church pastoral vocation and their various non-pastorate jobs. However, this study focused specifically on leadership, therefore only bivocational pastor-leaders were included. Bivocational pastor-leader was defined for the purposes of this study as “an ordained senior pastor in charge of a church congregation, who holds another job where he or she occupies a leadership position with subordinates.” Just as the respondents needed to have congregational leadership responsibility in the pastorate, they also needed to have leadership responsibility on the other job in order for this relationship (between pastorate and non-pastorate leadership) to be investigated.

Thirdly, this study sampled bivocational pastors and their associates from the pastorate and non-pastorate jobs. However, the researcher relied on the pastors to nominate the associates who were approached to serve as raters for the study. It has been suggested that if the raters are selected and contacted by the leader (the ratee) instead of an independent authority, the ratings might be inflated (Avolio & Bass, 2004, p. 14). Given the anticipated diverse range of respondents, it is reasonable to utilize the leaders in locating respondents from their churches and non-pastorate jobs. The researcher judged this to be a better option than using only the self-rating of the pastors.

The last delimitation is that the findings of this study, however instructive, is limited in its generalizability due to the limited sample size and the specific location of the participants in the urban centers of Southern Nigeria. The findings can only be generalized to bivocational pastor leaders in Southern Nigeria while it might be instructive for further research in other similar situations.

Chapter Summary

This chapter introduced the research problem, research question, the nature of the research, and the necessity of the study. The purpose of the study was to investigate the relationship between the pastorate and non-pastorate leadership of Nigerian bivocational pastor-leaders. The study is unique in that it explored the practice of leadership across vocational domains. It also showed how transformational leadership can be used to assess pastoral leadership effectiveness for the Nigerian church. The research question is as follows: What is the relationship between the pastorate leadership and the non-pastorate leadership of bivocational senior pastors in Southern Nigeria who are also leaders in their non-pastorate jobs? The study explored the participants' perceptions through in-depth interviews, and also took self-ratings of leadership effectiveness on the transformational – transactional leadership continuum. It also explored the similarities and differences between the two leadership arenas. This chapter also contained the definition of major concepts and terms. It identified the sampling method as well as the population to which the study applies. Finally, in this first chapter the assumptions and delimitations of the study were discussed.

The next chapter provides a review of the relevant literature to orient the reader to existing knowledge within the field. Specifically, chapter two addresses three main sections of this study; transformational leadership, bivocational pastors, and ministry in Nigeria. It will provide an overview of transformational leadership theory and its research against the backdrop of leadership studies, discuss the transformational leadership research on pastors, the literature on bivocational pastors, as well as provide a description of the terrain of pastoral ministry in Nigeria, especially its mostly Christian south.

Chapter three discusses the theological concepts of elder/pastor, in order to lay a biblical and theological foundation for pastoral leadership. Transformational leadership is part of the operational paradigm for this study, and its instrument was used to collect quantitative data from the participants on both the pastorate as well as the non-pastorate jobs. Therefore, the focus of chapter three is to facilitate a Christian worldview integration of the pastoral leadership of elders and transformational leadership research.

Chapter four addresses the research methods, practices, and methodology utilized for this study, describing a qualitative approach with additional quantitative investigation. Chapter five outlines the results of this study while chapter six concludes with the researcher's conclusions and implications for pastoral ministry in light of the empirical findings, literature review and theological reflections. The study hopefully contributes empirical data to the integrative study of leadership from a Christian worldview and with application to Christian ministry.

This study extends the bivocational pastors research in two dimensions; in their leadership and in Africa. The study also demonstrates that transformational leadership is a viable means of evaluating pastoral leadership effectiveness which the church can use. Finally, it extends the transformational leadership research in two important dimensions; among pastors and in Africa.

CHAPTER TWO

REVIEW OF RELEVANT LITERATURE

The focus of this study is the transformational leadership of bivocational pastors who are also leaders in their non-pastorate jobs. The study explored the relationship between their pastorate and non-pastorate leadership. A description of the research domains follows.

Rational for Research Domains

Transformational leadership is one of the main theoretical foundations of this study. It is therefore the first domain covered in this chapter. The literature review provides a brief overview of leadership theory in general. This serves as a backdrop against which we situate the specific focus of the section on transformational leadership.

The members of the target population of this study operate regularly in two vocational domains. They are pastors and yet they have non-pastorate jobs in which they exercise leadership. Their various non-pastorate jobs may be situated within a wide range of industries, however, one thing they have in common is that they are engaged in church-based pastoral ministry which is bivocational. Therefore the second domain explored by this review of the literature is the research bivocational pastors. Most of the available and reviewed literature for the above mentioned two research domains is

situated in a non-African context. Therefore, to facilitate better understanding, a review of the research setting is helpful. Given the specific localization of the participants in Southern Nigeria, the third and last domain will describe the nature of church ministry in Nigeria.

Transformational Leadership Domain

This literature review begins with transformational leadership. A broad survey of leadership theories precedes the focused review of transformational leadership.

Leadership Theories

Leadership is a universal phenomenon among humans and the interest and writing on leadership has increased and thrived in the past 75 years. This increase has reached explosive proportions. As of April 14, 2005, Amazon.com listed 18,299 books on leadership (Bass & Bass, 2008, p. 6), on October 15, 2013, there were 100,625 leadership books on Amazon.com, while it listed 124,705 books on September 22, 2014, and 173,262 books on November 11, 2015. While newly published books may not account for all the above disparity, it is fair to assume that it nevertheless constitutes a substantial percentage of it. In the midst of this rising interest in the study of leadership, there are criticisms about the lack of cohesion in understanding, or even an accepted definition of the term *leadership* (Rost, 1991, p. 5; Burns, 1978, 2). Rost (1991), having done a survey of 20th century writing on leadership, blamed this lack of cohesion on the focus on the peripheral elements, and content of leadership rather than on the essential nature of

leadership as a process which occurs between leaders and followers. In the twenty years since his book was published, other writers are more optimistic (Bass & Bass, 2008, p. 1207).

Northouse (2013) points out that leadership is (a) a process, (b) involves influence, (c) occurs in groups, and (d) involves common goals (p. 5). Leadership is therefore defined as “a process whereby an individual influences a group of individuals to achieve a common goal” (Northouse, 2013, p. 5). The rest of this introduction to leadership surveys various approaches to the study of leadership by era. It would compress a lot of writing on leadership and while several theories would be mentioned, the intent is not to provide an exhaustive treatment of these theories but to provide a handle for the reader by pointing out with broad strokes, some common trends in leadership studies. This would then serve as a backdrop for transformational leadership theory, which is the focus of this section.

The approaches to leadership studies are categorized into leader-centric approaches, situational/style approaches, relationship approach, the transformational/ethical approaches, and emerging theories.

Leader-centric approach. This approach to leadership studies is focused almost exclusively on the leader – specifically on the traits or skills of the leader. Some of the early studies of leadership in the 20th century sought to determine the traits possessed by great leaders (Bass & Bass, 2008, p. 49). The underlying assumption of this approach was

that leaders were born with certain traits, which distinguished them from others. Its precursor, the “great man” theories postulated that the qualities of leadership were inherited and passed on, especially among those of the upper class (Kirkpatrick & Locke, 1991). These great man theories therefore studied great leaders such as Mohandas Gandhi, Napoleon, and Abraham Lincoln etc.) (Northouse, 2013, Rost, 1991).

The trait approach has persisted because it connects with our instinctive tendency to defer to leaders as special and different from others (Bass & Bass, 2008). This approach therefore has the longest tradition and the widest breadth and depth of research studies backing it up (Northouse, 2013). Stogdill (1948) reviewed 128 leadership studies using the trait approach in the first half of the 20th century, updating that research in 1970 with another study of 163 trait studies done after his first study. The conclusion was that while traits seemed to matter somewhat, leadership seemed to depend as much on situational factors as on the traits of the leaders (Bass & Bass, 2008). However, a tempered version of the trait approach still remains and the conclusion after a century’s worth of research is that traits are “...still important in accounting for leaders’ behavior” (Bass & Bass, 2008, p. 135; Kirkpatrick & Locke, 1991).

One of the major shortcomings of the trait approach is the lack of consensus or a definitive list of traits which leaders have. However, while there is no definitive list of such traits, it does appear that there are some traits which are frequently possessed by

those perceived as leaders. These include, intelligence, self-confidence, determination, integrity, and sociability (Northouse, 2013, p. 23).

Stogdill's (1948) review challenged the conventional wisdom of the trait approach to leadership. Therefore Katz's (1955) article sought to improve on the trait approach by reducing leadership to a set of skills which could be learned. The three skill approach postulated that leaders needed three kinds of skills; technical, human, and conceptual. The technical skills were related to proficiency in the specific area or industry in which the leader serves. Human skills enable the leader work with people while conceptual skills help her work with ideas, for instance the kind of skills required for visioneering and strategic planning (Northouse, 2013).

The skills required more varies depending on the leadership level of the individual in the organization. According to Katz (1955), "At lower levels of administrative responsibility, the principal need is for technical and human skill. At higher levels, technical skills become relatively less important while the need for conceptual skill increases rapidly" (p. 38). Therefore may not need to have technical skill as long as his subordinates possessed them. However, he cannot do without conceptual skills. However, just like with the trait theories, the skill approach was still focused exclusively on the leader.

Situational/style approach. This approach emphasizes the importance of the context of leadership. Since different situations require different kinds of leadership, the

leader therefore adapts his style to the different kinds of situations. The situational/style approach began with a focus on the behavior of leaders, in the large-scale study initiated in 1945 by researchers at the Bureau of Business Research at Ohio State University (Bass & Bass, 2008; Northouse, 2013, p. 75-76).

In 1957, this study generated the prominent Leadership Behavior Description Questionnaire (LBDQ), at one point the most widely used instrument in leadership research (Northouse, 2013, p. 76). The instrument sought to identify from subordinates, behaviors most typical of leaders. The researchers discovered that the responses clustered around two general kinds of leader behavior; *initiating structure* and *consideration*. The former consisted of mainly task behaviors such as organizing and providing structure to work as well as defining roles and responsibilities, while the latter were mostly relationship behaviors (Northouse, 2013; Bass & Bass, 2008).

Around the same time as the Ohio State studies, other researchers at University of Michigan conducted a study of effective leaders and identified two categories of leadership behaviors which they termed *employee orientation* and *production orientation*. Leaders with an employee orientation emphasized the human relations aspect of the job, while those with a production orientation stressed "...production and the technical aspects of the job, with employees as means for getting work done" (Bowers & Seashore, 1966, p. 242). As the two examples above illustrate, this approach to leadership studies, generally identifies two categories of leadership behaviors; directive (task) behaviors, and

supportive (relationship) behaviors. Leaders should therefore adapt the style to the situation.

Hersey and Blanchard's (1969) life-cycle theory of leadership, later renamed situational leadership in 1972 (Blanchard & Hersey, 1996), and later modified (1985) suggests that leaders adapt their leadership style based on the development level of the subordinates. The said development level is indicated by the subordinates' competence and commitment relative to their tasks and responsibilities. Using a grid which combines high supportive, low supportive with high directive, low directive leadership behaviors, and based on the development level of subordinates, they suggest four leadership styles, namely; delegating, supporting, coaching, and directing.

Fiedler's contingency theory of leadership effectiveness (1967), is yet another example of the situational approach. Again two leadership styles are identified; task motivated and relationship motivated. However, while Blanchard's situational leadership matched leadership style to the situational variable of development level of followers, Fiedler matched the leadership style to three variables. The first is *leader-member relations*, which is the relational atmosphere comprising things like trust, loyalty, or confidence between the leader and the followers. The second situational variable is *task structure*, the degree to which the subordinate's tasks are clearly and rigidly spelled out. The last is *position power* which references how much authority the leader has to reward or punish subordinates. Using a combination of these three variables, Fiedler developed

the Least Preferred Coworker scale (LPC). Task motivated leadership goes with a low LPC while relationship motivated leadership goes with a high LPC score. We can see the similarities between these theories which generally identify two broad foci of leadership, either on the work or on the people.

Included in this approach is also the Path-Goal theory. The approach of this theory is that leaders choose the leadership style that best matches the motivational needs of the subordinate. This helps make the path to the goal clear to the follower, removing obstacles and providing support in order to make the work more satisfying to the follower (Northouse, 2013). Some of the leadership styles which the leader deploys are directive, supportive, participative, and achievement oriented.

Relationship Approach. The foregoing approaches to leadership studies approached leadership with a focus on the characteristics, contexts or behaviors of the leader. By the 1990s, other theories began to look at leadership as something more complex, such as a relationship. Rost (1991) argued that one problem with leadership studies is its focus on what Rost termed the periphery and content of leadership rather than on the essential nature of leadership. Peripheral issues in Rost's (1991) description included such things as characteristics, traits, and behaviors of leaders, goal attainment, effectiveness etc. The content issues refer to "...the knowledge that leaders must have ...the state-of-the-art theories and practices in a profession; understanding human behavior, situations, environmental stress, and future trends; having a grasp of the

technical information needed in an organization...” (p. 4). Rost (1991) contended that researchers neglected the process of leadership, the understanding of leadership in its nature fundamentally as a relationship. Rost went on to define leadership as “...an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes” (p. 102). Central to this understanding of leadership is its nature as a relationship.

One theory that takes this approach is the Leader-member exchange (LMX) theory. It approaches leadership as a process based on the *interactions* between leaders and followers. These interactions or linkages between leader and followers are not uniform to all followers. There are two kinds of relationships, those with the *in-group* who work well with the leader, receive more information, influence, confidence etc. from the leader. They typically go above and beyond their official duties, and typically end up expanding their roles and responsibilities. There are others in the *out-group* whose relationship with the leader is just formal and based strictly on the employment contract. They just do their work and leave. Subordinates can move from one group to the other.

Moral theories. Theories with a moral focus, such as Transformational Leadership, Charismatic Leadership, and Servant Leadership, have some things in common with the trait theories of the leader-centric approach because there is a great focus on the leader. However, it is not just any kind of focus on the leader, there are two things, which distinguish them from the ‘classic’ leader-centric approach; there is

emphasis on the moral qualities of the leader and secondly rather than merely focusing on the trait of the leader, there is emphasis on the way these qualities affect the followers. It is not just the qualities of the leader that matter but how they are used for the benefit of the subordinates.

Burns (1978) first described transformational leadership as the process where a leader with high moral and ethical standards, engages with others, and creates a connection that raises the level of motivation and morality in both the leader and the follower. This was differentiated from transactional leadership where the leader-follower relationship is more of a transaction or exchange. Transformational leadership is the focus of this part of the literature review so we would return to it in more detail.

Charismatic leadership is another theory in this category, first published by Robert House in 1977 and revised in 1993 (Conger, 1999; Northouse, 2013). According to this theory, charismatic leaders, who among other things have a strong sense of their moral values, act uniquely in ways that demonstrates *charisma* to their followers. Charisma had been described by Weber in 1947 as “a special personality characteristic that gives a person superhuman or exceptional powers and is reserved for a few, is of divine origin, and results in the person being treated as a leader (Northouse, 2013, p. 188). The charismatic effect of leaders, according to this theory, works by transforming the self-concept (sense of identity) of followers by connecting it to the goals and collective experience of the organization or mission (Conger, 1999). Charismatic

leadership is very similar to transformational leadership and is frequently conceptually discussed together in the literature or even viewed as interchangeable (Northouse, 2013; Bass & Riggio, 2006). There is good reason for this stance since the conceptual descriptions of certain components of transformational leadership are equivalent to charismatic leadership as shown below in the discussion of transformational leadership. Furthermore, empirical investigation has confirmed this conceptual similarity (Rowold & Heinitz, 2007). However, Bass and Riggio (2006) argue that transformational leadership is broader, with the charisma subset comprising the first two components of transformational leadership. What follows is a brief description of servant leadership.

Greenleaf (2002) describes this paradoxical concept as leadership where the leader is servant first, that is he or she desires to serve before desiring to lead, and ensures that other people's highest priority needs are being met. Greenleaf, first published in the 1970s, drew inspiration for his theory from Hermann Hesse's novel *The Journey to the East*, about a group of travelers on a mythical journey. Among them was a servant who did their menial work but also cheered them up with his spirit and his song. His extraordinary presence was a joy to the travelers. When the servant got lost and disappeared the group went into disarray and eventually abandoned the journey. It turned out the servant was actually the leader of the group.

While there is a loosely defined general principle of servant leadership stemming from the writings of Robert Greenleaf, there is no agreed theory base to it (Northouse,

2013, p. 223). Some of the more accepted characteristics of servant leaders include conceptualizing, putting followers first, helping followers grow and succeed, behaving ethically, and creating value for the community (Northouse, 2013).

Emerging approaches. In the twenty-first century, some theories of leadership have come up which tend to have a lot in common with some of the previous approaches. Some of these are still in the process. Authentic leadership is one such theory. In the face of moral scandals among corporate executives, there is a renewed interest in ethics and authenticity among leaders. Authentic leadership focuses on the leader as genuine or real.

One approach to authentic leadership is intrapersonal. This approach describes authentic leaders as having self-knowledge, and clarity in their self-concept. In addition to that, there is consistency between the person and the roles because the leader leads from internal conviction. An authentic leader is not a sham or a copy (Shamir & Eilam, 2005). The interpersonal approach to authentic leadership focuses on the interaction between the leader and followers (Northouse, 2013), while the developmental approach recognizes that it is a dynamic rather than a fixed quality and can be nurtured or triggered by major life events. Authentic leadership is a timely paradigm because of the need for trustworthy leaders (Northouse, 2013), however it is still largely under development and the jury is still out on the empirical demonstration of its effectiveness. Having given a broad summary of leadership theories, we now turn to transformational leadership.

Theorists and Theories of Transformational Leadership

Transformational leadership is a broad term used to describe the work of several theorists. James MacGregor Burns first described transformational leadership in his seminal *Leadership* (1978). Burns specified a process by which leaders connected with followers in a manner that tapped into the motives of the followers with an elevating and transformational effect. Burns also distinguished between this transformational kind of leadership and the contractual type of leadership where the leader promises or gives something in exchange for the followers' support. Burns (1978) called this transactional leadership. Politicians for instance may exchange “jobs for votes, or subsidies for campaign contributions” (p. 4). Similarly, “transactional business leaders, offer financial rewards for productivity or deny rewards for lack of productivity (Bass & Riggio, 2006).

After Burns' (1978) introduction of this leadership paradigm, in the mid-1980s, other theorists, such as Bennis & Nanus (1985) and Kouzes & Posner (1987) used the term Transformational leadership to describe the outcome of their own research. However, they use the term without specifically building on Burns' (1978) theoretical framework. While it is easy to see them as different and independent theories of transformational leadership, Northouse (2013) regards them as providing additional insight into the same concept of transformational leadership. What follows is therefore a brief overview of these two windows on transformational leadership, before we focus on the work of Bass (1985; 1990; Bass & Avolio, 1990), who expanded and developed

Burns' original idea, becoming the central architect of the transformational leadership paradigm of leadership.

Bennis and Nanus. Bennis and Nanus (1985) interviewed 90 leaders (60 of whom were CEOs) from a wide range of sectors, to find out the strategies that that helped leaders transform their organizations. The three questions they asked were; “what are your strengths and weaknesses?”, “Was there any particular experience or event in your life that influenced your management philosophy or style?” and “What were the major decision points in your career and how do you feel about your choices now?” (Bennis & Nanus, 1985, p. 22).

They found four strategies, which was common to all 90 leaders. First they had a clear and compelling vision which captivated the attention of the followers. Secondly, the created meaning for the organization as social architects and communicated this meaning in a way that helped shape the identity of the group. Thirdly they cultivated the trust of their follows by making their positions clear, and then standing by those clear positions. The fourth strategy was a deployment of self through positive self-regard. They knew their abilities and tended to focus on their strengths. They were also able to judge potential outcomes of events as distinct from their personal competence.

Kouzes and Posner. Kouzes and Posner (2002) developed their own theory of transformational leadership, (first published in 1987) by interviewing more than 1300 mid-level to senior-level managers asking them to describe their ‘personal best’

experiences as leaders. Using content analysis they discovered a thread of five skills required for successful leadership. These five skills were each further subdivided into two. Seen from the perspective of the leaders these were:

- Modeling the way, by clarifying their values and setting the example.
- Inspiring a shared vision by envisioning the future but also, enlisting others by appealing to shared aspirations.
- Challenging the process by searching for opportunities, then experimenting and taking risks which, builds confidence and experience on small wins.
- Enabling others to act by fostering relationships and collaboration, and also by strengthening others as he builds trust.
- Encouraging the heart by recognizing others' contributions as well as celebrating values and victories.

The Full Range of Leadership

The two pairs of theorists above are typically described as contributing to our understanding of the nature of transformational leadership. However, the theorist who expanded and clarified Burn's original description, and framed the theory was Bass (1985; 1990; Bass & Avolio, 1993), outlining the components of transactional and transformational leadership. Transformational and Transactional leadership were also described on a single continuum. This is where the eventual theory diverged from that of Burns (1978), who described transformational and transactional as different, while Bass

described them as existing on a continuum. The model was expressed as the Full Range of Leadership comprising transformational, transactional and Laissez-Faire (Non-) leadership.

Transformational leadership is charismatic, making followers seek to identify with, and emulate the leader. It is motivating, and helps to provide a sense of meaning and understanding for followers. It is also intellectually stimulating, expanding followers' capacities, and lastly, provides individualized care and support for followers (Bass & Riggio, p. 6). Transactional leadership uses rewards and or discipline to obtain the desired response from followers (Bass & Riggio, 2006), while laissez-faire leadership, is described as passive, avoidant, and the “absence of leadership” (Bass & Riggio, 2006, p. 9). Bass and associates placed transformational, transactional, and laissez-faire leadership on an active – passive, as well as effective-ineffective continuum with transformational leadership being the most active and the most effective, while laissez-faire is the most passive and ineffective. The components are described below.

Transformational leadership. This is the process whereby a leader with high moral and ethical standards engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower (Bass & Riggio, 2006). According to Bass (1985, p. 20), this type of leader raises the followers awareness of the importance of specific idealized objectives, inspires them to go beyond their self-interest for the group or organization, and the followers are thus motivated, not just to

address higher-level needs, but to perform beyond expectation. Transformational leaders provide a clear vision, help shape meaning and understanding; are attentive to the individual needs and motives of followers, and seek to help followers reach their fullest potential through support, mentoring, and coaching.

Transformational leadership as described in this model has four components; Idealized influence (II), inspirational motivation (IM), intellectual stimulation (IS), and individualized consideration (IC). These four components are briefly described below:

- *Idealized Influence*. Transformational leaders have high moral and ethical standards of conduct. This makes them to behave in ways that allow them to be role models to their followers, and increases the respect and trust their followers have for them. Not only is the leader's behavior exemplary, but the followers also attribute extraordinary qualities to the leader. These two dimensions of idealized influence are identified as distinct factors by the measuring instrument, the Multifactor Leadership Questionnaire (MLQ-5X).

1. *Idealized Influence (attributed)* “refers to the socialized charisma of the leader, whether the leader is perceived as being confident and powerful, and whether the leader is viewed as focusing on higher-order ideals and ethics” (Antonakis, Avolio, & Sivasubramaniam, 2003, p. 264).

2. *Idealized Influence (behavior)* “refers to charismatic actions of the leader that are centered on values, beliefs, and a sense of mission.”

(Antonakis, Avolio, & Sivasubramaniam, 2003, p. 264).

- *Inspirational Motivation.* These leaders inspire people with a compelling vision of the future. They help provide a sense of meaning and challenge in the work of followers.
- *Intellectual Stimulation.* Transformational leaders also stimulate creativity and innovation by encouraging followers to reframe problems, question assumption and keep improving without criticizing them when their ideas are different from the leader’s.
- *Individualized Consideration.* Transformational leaders recognize the individual differences in desires and needs and provide a supportive climate for followers employing things like mentoring and coaching.

These 4Is (or 5Is if you distinguish the attribute and behavior forms of *Idealized Influence*) comprise transformational leadership as described presently and measured by the Multifactor Leadership Questionnaire (MLQ). Early on in the research, *idealized influence* and *inspirational motivation* formed one factor; “charismatic-inspirational.” This is very similar to, and considered equivalent to the behaviors described in Charismatic leadership theory. The charisma factor (presently

idealized influence) was eventually distinguished from the inspiration factor (now inspirational motivation) (Bass & Riggio, 2006).

Transactional leadership. This is described as where leaders utilize a system of social exchange to reward or discipline the follower depending on the follower's response. For instance, when a manager offers subordinates a financial benefit for increased productivity, the manager is practicing transactional leadership. There are two main components of transactional leadership. The first is contingent reward (CR), and the other is management-by-exception which has an active form (MBE-A) and a passive form (MBE-P).

- *Contingent Reward.* This is usually dependent on some sort of agreement or contract where the follower knows exactly what will be gained from the leader when he fulfills his own side of the bargain (Bass & Riggio, 2006).
- *Management-by-Exception.* This component in its active form (MBE-A) describes where the leader monitors for errors and deviations in the followers and takes corrective action as required. The passive form (MBE-P) is where the leader more passively waits for mistakes to happen and be reported before taking corrective action (Bass & Riggio, 2006). Similar to the case of Idealized influence, the two forms of management-by-exception are identified as separate factors by the MLQ-5X.

Laissez-Faire leadership. This is the most passive and ineffective of the three leadership styles in the full range of leadership theory as mentioned above. According to Bass and Riggio (2006), it “...is the avoidance or absence of leadership” (p. 9). Comparing laissez-faire to transactional leadership, Bass and Riggio (2006) characterized the former as “a nontransaction”, marked by delayed action, lack of decisions, ignored responsibility, and unused authority (p. 10).

Transformational and Transactional leadership are not mutually exclusive and in fact, transformational leaders also exhibit transactional behaviors. One can say that organizational stability is impossible without some form of transactional leadership by leaders. To put it differently, every leader displays both transformational and transactional leadership behaviors – the best leaders (i.e. the transformational ones), display transformational leadership behaviors most frequently.

Augmentation effect of transformational leadership. Bass (1985) also suggested that transformational leadership augments transactional leadership in predicting effects on the satisfaction and performance of followers. As Judge and Piccolo (2004) argue effectively, transformational leadership presupposes transactional leadership. Transformational leadership inspires or motivates followers to move beyond expectations. However, those very expectations are in themselves the mechanism of transactional leadership. This augmentation effect of transformational leadership has been

confirmed empirically among many diverse populations (Waldman, Bass, & Yammarino, 1990; Judge & Piccolo, 2004; Bass & Riggio, 2006; Rowold, 2008; Clarke, 2013).

Pseudotransformational leadership. Because Burns' (1978) emphasized the fact that transformational leaders are morally uplifting, it presented the challenge of describing leaders such as Adolf Hitler, who were transforming leaders but in a negative way. Bass and Riggio (2006) describe these leaders as *pseudotransformational*. Another term used to draw this distinction is authentic and inauthentic transformational leadership. The main difference is that (authentic) transformational leaders work for the benefit of others, therefore they are described as socialized; while inauthentic or pseudotransformational leaders are personalized, meaning that they work primarily for personal gains rather than towards the collective good. "They may exhibit many transforming displays, but cater, in the long run, to their own self-interests" (Bass & Riggio, 2006). Having described the Full Range of Leadership theory and its components above, we now turn to its instrument, the Multifactor Leadership Questionnaire (MLQ).

The Multifactor Leadership Questionnaire (MLQ-5X)

The Multifactor Leadership Questionnaire (MLQ), developed by Bass (1985), assesses the full range of leadership. It assesses the four components of transformational leadership, the three components of transactional leadership as well as laissez-faire leadership. Initially developed based on interviews with 70 senior executives in South Africa who were asked to describe the behaviors of leaders who were transformational as

described by the theory (Northouse, 2013). From these descriptions and other interviews, 142 behavioral statements were elicited. Eleven judges presented with detailed definitions of transformational and transactional leadership, were then presented with the 142 questions and they agreed that 73 matched either transactional or transformational leadership (Bass & Riggio, 2006). The 73 items were then tested with 176 top US military personnel and factor analyses elicited the factors of transformational and transactional leadership discussed above (Bass & Riggio, 2006).

The current version, the MLQ (5X), was developed from research using past versions, recommendations from six leadership scholars, and confirmatory factor analysis (Antonakis, Avolio, & Sivasubramaniam, 2003). The MLQ initially had 5 scales. The first three; charisma, individualized consideration, and intellectual stimulation, were identified as transformational while the other two; contingent reward, and management-by-exception were transactional (Lowe, Kroeck, & Sivasubramaniam, 1996). Subsequently factor analyses suggested that the *charisma* factor (named Idealized influence) was distinct from the inspiration factor (inspirational motivation) (Bass & Riggio, 2006). Thus the transformational factor currently has 3 more scales; idealized influence (attributed) idealized influence (behavior), and inspirational motivation in addition to the other two transformational scales mentioned above. Similarly, the second transactional factor; management-by-exception, was divided into two distinct factors;

management-by-exception (active), and management-by-exception (passive). There are thus 5 transformational, 3 transactional, and 1 non-leadership factor in the MLQ-5X.

The MLQ (5X) contains 45 items. There are 36 standardized items - 4 for each of the nine leadership dimensions (idealized influence - attributed, idealized influence - behavior, inspirational motivation, intellectual stimulation, individual consideration, contingent reward, active management-by-exception, passive management-by-exception, and laissez-faire leadership). An additional 9 items are included measuring three outcomes; satisfaction with the leader, leader effectiveness, and how much followers put in extra effort because of the leader's behaviors, making for a total of 45 items in the instrument (Bass & Riggio, 2006; Antonakis, Avolio, & Sivasubramaniam, 2003).

There are two forms of the MLQ, the self-rating leader form and the rater form completed by others, typically subordinates or direct reports, but also usable by peers and superiors. The form rates the frequency of the leader's transformational, transactional and laissez-faire behaviors on a five point scale ranging from 0 = *Not at all* to 4 = *Frequently if not always*.

Sample. The following are sample items (and their factors):

1. *My leader instills pride in me for being associated with him or her* (Idealized Influence (Attributed))
2. *My leader specifies the importance of having a strong sense of purpose* (Idealized Influence (Behaviors))

3. *My leader articulates a compelling vision of the future* (Inspirational motivation)
4. *My leader seeks differing perspectives when solving problems* (Intellectual stimulation)
5. *My leader spends time teaching and coaching* (Individualized consideration)
6. *My leader makes clear what one can expect to receive when performance goals are achieved* (Contingent reward)
7. *My leader focuses attention on irregularities, mistakes, exceptions, and deviations from standards* (Management-by-exception (active))
8. *My leader shows that he or she is a firm believer in “if it ain’t broke don’t fix it”* (Management-by-exception (passive))
9. *My leader delays responding to urgent requests.* (Laissez-faire) (Bass & Riggio, 2006)

Psychometric properties. The scales of the MLQ have demonstrated a good internal consistency reliability with alpha coefficients above the .80 level (Bass & Riggio, Transformational leadership, 2006). Antonakis, Avolio, & Sivasubramaniam (2003) found support for the construct validity of the MLQ (5X) from a large pooled sample ($N = 3,368$). They concluded that there is “...strong and consistent evidence that the nine-factor model best represented the factor structure underlying the MLQ (Form 5X) instrument” (Antonakis, Avolio, & Sivasubramaniam, 2003, p. 283). Other researchers such as Bycio, et al. (1995), had previously questioned the validity of the MLQ, however

Antonakis, et al. (2003), point out the importance of context, suggesting that the inconsistency stems from the use of heterogeneous samples such as leaders from different cultures, organizational types or levels (Bass & Riggio, 2006).

Selected Research on Transformational Leadership

There is ample evidence in the research literature of a correlation between transformational leadership and effectiveness. The factors most connected to effectiveness are usually the idealized influence and inspirational motivation, followed by intellectual stimulation, individualized consideration, contingent reward, active management-by exception, passive management-by-exception, and laissez-faire - leadership in that descending hierarchical order (Bass & Riggio, 2006).

It is important to remind the reader that this study is focused on bivocational pastors in Nigeria. Because of the extensive nature of the empirical research on transformational leadership, the approach of this review is to look at the meta-analyses which summarize aspects of the literature such as the effectiveness and outcomes of transformational leadership. It will not focus as much on individual studies but rather make reference to important studies. After trusting the meta-analyses to give us a general overview, we would then narrow the focus as we get closer to the study's niche. The review will focus on individual studies when examining the use of transformational leadership for research in sub-Saharan Africa and Nigeria in particular. Subsequently, the

review will then conclude by focusing on individual empirical studies among pastors, or in churches.

Meta-analysis by Lowe, Kroeck, and Sivasubramaniam. Lowe, Kroeck, & Sivasubramaniam (1996) conducted a meta-analysis of 39 correlation studies using the MLQ to measure the relationship between leader behaviors and effectiveness. The studies, sourced from journals, books, dissertations, conference proceedings and working papers, comprised 22 published and 17 unpublished and a total sample size of over 6,000. To qualify for inclusion, each study met five criteria: (a) the study used the MLQ, rated by subordinates, (b) the study reported a measure of leader effectiveness, (c) sample size was reported, (d) Pearson correlation coefficient (or another statistic that could be converted into a correlation) between leadership style and effectiveness was reported, and (e) the leader rated was a direct leader (not an ideal or hypothetical leader). The goal was of the study was to test for the overall effects and moderators of the relationship between leader behaviors and effectiveness. The method was to compute average effect size across studies corrected for sampling error and measurement attenuation, and then to probe for moderators of the relationship between leadership style and effectiveness.

In defining effectiveness, Lowe, et al., identified studies which used the effectiveness criterion embedded in the MLQ itself, labeling these “subordinate perceptions of leader effectiveness.” They then distinguished the aforementioned from those studies which used quasi-institutional measures such as profit, percent of goals met,

or supervisory performance appraisals, labeling the latter “organizational measures of leader effectiveness.” They also distinguished between the organization type (private and public) and organizational level of the leader (high-level and low-level).

They hypothesized that; (1) transformational leadership is more prevalent in private organizations than in public organizations while the situation will be reversed for transactional leadership. (2) The relationship between effectiveness and leadership style will be moderated by the type of organization (public or private) with private organizations showing stronger connection between transformational leadership and effectiveness. (3) Transformational leadership is more prevalent at upper levels of management than at lower levels. (4) The relationship between effectiveness and leadership style is moderated by the level of the leader (high or low) in the organization, with high-level leaders showing stronger relationship between transformational leadership and effectiveness. (5) The relationship between effectiveness and leadership style is moderated by effectiveness criterion (subordinate or organizational measures) and the relationship will be stronger for subordinate measures.

Hypotheses 1 and 3 were tested by the use of a *z-test* of independent sample means across the MLQ scales. To test the moderator effects in hypotheses 2, 4, and 5, a critical ratio *z-test* statistic was used.

Each of the scales showed strong internal consistency reliability with a mean Cronbach alpha ranging from .92 to .82, except for management-by-exception (MBE)

which had an alpha of .65. The results also showed a strong correlation between transformational leadership and effectiveness with the transformational scales (C, IC, and IS) respectively showing corrected coefficients of .71, .61 and .60. Transactional scales had coefficients of .41 and .05. They concluded that a positive effect exists across studies between transformational leadership and effectiveness. This is important because it demonstrated that transformational leadership actually has a good positive relationship with various forms of leadership effectiveness.

Examining this relationship between the leadership styles represented on the MLQ scales and leader effectiveness, they found that the level of the leader (high or low) did not affect this relationship. However, the kind of organization seemed to have a significant effect, with public sector leaders showing a stronger correlation between leader effectiveness and *Charisma* ($z = 2.22, p < .05$), *Intellectual Stimulation* ($z = 2.94, p < .01$) and *MBE* ($z = 2.98, p < .01$). This was contrary to their expectation that private sector leaders will show stronger connections between transformational leadership and effectiveness.

The correlations (between leadership style and leader effectiveness) were much stronger with personal measures of leader effectiveness than organizational measures across all 5 MLQ scales. Respectively they were .81 and .35 ($z = 16.01, p < .001$) for charisma, .69 and .28 ($z = 13.34, p < .001$) for IC, .60 and .26 ($z = 13.85, p < .001$) for IS, .56 and .08 ($z = 16.35, p < .001$) for CR and -.04 and .10 ($z = 4.38, p < .001$) for MBE.

The study confirmed the relationship between transformational leadership and organizational effectiveness.

The study was thorough, very well-defined and specific. The sample was large and the statistical analysis was appropriate. The findings also corroborated the results of Gasper (1992, p. 72)'s meta-analysis. Gasper's doctoral dissertation found from about 20 studies that the corrected correlation between transformational leadership and leader effectiveness, follower satisfaction with leader, as well as follower extra effort were respectively .76, .71, and .88. For transactional leadership the corrected correlation with the criteria above were .27, .22, and .32.

However, as influential as it remains, still being cited, it has become dated as the MLQ has continued undergoing revisions. For instance at the time of this study, the MLQ had three transformational scales (charisma, individualized consideration and intellectual stimulation) and two transactional scales (contingent reward and management-by-exception). However, it has since been revised and the charisma scale in this study has been replaced by three scales; idealized influence (attributed), idealized influence (behavior), and inspirational motivation. Management-by-exception has also been expanded into two factors (active and passive). This information is needed to filter the results of this study when reading it today.

Meta-analysis by Judge and Piccolo. Judge and Piccolo (2004), conducted a meta-analysis of 87 correlation studies (68 journal articles, 18 dissertations, and one unpublished data set) to test the validity of transformational and transactional leadership as measured by their correlation to six variables, namely; follower job satisfaction, follower leader satisfaction, follower motivation, leader job performance, group or organization performance, as well as rated leader effectiveness.

They selected all studies published up till 2003 which measured the above variables and which reported a measure of relationship, correcting same for attenuation due to unreliability. Judge and Piccolo also used a *Q* statistic to analyze for the effect of moderating variables. These moderator variables were; research design (cross-sectional or longitudinal), independence of data sources (same source or different source), setting (business, college, military or public sector), as well as level of leader (supervisory or mid/upper level). The study also employed regression analysis to test Bass (1985)'s augmentation theory of Transformational Leadership by estimating the independent contribution of Transformational and Transactional leadership to the prediction of the six criteria.

Judge and Piccolo hypothesized that; (1) Transformational Leadership will have positive relationships with the six criteria, (2) Transformational and Charismatic leadership will have similar validities, (3) Contingent Reward will have positive relationships with the criteria, and (4) Management-by-exception (passive) will have

negative relationships with the same criteria. Lastly, to test Bass (1985)'s augmentation hypothesis, they hypothesized that Transformational Leadership will significantly predict the criteria when controlling for Transactional Leadership.

Because of the high intercorrelation of the various factors of Transformational Leadership, Judge and Piccolo combined these factors, treating them as a single higher order transformational leadership factor. This was reflected in the hypotheses above, as well as the tests. However, the three components of transactional leadership were treated separately in addition to laissez-faire leadership.

Tests revealed transformational leadership had the highest validity ($\hat{\rho} = .44$), followed by contingent reward ($\hat{\rho} = .39$), then laissez-faire leadership ($\hat{\rho} = -.37$). Transformational leadership and contingent reward also displayed the most consistent correlations which generalized across studies. While transformational leadership had slightly higher correlations in general than contingent reward, contingent reward had significantly higher correlations than transformational leadership with follower job satisfaction ($\hat{\rho}_T = .58$; $\hat{\rho}_{CR} = .64$; $t = -2.21$, $p < .05$), and leader job performance ($\hat{\rho}_T = .27$; $\hat{\rho}_{CR} = .45$; $t = -3.25$, $p < .01$). When compared with contingent reward, transformational leadership seemed to show stronger relationships with criteria reflecting follower motivation and satisfaction than those that reflect performance. Judge and Piccolo suggested that it is more satisfying to followers than effective towards leader or group performance.

Transformational and Charismatic leadership showed similar validities, while laissez-faire leadership had some moderate to strong negative relationship with follower satisfaction with leader ($\hat{\rho} = -.58$) and with leader effectiveness ($\hat{\rho} = -.54$) generalized across studies. Furthermore, transformational leadership was found to correlate very strongly with contingent reward ($\hat{\rho} = .80$) and strongly but inversely with laissez-faire leadership ($\hat{\rho} = -.65$). Judge and Piccolo found the very strong correlation concerning, given that these are theoretically different constructs. Regression analysis revealed that transformational leadership significantly predicted most of the criteria variables with the exception of leader job performance.

The study updated Lowe, et al.'s (1996) meta-analysis, which is very helpful since the MLQ has been updated and the constructs of its Full Range of Leadership have since been expanded. Appropriate statistical analyses were used for the study and the results are further strengthened by its large size (some of the tests had a size of $N > 20000$). It is revealing about transactional and laissez-faire leadership, often neglected in the transformational leadership empirical literature (Hinkin & Schriesheim, 2008). One area of concern is their choice to collapse transformational leadership into a single factor. Analyses with the sub factors of transformational leadership would have given more detailed insight into their correlations with the outcomes. For instance, one could know which of the transformational leadership factors show more validity. Also, Judge and Piccolo claim that the disparity between their study's ($\hat{\rho} = .44$) validity with Lowe, et

al.'s (1996) ($\hat{\rho} = .73$) is the result of their including more rigorous studies that were published since Lowe, et al.'s meta-analysis (p. 762). However this .44 correlation includes additional outcomes such as follower job satisfaction, which were not reflected in the focus of Lowe, et al., (1996).

The findings however, confirm the results of Dumdum, Lowe, & Avolio's (2002), meta-analysis which was done as an update to Lowe, et al. (1996). Dumdum, Lowe & Avolio (2002) had found a corrected correlation of .46 between transformational leadership and the combined measures of performance effectiveness and satisfaction. Unlike Judge and Piccolo (2004), Dumdum, et al. (2002), did not collapse transformational leadership into one factor. Therefore their meta-analysis yielded more insight into the relationship between the individual factors of transformational leadership and the effectiveness/satisfaction criterion as follows; $r=.66$ each for both attributed and behavioral forms of idealized influence, $r=.56$ for inspirational motivation, $r=.52$ for intellectual stimulation, and $r=.55$ for individualized consideration (Dumdum, Lowe, & Avolio, 2002, p. 44). Dumdum, et al. (2002) included only studies which had been done between 1995 and 2002 (p. 40). That is, those conducted after the meta-analysis of Lowe, et al. (1996). However, Judge and Piccolo's (2004) study did not exclude any studies, as long as it matched their criteria. Judge and Piccolo's (2004) study therefore had a much bigger scope, and thus provides the best concise empirical grand sweep of

transformational leadership of the time. It also provided a confirmation of the augmentation theory of transformational leadership.

Transformational leadership effects at the group level. Transformational leadership has also been shown to have a relationship with performance at the team or group level in military settings (Bass, Avolio, Jung, & Berson, 2003; Lim & Ployhart, 2004). Several shortcomings of transformational leadership according to some researchers (Yukl, 1999) are an overemphasis on dyadic processes to the neglect of group processes, as well as ambiguity about the underlying influence processes. Kark and Shamir (2002) suggested that transformational leadership ‘transformed’ followers via two streams of influence namely; (1) the personal (relational) identification of followers with their leader, and (2) the social (collective) identification of followers with their group. They called this the dual-level effect of transformational leadership, arguing that some transformational leadership behaviors would affect the relational identification while others would affect the collective identification with different results. This hypothesis was confirmed empirically with a sample of 888 bank employees under 76 managers (Kark, Shamir, & Chen, 2003) however the study did not draw a distinction between transformational leadership behaviors directed towards individuals and those directed towards the group or team.

Wu, Tsui, & Kinicki (2010), suggested that idealized influence and inspirational motivation were group focussed behaviours common to the team, while individualized

consideration and intellectual stimulation were individual focussed transformational leadership behaviors varying from one team member to another in its application. Their study, based on seventy work groups from eight organizations with three data collection points over a two month period, focussed on the effects of transformational leadership at the group level. They found that group-targeted leadership behaviors related positively to members' group identification and perceived collective efficacy, while the individual focused behaviors which varied from member to member (and which Wu, et al., therefore called differentiated leadership) were positively related to the divergence in members' leader identification and self-efficacy and negatively related to collective efficacy. This provided more support for the Kark & Shamir (2002)'s dual effect of transformational leadership. It however suggested that differentiated leadership might undermine collective group cohesion.

The studies above used the Multifactor Leadership Questionnaire (MLQ), however, Wang and Howell (2010; 2012), were unsatisfied with Wu, et al. (2010)'s distinction between the group focused and individual focused scales of the MLQ. They argued that the level of analysis of most of the MLQ items (e.g., "Expresses confidence that goals will be achieved"), were unclear and ambiguous at best, since "respondents could use an individual, group, or organization frame of reference to respond to such items. This may lead to erroneous results and conclusions because the actual levels of the data may not align with the theory under investigation" (Wang & Howell, 2010, p. 1135).

They thus developed a dual level transformational leadership scale with a clear referent for each item (Wang & Howell, 2010) based on the MLQ as well as other measures of transformational leadership. Using a sample of 203 team members and 60 leaders, Wang & Howell (2012) conducted multi-level analysis to investigate the influence processes of transformational leadership at both individual and group levels simultaneously as well as test the cross level effects from the group level to the individual level. Distinguishing between individual-focused and group-focused transformational leadership behaviors, Wang and Howell proposed that at the individual level, the influence of transformational leadership is moderated by the follower's identification with the leader, defined as the extent to which followers view themselves in terms of the relationship with the leader and desire to be like the leader. Furthermore, they proposed that at the group level, the influence of transformational leadership is mediated by group identification, defined as the extent to which individuals incorporate group membership onto their self-concepts.

Results showed that individual level transformational leadership behaviors had a significant positive relationship with individual performance and empowerment. The positive relationship in question was also mediated by personal identification with the leader. In addition, group-focused transformational leadership behavior was positively related to group performance and collective efficacy. The relationship was also mediated by group identification. Wang & Howell, (2012) also found some cross-level

relationships. Group-focused transformational leadership had a significant relationship with individual leader identification, while group performance had a significant relationship with individual performance and empowerment (Wang & Howell, 2012, p. 785).

Meta-analysis by Wang, Oh, Courtright, & Colbert. Wang, Oh, Courtright, & Colbert, (2011), conducted a meta-analysis of 117 primary studies, to test the relative effect of transformational leadership on different types (task/contextual/creative), as well as different levels (individual/group/organizational) of follower performance. Another purpose of the meta-analysis was to test the generalizability of the augmentation effect of transformational leadership over transactional leadership on follower performance. The authors described task performance as the in-role work behaviors stipulated by a formal job description, while contextual performance refers to the voluntarily work behaviors beyond the job role which however, contribute to the context of the job. Creative performance on the other hand, happens when followers challenge the status quo, think divergently, take risks and innovate.

They hypothesized that (1) transformational leadership will relate positively with individual follower task, contextual, and creative performance. (2) Transformational leadership will have a stronger positive relationship with individual contextual performance than with individual task performance. (3) Transformational leadership will relate positively with team-level performance as well as (4) with organization-level

performance. Furthermore, they hypothesized that (5a) transformational leadership explains unique variance in individual follower task performance beyond transactional leadership. Conversely (5b) transactional leadership explains unique variance in individual follower task performance beyond transformational leadership. (6) Transformational leadership explains unique variance in individual follower contextual performance beyond transactional leadership. Lastly, (7) transformational leadership explains unique variance in team performance beyond transactional leadership.

The studies were sourced from electronic databases, reference lists, journals, conference proceedings and professional academy servers and records. Each study had to (1) sample adults working in an organizational setting, (2) study leadership naturally occurring in field conditions (not experimentally manipulated) and (3) measure transformational or transactional leadership together with one or more of the following non-self-report criteria: task, contextual, and creative performance at the individual, team or organizational level. Furthermore, (4) the studies had to include the statistical information needed to calculate the correlations. Unlike the earlier meta-analyses reviewed above, they did not limit their meta-analysis to studies using the MLQ, but Wang, et al. (2011) sought to improve the generalizability of their findings by including studies using various measures of transformational leadership such as the Transformational Leadership Inventory (TLI) developed by Podsakoff and associates.

Wang, et al. (2011) made use of correlations, corrected for attenuation due to unreliability. They also tested the effect of the following moderator variables; organization type (private/public), leader level (supervisory/ mid-upper level), geographic region (country), design (cross-sectional/longitudinal), study type (published/unpublished), and instrument (MLQ/all others). The moderator analysis was done by conducting two separate meta-analyses Wang, et al. (2011) used sub-group comparison for moderator analysis, dividing the studies into two subgroups for each moderating variable and running separate meta-analyses. Hierarchical regression analysis was used to test the augmentation effect between transformational and transactional leadership, with respect to each criterion.

Results showed that transformational leadership had positive though weak relationships with each individual follower criterion; task ($\hat{\rho} = .21$; 95% CI = .16, .26; 80% CV = .03, .38), contextual ($\hat{\rho} = .30$; 95% CI = .26, .34; 80% CV = .18, .42), and creative performance ($\hat{\rho} = .21$; 95% CI = .15, .27; 80% CV = .08, .34). Moreover, the 95% confidence interval and 80% credibility intervals did not include zero. These results supported hypotheses one and two since transformational leadership had a greater effect on contextual performance when compared to task performance. This remained the case across moderating variables. Transformational leadership showed similar relationships with team ($\hat{\rho} = .33$; 95% CI = .29, .37; 80% CV = .24, .42) and organizational ($\hat{\rho} = .27$; 95% CI = .17, .37; 80% CV = -.04, .59) performance. Contingent reward accounted for

more variance than transformational leadership with individual task performance (72% v 28%), while transformational leadership explained more variance in individual contextual (71% v 29%) and team performance (72% v 28%) than contingent reward.

Given the weaker correlations, in this study, which also used non-self-reporting criterion measurements, when compared to others (Lowe, Kroeck, & Sivasubramaniam, 1996; Judge & Piccolo, 2004); they concluded that transformational leadership has a stronger effect on attitudes and motivation of followers, than on their performance. The conclusion above is in line with the findings of Judge and Piccolo (2004). Wang, et al. (2011), used sound statistical analysis. It was also helpful that they used similar analyses as the previous studies (Judge & Piccolo, 2004) for better comparison. The size, breadth, and complexity of their meta-analysis are other strengths of this work, providing a nuanced understanding of the effect of transformational leadership. The fact that Wang, et al. (2011) included studies using different transformational leadership measures provides generalizability for the findings, however it depends on the assumption that all the instruments in question are in fact measuring the same construct with equivalent validity. One meta-analysis (Sturm, Reiher, Heinitz, & Soellner, 2011) found evidence that in comparison to the MLQ, the Transformational Leadership Inventory (TLI), one of the instruments also used in this meta-analysis, had smaller correlations with leadership effectiveness. This may have contributed to the weakness of the relationships.

Summary of selected research on transformational leadership. From the three meta-analyses, and other studies reviewed above we can conclude that the literature does in fact confirm a relationship between transformational leadership and outcomes such as leader effectiveness (Lowe, Kroeck, & Sivasubramaniam, 1996; Gasper, 1992), as well as follower performance (Dumdum, Lowe, & Avolio, 2002; Judge & Piccolo, 2004), at the individual, group and organizational level (Wang, Oh, Courtright, & Colbert, 2011). It is also connected to other outcome such as follower motivation, and follower job satisfaction (Judge & Piccolo, 2004). The effects of transformational leadership are more pronounced with attitudes, such as motivation and satisfaction, than with performance outcomes (Judge & Piccolo, 2004). These observed relationships and effects are also stronger when subjective/personal outcome measures of performance and effectiveness are used than with more objective organizational measures (Lowe, Kroeck, & Sivasubramaniam, 1996). The effects also seem to be more pronounced at the individual level than at the team or organizational level (Wang, Oh, Courtright, & Colbert, 2011). Another insight from the studies reviewed is that a type of transactional leadership, namely Contingent Reward, is as effective as transformational leadership or even more effective when assessing its relationship with performance type follower outcomes (Judge & Piccolo, 2004). The meta-analyses reviewed above were thorough in the selection criteria of individual studies, thorough in analyses, as well as broad in terms of sample size. Therefore, rather than rehashing the conclusions above in the review of individual

studies, this literature review would accept the results of these meta-analyses as evaluated.

Figure 2.1. Transformational Leadership Effects by Follower Level

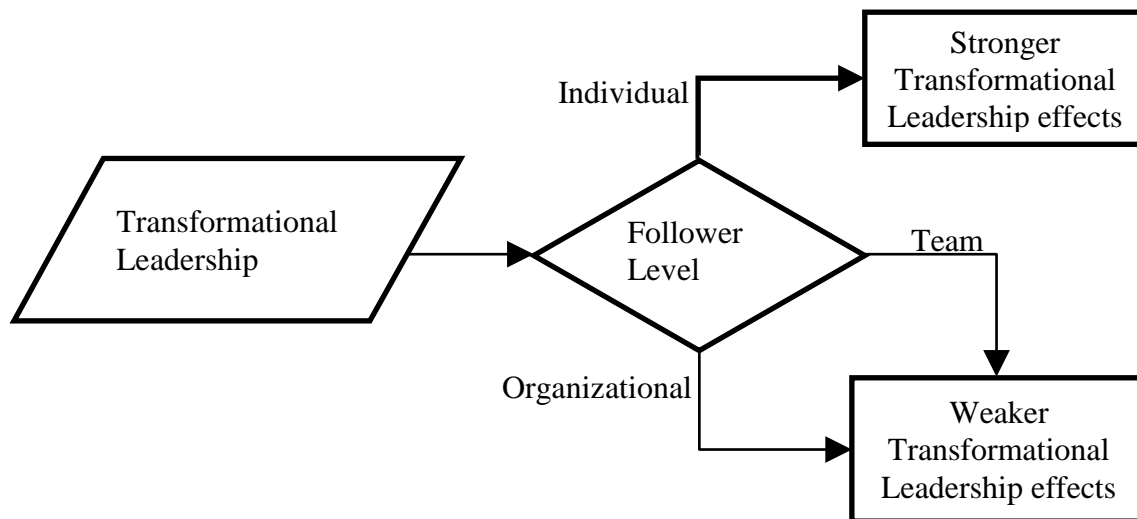


Figure 2.2. Transformational Leadership Effects Based on Type of Outcome

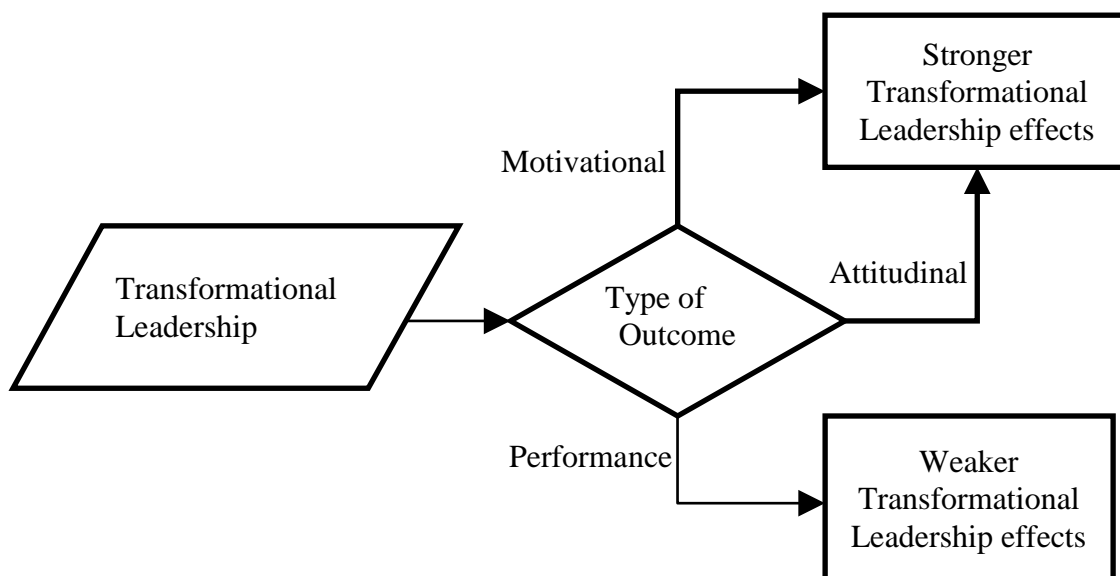
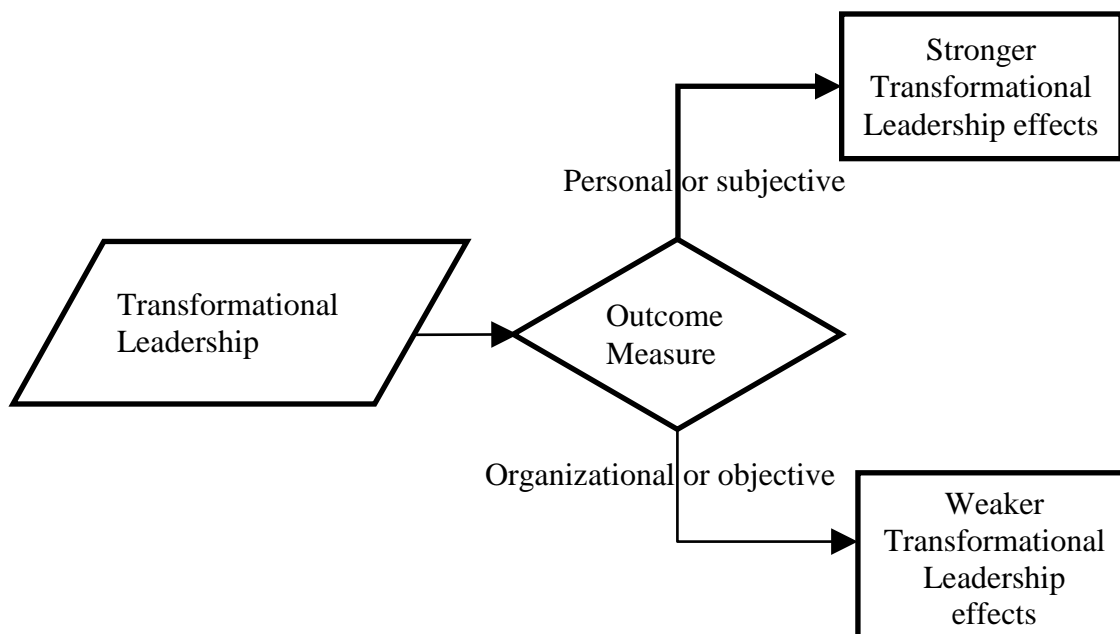


Figure 2.3. Transformational Leadership Effects based on Type of Outcome Measure



Mediating and Moderating Processes of Transformational Leadership

Having established the relationship between transformational leadership and follower attitudes, behaviors, and performance (Judge & Piccolo, 2004; Dum Dum, Lowe, & Avolio, 2002), the literature expands to investigating the psychological and motivational processes, which mediate these relationships. Some of them include; identification with the leader or group (Kark, Shamir, & Chen, 2003; Walumbwa & Hartnell, 2011; Wang & Howell, 2012; Wu, Tsui, & Kinicki, 2010), value congruence (Jung & Avolio, 2000), fairness perceptions and trust (Pillai, Schriesheim, & Williams, 1999), as well as self-efficacy (Walumbwa & Hartnell, 2011; Pillai & Williams, 2004;

Walumbwa, Lawler, Avolio, Wang, & Shi, 2005) as well as collective efficacy (Jung & Sosik, 2002; Walumbwa, Wang, Lawler, & Shi, 2004). However, one of the widely studied mediating processes is trust (Schaubroeck, Lam, & Peng, 2011; Kelloway, Turner, Barling, & Loughlin, 2012; Zhu, Newman, Miao, & Hooke, 2013). A brief review of trust follows.

Trust, and transformational leadership effects. Barfoot (2008) studied 138 pastor-lay leader dyads drawn from protestant evangelical churches in the US, Canada and the Philippines, to investigate the intrinsic antecedents of follower trust in leaders. Transformational leadership was the only leader quality (others were; self-efficacy, self-esteem, optimism, and emotional intelligence) significantly related to follower trust.

Podsakoff, MacKenzie, Moorman, & Fetter (1990), initially found that the effect of transformational leadership on the organizational citizenship behaviors of 988 employees of a large company was mediated by the followers' trust in their leaders. Pillai, et al. (1999) confirmed the findings of Podsakoff, et al. (1990) with two independent samples. Jung and Avolio (2000) extended the research in an experimental study, finding direct and indirect relationships between transformational leadership and performance mediated by followers' trust in the leader. However, in the above mentioned studies, trust was investigated as a uni-dimensional measure. More recent studies (Schaubroeck, Lam, & Peng, 2011; Zhu, Newman, Miao, & Hooke, 2013) distinguish between *affective trust*, based on emotional connection resulting from mutual care and

concern; and *cognitive trust*, whereby the follower recognizes salient characteristics of the leader such as reliability, integrity, competence, responsibility, and dependability (Schaubroeck, Lam, & Peng, 2011; Zhu, Newman, Miao, & Hooke, 2013).

Schaubroeck, et al. (2011) found evidence supporting the conclusion that cognitive trust affects team performance through team potency, while affective trust influences team performance through the psychological safety of the team.

Transformational leadership was connected positively to team performance, however this relationship was mediated at the team level by cognitive trust through team potency.

Their analysis was through structural equation modelling and the study was based on 999 participants in 191 financial services teams from the Hong Kong and US branches of an international bank. However, the measure of Transformational leadership used by Schaubroeck, et al. was not the MLQ but rather the Transformational Leadership Inventory (TLI) developed by Podsakoff and associates. Zhu, et al. further investigated this using the MLQ to assess the effects of cognitive and affective trust, however their analysis of these effects was at the individual follower (rather than team) level. Their study is discussed below.

Study by Zhu, Newman, Miao, and Hooke. Zhu, Newman, Miao, & Hooke (2013) designed their correlational study to examine the effect of cognitive and affective trust on the relationship between transformational leadership and work outcomes. They sampled 318 workers (57% female) and 17 supervisors (53% male) in a large

manufacturing company in China, and analyzed the data through structural equation modelling. The three outcome variables were, job performance, organizational citizenship behaviors (OCB) (both rated by supervisors on separate instruments with Cronbach $\alpha = .89$, and $.88$ respectively), and affective organizational commitment which was measured using a self-rating instrument ($\alpha = .75$). The moderating variables, affective and cognitive trust were measured on instruments with Cronbach $\alpha = .83$ & $.79$ respectively.

Transformational leadership was measured using a translated version of the MLQ. The questionnaire measures were administered to the supervisors and subordinates in three in October 2010 and the instruments were coded to match the subordinates of each supervisor to their supervisor.

They hypothesized that (1) transformational leadership will have a positive effect on both cognitive and affective follower trust, while (2) affective trust would mediate the relationship between transformational leadership and all three outcome variables. They also hypothesized that (3a) cognitive trust will positively mediate the relationship between transformational leadership and the follower outcomes of affective organizational commitment and organizational citizenship behaviors. Conversely, (3b) cognitive trust will negatively mediate the relationship between transformational leadership and follower job performance.

Structural equation model using M-Plus 6.0 confirmed the hypotheses of the study. There were significant path coefficients from transformational leadership to both

cognitive trust ($\beta = .77, p < .01$) and affective trust ($\beta = .75, p < .01$), confirming the first set of hypotheses. Furthermore, there were significant path coefficients from affective trust to affective organizational commitment ($\beta = .32, p < .01$), organizational citizenship behaviors ($\beta = .28, p < .01$) and job performance ($\beta = .44, p < .01$) supporting the second hypotheses. The path coefficients from cognitive trust to affective organizational commitment ($\beta = .12, p > .01$) and organizational citizenship behaviors ($\beta = .01, p > .01$) were not significant, therefore hypothesis 3a was unsupported. However, in accordance with hypothesis 3b, the path coefficient from cognitive trust to job performance ($\beta = -.25, p < .01$) was negative and significant. The indirect effect of transformational leadership on affective organizational commitment (estimate = .24, $p < .01$), organizational citizenship behaviors (estimate = .21, $p < .01$), and job performance (estimate = .33, $p < .01$), through affective commitment were significant, further confirming hypothesis 2.

Zhu, et al. (2013) concluded that only affective trust (and not cognitive trust) translates transformational leadership into positive outcomes for the organization because it promotes cooperation between follower and leader while cognitive trust has the opposite and thus negative effect because it might lead to a free-riding tendency or an over reliance on the leader in whom the follower has cognitive trust. They recommended that managers focus on the development of social exchange relationships and personal ties, which build affective trust, leading to better work outcomes.

Furthermore, the authors recommended that organizations should be careful in their encouragement of transformational leadership especially among task-oriented managers, because of the negative effect which the resulting cognitive trust could potentially have on performance. They connected the negative effect of cognitive trust to Kark and Shamir's (2003) conclusions that transformational leadership increased follower dependency on the leader. More recently, Eisenbeiß & Boerner (2013) found supporting evidence along the same lines. In their study of 417 R&D employees, even though transformational leadership seemed to increase the creativity of followers, it also seemed to increase follower dependency which in turn reduced creativity. This negative impact of follower dependency seemed to attenuate the positive relationship between transformational leadership and follower creativity.

Some of Zhu, et al.'s (2013) findings in the study under review here, differed in direction from those of Schaubroeck, et al. (2011), who found that both affective and cognitive trust positively mediated the effects of transformational leadership on team work outcomes. However, Zhu, et al., suggested that the reason for the disparity lay in the different levels of analysis used in the two studies. According to them, while cognitive trust might reduce cooperation and self-initiative at the individual level because of the follower's over-dependence on the leader, at the group level it might lead to a greater sense of group efficacy or potency leading to higher group performance.

Zhu, et al.'s study contributes a more fine-tuned and nuanced understanding of how trust affects the influence of transformational leadership. However, the causal implications of the study should be accepted with caution until they are confirmed by studies of an experimental nature. For instance, subordinates who already have affective trust in the leaders might have rated them as more transformational rather than the other way around. Furthermore there is still a lack of agreement about drawing causal inference on the basis of structural equation modeling, though arguments are made in favor of the method, for drawing causal conclusions based on observational data and theoretical assumptions (Pearl, 2012). It is also important to explore the specific context of the study, such as the cultural context of the study's location in China, as well as the fact that the respondents were typically migrant workers with an average tenure of less than eleven months. The study provides much insight which should receive measured acceptance until replicated and confirmed.

The studies reviewed above suggest that the trust followers have in their leader had a positive impact on the outcomes of transformational leadership (Pillai, Schriesheim, & Williams, 1999; Podsakoff, MacKenzie, Moorman, & Fetter, 1990; Jung & Avolio, 2000; Barfoot, 2008). When the different dimensions of trust were distinguished in research, at both the individual, and team level of analysis, affective trust (based on mutual care and close relationship) consistently had a positive influence (Schaubroeck, Lam, & Peng, 2011; Zhu, Newman, Miao, & Hooke, 2013), while

cognitive trust on the other hand had at best mixed results. At the team level it seemed to have a positive impact while showing a negative impact at the individual level, on the relationship between transformational leadership and follower outcomes (Zhu, Newman, Miao, & Hooke, 2013; Eisenbeiß & Boerner, 2013). The above mentioned observations are important when considering pastoral leadership because not only is trustworthiness one of the major biblical requirements for pastoral ministry per first Timothy 3, but also pastoral ministry by definition is focused on relationship, care and concern between the pastor and the parishioners. These are the qualities which lead to greater levels of affective trust. These issues are discussed in more detail in chapter three.

In addition to psychological processes which affect the influence of transformational leadership, there is also the question of the influence of follower characteristics and the job context itself. There is empirical evidence for the influence of follower characteristics on the effects of transformational leadership (Gilmore, Hu, Wei, Tetrick, & Zaccaro, 2013). Gilmore, et al. (2013) reported the influence of follower trait positive affectivity (TPA) on the effect of transformational leadership on followers' creative performance as well as organizational citizenship behaviors. They defined trait positive affectivity as the tendency to be cheerful, energetic, as well as experience positive moods, like pleasure and well-being across a wide variety of situations (p. 1064). Gilmore, et al. (2013) found that while transformational leadership had a positive effect on follower creative performance and organizational citizenship behaviors, the effect was

limited or even seemed to be neutralized for followers who were high in trait positive affectivity.

Work design and transformational leadership effects. Several researchers such as Piccolo & Colquitt (2006) have also questioned and explored whether the design of the followers' work affects the influence of transformational leadership. A recent line of research suggests that when followers have direct contact with the beneficiaries of their service, this feature of their role seems to have a positive moderating effect on the influence of transformational leadership (Bellé, 2014; Grant, 2012). Grant (2012) suggested that in order for transformational leaders to inspire and motivate followers to go beyond their self-interest because of the team or organization they “strive to highlight the prosocial impact of the vision” (p. 458), that is, the meaningful consequences of the vision for others. Grant predicted that beneficiary contact, “...the degree to which employees have the opportunity to interact with clients, customers, or others affected by their work” (p. 460), strengthens the effect of transformational leadership by improving the followers' perception of prosocial impact.

Study by Grant. Grant (2012) conducted two studies, one quasi-experimental, and the second, correlational, to test these relationships. The first hypothesis of the 2 studies was that beneficiary contact strengthens the relationship between transformational leadership and followers' performance. The second hypothesis was that followers'

perceptions of prosocial impact, mediate the moderating effect of beneficiary contact on the relationship between transformational leadership and followers' performance.

The first study was a quasi-experimental study with all 71 new employees (76% female) of a private Midwest US company working at an outbound call center selling educational and marketing software to university and nonprofit customers. Their generated revenue funded salaries and jobs in another department with which they had no usual contact. During their required training sessions, the participants voluntarily chose one of four dates. In addition to the training which was identical in all four sessions, a senior director attended one session and spoke to the employees (15) about the mission of the company, while an 'internal customer', a beneficiary from the other department supported by their work, spoke at another session to employees (n=12). Both visitors spoke to a third group (n=18) while a fourth control group (n=26) received only the training. This made for a 2 (transformational leadership: yes, no) x 2 (beneficiary contact: yes, no) design. Transformational leadership was measured by 4 items from the idealized influence and inspirational motivation scales of the MLQ on which the director was rated by participants ($\alpha = .79$). Beneficiary impact was measured by 2 items from Grant's Beneficiary contact scale ($\alpha = .75$). These were administered through an online survey on a 7- point scale ranging from 1 "disagree strongly" to 7 "agree strongly." Thirty-eight complete responses were received making for a 53.5% response rate.

Grant tested the validity of the interventions by running to way analysis of variance (ANOVA) on the manipulations. Participants who heard the director's speech rated him as more transformational (mean = 5.01, S.D. = 0.95) than those who did not (mean = 4.17, S.D. = 1.38; $F(1, 37) = 5.25, p < .05$). Employees who attended the beneficiary's visit perceived greater beneficiary contact (mean = 3.82, S.D. = 1.39) than those who did not (mean = 2.94, S.D. = 1.22; $F(1, 36) = 3.99, p = .05$). Two- way ANOVAs showed a significant interaction between the combined treatment (transformational leadership and beneficiary contact) on sales $F(1, 66) = 7.73, p = .01$, and on revenue ($F(1, 36) = 4.67, p = .03$). The single treatments did not have any significant effect on any of the outcomes. Simple effect tests within each level of beneficiary contact revealed that with beneficiary contact present, transformational leadership significantly and positively influenced sales $F(1, 67) = 4.25, p = .04$ ($p_{\text{one-tailed}} < .05$). Grant accepted these results as initially confirmation of the hypothesis on beneficiary contact as a positive mediator of transformational leadership on follower performance.

The design of the study was excellent, especially given that very few studies on transformational leadership are experimental in nature. However several limitations include the sample size which made the sub groups smaller than optimal. Also the generalizability is limited by the limited nature of the study, in one specific job, and then the fact that the treatments transformational leadership and beneficiary contact were just one-time exposures.

The second study sought to address some of the above limitations. Three hundred and twenty-nine employees (63.5% female) of a large US government organization were sampled. Each had unique supervisors and the average job tenure was 6.3 years (S.D. = 7.4), and average age 37.2 years (S.D. = 13). Their jobs had a very wide range and the supervisors were 60.8% female, average job tenure of 9 years (S.D. = 8.3) average age 45.3 years (S.D. = 9.7). Leaders rated the followers' performance on an instrument with a 9 point scale in percentiles. Followers rated the leaders' transformational leadership on the MLQ, They also completed a 4 – item instrument for beneficiary contact ($\alpha = .92$), a 3-item scale for perceived prosocial impact ($\alpha = .81$), as well as a 12-item scale for psychological empowerment ($\alpha = .90$). Because employee – supervisor relationships affect the rating supervisors give employees, Grant, used relationship quality (rated by employees on a 3-point scale, $\alpha = .86$) as a control variable.

Using hierarchical ordinary least squares (OLS) regression, Grant found that when beneficiary contact was high, there was a positive and statistically significant relationship between transformational leadership and performance ($b = .48$, s.e. = .12, $\beta = .31$, $p = .001$). In contrast, when beneficiary contact was low, the relationship between transformational leadership and performance did not differ significantly from zero. Also, none of the other job characteristics interacted significantly with transformational leadership. Grant also reported that there was a statistically significant interaction

between transformational leadership and beneficiary contact in predicting perceived prosocial impact.

Grant concluded that the positive relationship between transformational leadership and supervisor rated follower performance was stronger under beneficiary contact, and followers' perception of prosocial impact mediated the relationship. Grant, suggested that transformational leaders, rather than focus mainly on the use of rhetoric for the inspirational motivation, should enhance that influence by objectively adjusting employees' job design to include beneficiary interaction. The different designs of the two studies strengthen the claims of Grant's hypotheses. The second study mitigated some of the limitations of the first study and the fact that the results were in the same direction, only makes the claims more compelling. Bellé (2014) confirmed these results in a study with a random true experimental design among 138 nurses at a public hospital in Italy. The fact that this study was not only situated in a different country but also in a different industry, strengthens the generalizability and validity of the theoretical claims. Bellé found that while the group of nurses exposed to transformational leadership alone, marginally outperformed the control group; the difference was much greater among those who also had beneficiary contact. This gives us new insight about the way transformational leadership works. In the preceding section we have explored moderating variables which affect the relationships between transformational leadership and various

follower outcomes. We have looked at one psychological variable, trust; as well as a job-design variable, beneficiary contact.

The conclusion is that when followers trust the leader, transformational leadership is likely to have a stronger relationship with follower outcomes (Pillai, Schriesheim, & Williams, 1999; Podsakoff, MacKenzie, Moorman, & Fetter, 1990; Jung & Avolio, 2000; Barfoot, 2008). When the trust is based on mutual care and close relationship, this impact of trust is consistent, whether the leadership is directed at the group level or at the individual level (Schaubroeck, Lam, & Peng, 2011; Zhu, Newman, Miao, & Hooke, 2013). However, when it is the kind of trust based merely on the leader's technical competence and dependability, it positively affects group transformational leadership, but might actually lower the effectiveness of individual level transformational leadership on follower performance, since the follower might then just depend on the leader (Zhu, Newman, Miao, & Hooke, 2013; Eisenbeiß & Boerner, 2013). Furthermore, transformational leadership has a stronger relationship with follower performance when the follower has direct contact with the beneficiaries of the work or sees the impact of their job (Grant, 2012; Bellé, 2014). These are summarized in the charts below.

Figure 2.4. Trust Moderation of Transformational Leadership Effects

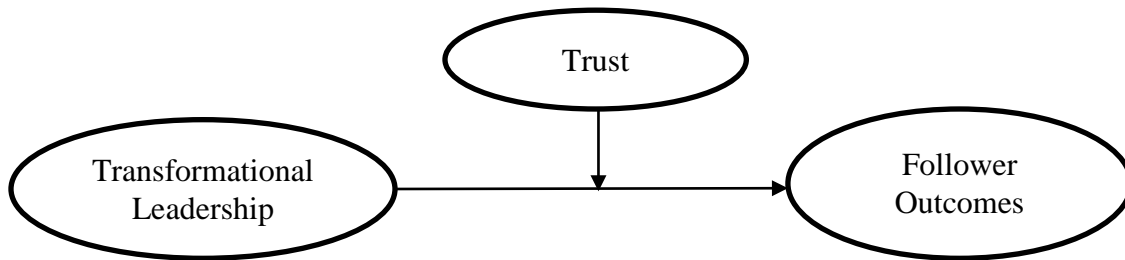


Figure 2.5. Differentiated Trust Moderation of Transformational Leadership Effects

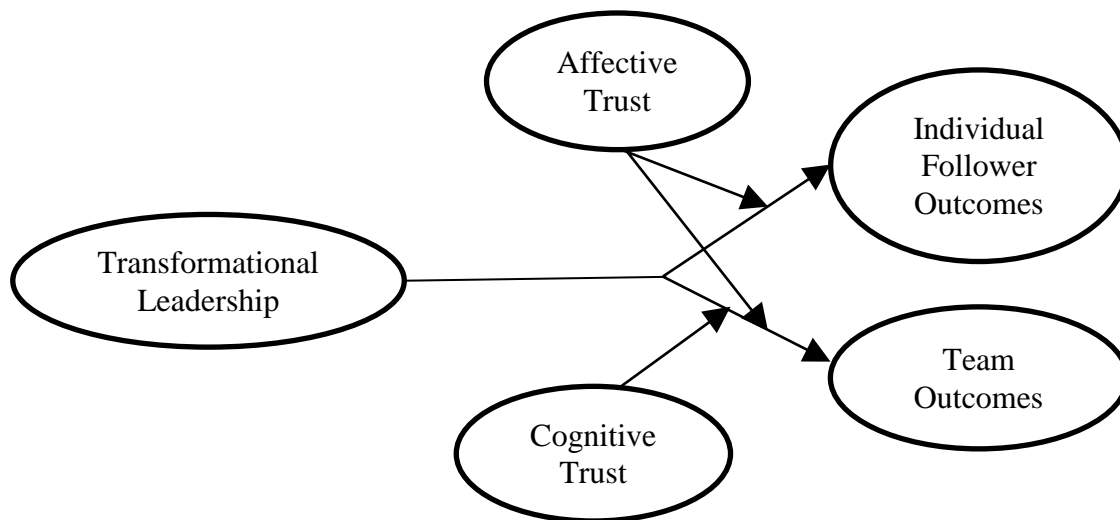
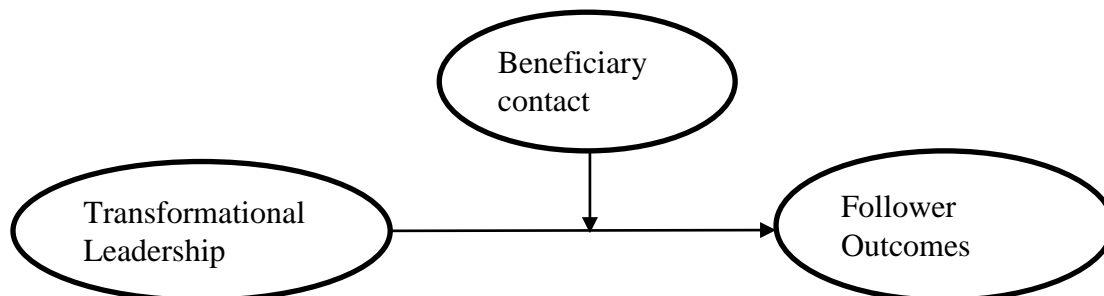


Figure 2.6. Beneficiary Contact Moderation of Transformational Leadership Effects



Cultural Validity of Transformational Leadership

Having explored some of the internal, psychological, as well as job design processes that mediate and moderate the effects of transformational leadership, another question is about its validity outside North America since the bulk of transformational leadership research has been carried out in North America (Walumbwa, Lawler, Avolio, Wang, & Shi, 2005). Is transformational leadership valid in other parts of the world? Does it have similar validity with people in different cultural contexts? The next section will explore these questions in general, particularly the applicability of transformational leadership in Sub-Saharan Africa and more specifically in Nigeria.

Study by Leong and Fischer. Leong and Fischer (2011), conducted a meta-analysis of 40 studies (total sample $N= 20,073$, in 54 samples from 18 countries) to test the effect of cultural differences on the level of transformational leadership. The studies included in this meta-analysis were sourced from the Psych Info database and (1) must

have used the MLQ, (2) sampled adult participants, (3) reported the transformational leadership means, or sums of subscales; sample sizes, and country.

The authors used the cultural framework of two theorists for this study; Hofstede's (2001) (a) masculinity-femininity, (b) power distance, and (c) individualism-collectivism; as well as Schwartz's (2004), (a) mastery vs harmoniousness, (b) hierarchical vs egalitarian, and (c) autonomy vs embeddedness. The authors considered the three Hofstede cultural dimensions mentioned above, to be conceptually similar respectively, to Schwartz's three cultural values as shown in table 1. They hypothesized that Transformational Leadership (TL) scores would be (1a) higher in societies that emphasize mastery, (1b) higher in societies that emphasize masculinity. Also that TL scores would be (2a) higher in more egalitarian societies, and (2b) lower in societies that emphasize power distance. The table items in bold face were hypothesized to correlate with higher TL.

Table 2.1

Equivalent Cultural Variables

	HOFSTEDE	SCHWARTZ
Conceptually equivalent variables by row	<i>Masculinity</i> vs Femininity	<i>Mastery</i> vs Harmoniousness
	<i>Low</i> vs High Power Distance	<i>Egalitarian</i> vs Hierarchical
	<i>Individualist</i> vs Collectivist	<i>Autonomy</i> vs Embeddedness

In examining the individual/autonomy vs collectivist/embeddedness dimension they found elements of transformational leadership that supported both poles of the continuum. Therefore, instead of a directional hypothesis they posed a research question; “To what extent are individualism and autonomy versus embeddedness and collectivism associated with TL scores?” The measurements for Schwartz’s cultural values were from an updated database with country-level scores for various societies, originally reported in 1994, based on teachers’ responses in 1992 as transmitters of cultural values. Hofstede’s country-level scores were based on a study of IBM employees around the world. There was data for 18 nations including, Australia, Canada, China, France, Germany, Greece, India, Israel, Italy, Kenya, South Korea, Netherlands, New Zealand, Singapore, Spain, Taiwan, UK, and USA.

The control variables were; economic conditions (GDP purchasing power parity at the time of study), sector (private or public), industry (health service, army, police, security services), rating (self or other), and MBA student sample (part-time or full-time). The reported MLQ means were tested to see if they differed across cultural populations, and if they co-varied meaningfully with the control variables. Regression analysis revealed that 50% of the variance in transformational leadership (TL) means was between societies.

The Schwartz variables together with the control variables, explained 57.6% of the variance in transformational leadership scores. Lower harmony (and therefore higher

mastery) correlated with higher transformational leadership (standardized $\beta = -.65$, $p < .001$). Higher egalitarian (and lower hierarchy) also correlated with higher TL scores (standardized $\beta = .45$, $p < .05$). This confirmed hypotheses 1a and 2a. Autonomy and embeddedness did not explain any significant variance beyond the other two. The Hofstede variables explained 50.90% of the variance in MLQ means but only power distance had a significant (negative) association with TL scores (standardized $\beta = -.42$, $p < .01$). This confirmed hypothesis 2b. Neither masculinity, nor collectivism showed any significant association with TL scores. Table 1 is repeated below but the variables which were confirmed to correlate with high TL are shown in uppercase.

Table 2.2

Equivalent Cultural Variables and Transformational Leadership

	HOFSTEDE	SCHWARTZ
Conceptually		
equivalent	Masculinity vs Feminity	MASTERY vs Harmoniousness
variables by	LOW vs High Power Distance	EGALITARIAN vs Hierarchical
row	Individualist vs Collectivist	Autonomy vs Embeddedness

Controlling for wealth and all other covariates in one regression, 58.82% of variance was explained, and the effects of low harmony vs mastery (standardized $\beta = -.50$, $p < .05$), and egalitarian vs hierarchical (standardized $\beta = .05$, $p < .05$) on TL scores remained significant. They concluded that cultural values did indeed have an effect on transformational leadership scores.

The main usefulness of this meta-analysis is drawing attention to the fact that most of the research done with the MLQ has historically been in the US or in locations with similar cultural values. Pointing out the potential impact of cultural values on the perception and practice of transformational leadership, provides necessary insight since all the theorists are western and some of the widely expressed virtues of transformational leadership may not be equally acceptable in all cultural settings. Given the relatively limited quantity of studies done outside the west and therefore the paucity of information, the statistical analyses used for the study is appropriate.

The first drawback which the authors acknowledge is the fact that they only used total TL scores for the studies. If they had scores for the individual subscales, it might have shown if there are specific transformational leadership factors with which these cultural values interact. The other concern is the nature of the samples, given that the cultural values were measured using country-level scores. Many of the nations had only one sample. One wonders how representative of the general culture of the country these samples might be.

Researchers (Walumbwa & Lawler, 2003; Wasti, 2003) have measured cultural values such as individualism and collectivism at the individual level. Perhaps individual-level analyses might yield different results or give better insight into these relationships. Walumbwa & Lawler (2003) found that collectivism did in fact have a positive influence on the relationship between transformational leadership and work related outcomes such

as organizational commitment and job satisfaction as well as a negative impact on the relationship between transformational leadership and the outcomes of work withdrawal behavior and job withdrawal behavior. Walumbwa & Lawler's (2003) study was based on bank and financial services employees ($N = 577$) in three countries, China, India, and Kenya.

However, some of the findings seem to align with that of other researchers. Jackson, et al. (2013) found that individualism/collectivism had little to no effect on the relationship between transformational/charismatic leadership and various kinds of employee commitment. Other researchers (Walumbwa, Orwa, Wang, & Lawler, 2005) who compared the effects of transformational leadership on organizational commitment and job satisfaction in the USA and Kenya found no difference in the effect based on the country.

Taking these strands of research suggests that cultural difference affects transformational leadership. It seems to be more applicable in egalitarian (low power distance) contexts as well as contexts that favor mastery (over harmoniousness). It also suggests that collectivism/individualism has little to no effect on transformational leadership when measured at the country level (Leong & Fischer, 2011; Jackson, 2013), that is, transformational leadership is not more or less effective with higher or lower levels of collectivism. However, when measured at the individual level, there are significant differences. Highly collectivist individuals are less likely to exhibit work and

job withdrawal behaviors when their leaders are transformational (Walumbwa & Lawler, 2003). Leong and Fischer's study provides a focused perspective with which to further explore transformational leadership theory.

Transformational Leadership (MLQ) Research in Sub-Saharan Africa

Study by Walumbwa, Orwa, Wang, and Lawler. Walumbwa, Orwa, Wang, & Lawler (2005), explored the relationship between transformational leadership and two follower outcomes, organizational commitment, and job satisfaction in the US and Kenya. The study sampled 158 bank employees (52 female), mainly tellers and clerks, from seven banks in Kenya which was an 82% response rate, as well as 189 employees (141 female) from the Midwestern branches of five banks in the US with an 86% response rate. The two samples were similar in educational level, 80% with at least some college, and average work experience, 7 years.

The participants completed a survey which included all the measures. Transformational leadership, the independent variable, was measured by twenty questions from the MLQ ($\alpha = .91$ for the Kenyan sample and $\alpha = .94$ for the US sample). Organizational commitment was measured with a reliable instrument ($\alpha = .90$ Kenya; $\alpha = .91$ US) previously developed by other researchers. Eighteen items from the independent Job Descriptive Index (JDI) were used to measure job satisfaction in two dimensions, satisfaction with supervisor ($\alpha = .87$ Kenya; $\alpha = .92$ US), and satisfaction with work in

general ($\alpha = .90$ Kenya; $\alpha = .91$ US). Demographic variables were used as control variables, namely, age, education, sex, job level, and organization tenure.

The authors hypothesized in their study that: (1) transformational leadership has a positive relationship with followers' job satisfaction and organizational commitment in Kenya and in the United States. Secondly, they hypothesized that transformational leadership will have a greater impact in among the US sample than among the Kenyan sample.

Because of the cross-cultural nature of the study, Walumbwa, et al. performed confirmatory factor analysis to confirm the comparability of each construct in both samples and establish the validity and reliability of each scale. The results showed significant but moderate correlations between transformational leadership and general satisfaction ($r = .41, p < .01$), satisfaction with leader ($r = .47, p < .01$), and commitment ($r = .37, p < .01$) for the Kenyan sample. For the US sample the same relationships were ($r = .29, p < .01$), ($r = .65, p < .01$), and ($r = .35, p < .01$) respectively. To test the effects of transformational leadership, they pooled the samples, coding for country. The authors then conducted hierarchical multiple regression for each outcome variable, loading all the control variables in the first step, then transformational leadership in step two. For organizational commitment, the control variables accounted for 5% (Kenya) and 7% (US) of the shared variance, when transformational leadership was added to the equation, R^2 increased to .18; $p < .001$ (Kenya) and .20; $p < .001$ (US). For satisfaction with leader, in

step one, control variables showed an $R^2 = .02$ (Kenya and US each). When transformational leadership was added to the equation, it accounted for 22% ($R^2 = .22$; $p < .001$; $\Delta R^2 = .20$), and 44% ($R^2 = .44$; $p < .001$; $\Delta R^2 = .42$) of the shared variance for Kenya and US respectively. Similarly, for satisfaction with work in general, when transformational leadership was added to the equation it accounted for 22% ($R^2 = .22$; $p < .001$; $\Delta R^2 = .17$) and 64% ($R^2 = .64$; $p < .001$; $\Delta R^2 = .52$) of the shared variance in the Kenya and US samples respectively. They concluded that hypothesis 1 was supported by the data. Although transformational leadership accounted for more variance in outcome variables with the US sample, Z- tests did not show any significant differences, therefore hypothesis 2 was not supported. They concluded that transformational leadership was equally valid in both cultures and recommended that transformational leadership could be used for leadership and managerial training in Africa.

Walumbwa, et al.'s (2005) findings are similar to those by Zargosek, Jaklic, & Stough (2004) who collected self-ratings from 351 MBA students from US, Slovenia and Nigeria, and found that the reported leadership practices were not significantly different across the three cultures. However, the instrument used by Zargosek, et al. was the leadership practices inventory (LPI) developed by Kouzes and Posner (2002). The Kouzes & Posner model, though called transformational leadership, is different from the full range of leadership as mentioned earlier. However there are commonalities between the two, and therefore similar results in cross-cultural research are still noteworthy.

Walumbwa, et al.'s (2005) study is one of the earliest to apply transformational leadership theory, specifically MLQ research, to a sub-Saharan African sample. Its comparative nature and the solid research design are other strengths of the study. The conclusions would be strengthened by other replicating studies since the study was restricted to one industry (while this enabled the comparative nature of the study's design, the tradeoff was generalizability), and the data collection is susceptible to same source bias since all the measures (input and outcome) were completed at once by the same persons. Walumbwa, et al. (2005) would probably remain a reference point for studies in transformational leadership in Africa.

Study by Kalu. Kalu (2010), conducted a correlational study to test the validity of transformational leadership in a high power distance culture, since Nigeria had the highest power distance score, (5.8 on a scale of 1 to 7), out of the 62 societies surveyed in the GLOBE study (House, et al., 2004). Kalu used a stratified random sample (N = 132, 57 female, 53% response rate) of Nigerian bank employees in middle management or lower, with at least 3 years of college, and a minimum job tenure of 1 year. The main outcome variable was follower satisfaction with leader, measured with the satisfaction-with-leader dimension ($\alpha = .91$) of the Job Satisfaction Index (JDI).

Kalu (2010), hypothesized that each of the transformational leadership scales will correlate positively with employee job satisfaction. Also that job satisfaction will correlate positively with contingent reward, but negatively with both active and passive

management-by-exception. Kalu also hypothesized that employees will perceive transformational leadership more positively than transactional leadership and that they will also perceive both transactional and laissez-faire (LF) leadership negatively in a high power distance culture.

The average transformational leadership ratings from this sample were relatively high on each scale (except individualized consideration) compared to the values provided by the instrument's publishers. They were as follows for each transformational scale: Idealized influence- attributed (II-A) ($M = 3.2$, S.D. = 0.94; 60th percentile), idealized influence – behavior (II-B) ($M = 3.2$, S.D. = 0.79; 70th percentile), inspirational motivation (IM) ($M = 3.4$, S.D. = 0.81; 80th percentile), intellectual stimulation (IS) ($M = 3.0$, S.D. = 0.95; 60th percentile) and individualized consideration (IC) ($M = 2.7$, S.D. = 1.10; 40th percentile). The combined transformational leadership mean score for the sample was $M=3.0$, S.D. = .89) while the mean from publishers was 2.85. The combined transactional leadership mean score was 2.42 (S.D. = 0.68), also way higher than the publisher mean of 1.85.

Analysis revealed moderate to strong positive Pearson correlations between job satisfaction and the transformational leadership subscale ratings as follows: II-A ($r = .69$, $p < .01$), II-B ($r = .46$, $p < .01$), IM ($r = .59$, $p < .01$), IS ($r = .65$, $p < .01$), and IC ($r = .61$, $p < .01$). Job satisfaction also showed a similar relationship with the transactional scale of contingent reward ($r = .61$, $p < .01$), while showing weak, and moderate, but negative

relationships with MBE-P ($r = -.22, p < .05$), and LF ($r = -.54, p < .01$) respectively. The very weak relationship with MBE-A was not significant. Comparing the job satisfaction relationship with the combined transformational leadership and transactional leadership scores revealed positive strong ($r = .64, p < .01$), and weak ($r = .24, p < .01$) relationships respectively. Multiple regression analysis with transformational, transactional, and laissez-faire as independent variables and job satisfaction as dependent variable, showed that transformational leadership (standardized $\beta = .53, p < .0001$), and laissez-faire leadership (standardized $\beta = -.27, p < .001$), but not transactional leadership (standardized $\beta = -.05, n.s.$) predicted job satisfaction. The overall model fit showed an adjusted $R^2 = .46$, and did not change much when transactional leadership was excluded from the equation. Kalu concluded that the first and last set of hypotheses were supported, while the second set of hypotheses were only partially supported by the results.

Kalu also took the results as evidence of the transcultural nature of transformational leadership given the above average scores in the high power distance culture. This is not congruent with the negative correlation between transformational leadership and power distance (Leong & Fischer, 2011). However, given that the effects of collectivism and individualism on transformational leadership, seem to be more salient when measured at the individual level than at the country level (Fischer & Leong, 2011; Jackson, et al., 2013; Walumbwa, et al., 2003; 2005), that may account for the absence of power distance effects in this case, since Kalu only assumes it at the country level. It

would be better to assess the power distance values at the individual level. Bank workers in cosmopolitan Lagos may not necessarily have high power distance.

Kalu also did not suggest an explanation for the fact that the same leaders were also more transactional than average. Another observation is that majority of the respondents (57%) had the shortest tenure category (2-5 years), and Kalu also reported that those with the highest age had the longest tenure. The significance of this is that Kalu reported that as age group (18-25, 26-35, 36-45, 46+ years) or tenure of subordinates (2-5, 6-10, 10+ years) increased, the transformational rating of leaders tended to decrease. Kalu could have explored these patterns using analysis of variance (ANOVA) and post-hoc tests.

The study's design and analyses were solid and appropriate for the research questions and hypotheses. However, since it was done in one city (Lagos), and one sector (banking), one wonders how generalizable to other sectors the findings (high transformational leadership).

There is supporting evidence though, for relatively high transformational leadership scores within the banking sector. Ani (2008), using a stratified (by bank and geographic location) random sample of 70 bank managers or directors, and 70 employees ($N= 140$), with a 93% response rate, reported mean scores in the five transformational leadership subscales as follows; II-A = 3.23 (S.D. =.13), II-B= 3.19 (S.D. =.14), IM = 3.23 (S.D. =.11), IS = 3.24 (S.D. =.18), IC = 3.18 (S.D. =.21), giving an average total

transformational leadership score of 3.21. This is even higher than the scores from Kalu's (2010) findings. Kalu's (2010) study will be further discussed comparatively with another transformational leadership study (Iwuh, 2010) conducted around the same time in a different Nigerian city and sector.

Study by Iwuh. Iwuh (2010) conducted a descriptive and cross-sectional study to assess the transformational leadership of leaders at a Nigerian government agency. The study used a purposeful sample targeting 50 leaders and 150 matched subordinates at the National Economic and Empowerment Development Strategy (NEEDS), a department in the national planning commission (NPC) charged specifically with the task of attaining the United Nations' number one millennium development goal (MDG) - poverty reduction. The study received responses from 20 leaders (4 female) and 80 (26 female) subordinates matched four per leader making for a combined 50% response rate.

NEEDS was Commissioned in 2004 with the above-mentioned goal, and several years later, the country was behind target according to World Bank reports. Given the demonstrated relationship between transformational leadership and organizational performance outcomes, Iwuh (2010) sought to evaluate the MLQ effectiveness of the leaders at NEEDS, as well as compare their transformational leadership self-rating with the ratings of their subordinates. Iwuh hypothesized that there would be significant differences between leader self-rating and subordinate rating of leaders on the subscales as well as total transformational leadership scores of multifactor leadership questionnaire

(MLQ). Leader rated scores were computed, and then a mean of the subordinate ratings were calculated for each leader.

Most of the leaders (90%) and subordinates (95%) had worked at the organization for more than 5 years. Most of the subordinates (87%) had also served under the rated leader for more than five years. The leaders rated themselves less transformational (Mean= 2.29, S.D. = .12) than the subordinates did (Mean= 2.48, S.D. = .96). However, a one-way analysis of variance (ANOVA) of means revealed that the difference was not significant ($F_{(8, 11)} = .36, p = .92$). Iwuh concluded that leaders at NEEDS showed moderate levels of transformational leadership and also that there was no statistically significant difference between the self and subordinate ratings.

The design of this study is patterned after influential transformational leadership research. Other strong points include (1) the matching of subordinate ratings to specific leaders, and (2) the multiple subordinates rating each leader. However the small size of the sample places a limit on what we can reliably learn from the study. Correlational research requires at least a sample of thirty in each subgroup (Gall, Gall, & Borg, 2007), the samples in this study do not meet that requirement since there were only 20 leader ratings.

Iwuh who initially targeted a response rate of 25-30% (p. 64), cited from a website (chanimal.com) (p. 109), that most surveys have a response rate of 2-10%, and therefore concluded that the study's 50% response rate was high. However, the source is

part of a private software marketing website, provides no references, and does not distinguish between paper and online surveys. The context suggests online marketing research, not educational research. Contrary to the foregoing, acceptable response rates for mail surveys is a minimum of 60% (Punch, 2003, p. 42). Therefore, the study may have sampling bias.

The two last studies reviewed, Kalu (2010), and Iwuh (2010), were conducted about the same period of time as doctoral dissertation studies from the same American university. They are two of the only three transformational leadership studies done in Nigeria with the MLQ, available to this author.

Table 2.3

Comparison of Nigeria MLQ Studies

Kalu (2010)	Iwuh (2010)
Government Department	Banks
Abuja	Lagos
Older, Longer tenure	Younger, shorter tenure
High TL: (M= 3.0, SD = .89)	Moderate TL: Self (M = 2.29, SD = .12), Rater (M = 2.48, SD = .96)

One wonders if rater age and tenure has a moderating effect on transformational leadership ratings. That would be worth exploring. An alternative explanation of the

diverging results of these two studies is the private and public sector location of the two studies respectively.

From the studies reviewed in this section, here is what we know. Cultural values may affect transformational leadership (Leong & Fischer, 2011). Specifically, egalitarian (low power distance) cultural value as well as the value of mastery (over harmoniousness) seems to be related to higher transformational leadership (Leong & Fischer, 2011). Furthermore, collectivism/individualism has little to no effect on transformational leadership when measured at the country level (Leong & Fischer, 2011; Jackson, 2013), however, when measured at the individual level, there are significant differences as collectivism has a positive effect on the follower outcomes of transformational leadership (Walumbwa, et al., 2003). Transformational leadership has also been shown to be valid in Kenya, and Nigeria, especially in the banking sector (Walumbwa, et al., 2005; Kalu, 2010; Ani 2008). Based on the limited available research, leaders appear to be highly transformational in the banking industry (Kalu, 2010; Ani, 2008), unlike in the public sector, where they are only moderately so (Iwuh, 2010).

Transformational Leadership Research with Pastors

Rowold (2008) pointed out that despite the two decades long boom of transformational leadership research and practice, “only a few studies have tested the validity of this approach to leadership concerning Christian pastors” (p. 403), observing that “empirical studies in this area are rare” (p. 405). In the five years since Rowold’s

excellent studies, more studies have been conducted among pastors using the MLQ. A review of the above referenced studies is the focus of this section.

Study by Forgarty. Forgarty (2009) conducted a descriptive and correlational study to compare the transformational leadership behaviors of male and female pastors across an Australian church denomination. A sample of forty-seven pastors (51% female) out of a population of 1000 provided a self-rating on the MLQ. A total of seventy-one church workers (45% female, average age = 45), nominated by the pastors, also rated the participating senior pastors. Fogarty hypothesized based on previous research findings that female pastors will demonstrate more transformational leadership behaviors than male pastors on all the sub-scales of transformational leadership. Fogarty also hypothesized that female pastors will rate higher on contingent reward behaviors than men, while the men will rate more highly than the female pastors on the management by exception scales as well as the laissez-faire leadership.

The pastors were rated as highly transformational from the mean scores on the MLQ-5X scales as follows; idealized influence (M=3.41, SD = .45), inspirational motivation (3.48, SD = .50), intellectual stimulation (M=2.93, SD = .57), individualized consideration (3.37, SD = .51). The transactional scales, contingent reward (M=2.83, SD = .67), active management-by-exception (M=1.55, SD = .76), passive management-by-exception (M=1.07, SD = .69) and laissez-faire leadership (M=0.66, SD = .59).

Independent sample *t*-tests were carried out to compare the mean leadership scores of male pastors and female pastors. The self and rater scores were not combined like in some of the earlier studies described above, but rather separate analyses were run with the self-rating mean scores and the church worker rating scores. With the church worker ratings, the *t*-tests showed that there was no significant difference between the male and female leadership average scores on any of the MLQ-5X subscales. For instance, there was no significant difference ($t_{(45)} = -0.06, p = \text{n.s.}$), between the mean inspirational motivation scores of female pastors ($M = 3.51, SD = .52$) and that of male pastors ($M = 3.50, SD = .53$). When the *t*-tests were run with the leader self-ratings, the results were similar. The only significant difference was in the active management-by-exception scores of male pastors ($M = 1.63, SD = .57$) and female pastors ($M = 1.27, SD = .62$); ($t_{(45)} = 2.11, p < .05$).

Fogarty concluded that both self-ratings and follower ratings, suggested that there were no gender differences in the leadership behaviors of pastors. The study design was good, especially the fact that both self and rater scores were available for analysis. However, Fogarty did not mention the response rate of the study. It is also instructive to note that the average transformational leadership score of pastors in this study ($M = 3.41, SD = .45$) is high when compared to the norm values.

Study by Rowold. Rowold (2008) conducted two correlational studies to explore the effect of pastors' transactional and transformational leadership on the effectiveness of

followers and the satisfaction of the congregation. The main hypothesis of the 2 studies was that transformational leadership is significantly and positively related to these outcomes over and above transactional leadership.

The independent variables, transformational/ transactional leadership was measured by the translated and adapted German edition of the MLQ-5X, which uses a 5 point scale from 1 (very low) to 5 (very high). This differed slightly from the original MLQ which is rated on a 5- point scale from 0 to 4 rather than from 1 to 5. Rowold averaged the transformational scales into a total transformational leadership score. The same was done with the transactional leadership scores.

The outcome variables for the first study were followers' extra effort, work group effectiveness, satisfaction with the leader, and job satisfaction. The first three were also measured with the MLQ, while a different nine-item instrument was used for follower job satisfaction. Factor analysis of this instrument revealed one factor with an eigenvalue > 1.0, which was responsible for 34.1% of the total variance. The outcome variable for the second study was follower satisfaction with worship service. This was measured with an author designed five-item instrument. Exploratory principal component analysis of this instrument yielded one factor with an eigenvalue > 1.0 and accounting for 68.4% of total variance.

In the first study, which investigated the effects of leadership on the four performance indicators described above, volunteers ($N = 247$, 29% male, mean age =

52.5 years and mean tenure in congregation = 14 years) from seventy-four congregations of the evangelical protestant church in western Germany rated their pastors on the MLQ-5X. They also filled out another instrument to rate their job satisfaction.

The initial findings from study 1 showed that transformational and transactional leadership respectively had strong and moderate positive correlations with followers extra effort ($r = .75, p < .01$; $r = .51, p < .01$), effectiveness of the work group ($r = .72, p < .01$; $r = .40, p < .01$), followers' satisfaction with leader ($r = .73, p < .01$; $r = .45, p < .01$). Transformational and transactional leadership also respectively showed a moderate and weak relationship with followers job satisfaction ($r = .52, p < .01$; $r = .34, p < .01$).

Rowold conducted two-stage hierarchical regression analyses for each dependent variable, entering transactional leadership at stage one and transformational leadership at stage two. Results revealed that when controlling for transactional leadership, transformational leadership was related to followers' effectiveness ($\beta = .82, p < .01$; $R^2 = .53, \Delta R^2 = .37$), extra effort ($\beta = .74, p < .01$; $R^2 = .57, \Delta R^2 = .30$), leader satisfaction ($\beta = .78, p < .01$; $R^2 = .53, \Delta R^2 = .33$), and job satisfaction ($\beta = .53, p < .01$; $R^2 = .27, \Delta R^2 = .16$). The above findings supported the main hypothesis that transformational leadership would not only have a positive relationship with the follower outcomes but that the relationships would be stronger than those between transactional leadership and the follower outcomes. Rowold also concluded that the initial correlation between

transactional leadership and the other criteria was due to the high intercorrelation between transactional and transformational leadership.

The second study investigated the effect of transactional and transformational leadership on the congregation. In this study of 31 congregations sampled independently of the first study, 120 volunteers/followers (at least 3 from each congregation) as well as 307 worshippers (at least 5 per congregation) making a total of $N = 427$, (28% male, average age 47, and average tenure in congregation 5.7 years), completed the MLQ-5X just like in the first study. They also filled out another instrument rating their satisfaction with the worship service. The ratings were aggregated at the congregational level and correlations calculated for transformational leadership, transactional leadership and satisfaction with the worship service.

The results from study 2 showed that transformational leadership positively correlated moderately with members and worshippers' satisfaction with the worship service ($r = .42, p < .05$), while transactional leadership had a non-significant, weak positive correlation with followers' and worshippers' satisfaction with worship service ($r = .27, n.s.$). Hierarchical regression analysis showed once again that when controlling for transactional leadership only transformational leadership was correlated to the above outcome ($\beta = .45, p < .05$; $R^2 = .18, \Delta R^2 = .11$) confirming the existing idea that transformational leadership adds to transactional leadership through the augmentation effect.

Rowold (2008) concluded that transformational leadership helps pastors motivate followers to perform well and be satisfied with their work and affects the congregation by increasing satisfaction with the worship service while transactional leadership was irrelevant to the explanation of these follower outcomes. The author suggests that this strong transformational leadership (and not transactional leadership) effect may be explained by pastors' use of one main mechanism of transformational leadership: the representation and articulation of a value-based vision. Pastors should therefore focus on transformational behaviors such as this while delegating transactional tasks, which do not yield high performance results.

Considering the research designs and sample sizes, Rowold's studies, taken together, should be considered among the best empirical applications of the transformational-transactional leadership paradigm to pastoral leadership to date. It also provides a good model for pastoral transformational leadership research. Rowold's findings about the relationship between transformational leadership of pastors and job satisfaction of volunteers confirms previous research. Choi (2006) found that there was a moderate to strong relationship ($r = .591, p < .01$) between the transformational leadership of 18 Korean Southern Baptist pastors and the job satisfaction of 421 church volunteers.

Rowold also provided confirmatory evidence for the augmentation effect of transformational leadership over transactional leadership (Judge & Piccolo, 2004).

However, the response rates of the studies were not reported. Furthermore, the scores on

the transformational and transactional sub-scales were aggregated to get total transformational leadership and transactional leadership scores. Using the individual sub-scales might have revealed which dimensions of transactional leadership tap more deeply into pastoral leadership influence. For instance, Fogarty's (2009) study found that the pastors rated most highly on inspirational motivation followed by idealized influence.

If Rowold had conducted analysis at the subscale level it might have revealed if the above transformational leadership subscales also had the greatest effect on the follower outcomes. Subscale analysis would also have added to our understanding of these relationships, since the mean transformational leadership scores in Rowold's (2008) study 1 ($M=3.85$, $SD = .57$), and 2 ($M=3.92$, $SD = .38$) appear to be higher than the average scores in other populations such as 18 orchestra conductors rated by 212 orchestra members ($M= 3.54$, $SD = .48$) (Rowold & Rohmann, 2009), in studies using the German MLQ-5X.

Study by Fogarty. Fogarty (2013) studied the relationship between the transformational/ transactional leadership of 28 different Australian Christian Church (ACC) senior pastors and the motivation of 790 church volunteers. The two purposes of the correlational study were (1) to investigate the relationship between pastors' transformational/transactional leadership and volunteer extrinsic and extrinsic motivation, as well as (2) the mediating effect of volunteer trust in and value congruence with

pastors, on the above relationships. The five control variables were volunteer age, gender and tenure, as well as pastor tenure, and congregational size.

The independent variable (transformational or transactional leadership) was measured with the MLQ-5X, while the dependent variables, extrinsic and intrinsic motivation (reliabilities $\alpha = .76$, and $.74$ respectively) were measured using the Volunteer Motivation Scale (VMS). Mediating variables, trust and value congruence were measured with the Trust in the Leader Scale (TLS) ($\alpha = .76$) and Values Congruency Index (VCI) ($\alpha = .78$) respectively. All the instruments used a 5-point Likert scale ranging from 0 to 4.

Fogarty hypothesized that transactional leadership will have a stronger relationship with extrinsic motivation than transformational leadership, while transformational leadership will have a stronger relationship with intrinsic motivation than transactional leadership. Fogarty (2013) also hypothesized that volunteers' trust in and value congruence with their pastors would mediate both the relationship between transactional leadership and extrinsic motivation as well as the relationship between transformational leadership and intrinsic motivation. Correlational analysis was conducted, and two-step hierarchical regression was also conducted for each outcome variable, entering the control variables in step one and transactional and transformational leadership in step two.

Mean scores for intrinsic motivation (3.80; S.D. = .67), trust (3.63; S.D. = .46), value congruence (3.62; S.D. = .43), transformational leadership (3.24; S.D. = .50) were

high, while those for transactional leadership (1.69; S.D. = .58), and extrinsic motivation (1.27; S.D. = .58) were low. Correlational analysis revealed that pastors' transformational leadership had a strong positive relationship with volunteer trust in leader ($r = .66, p < .01$) and value congruence ($r = .61, p < .01$), as well as a weak positive but significant relationship intrinsic motivation ($r = .32, p < .01$) but none with extrinsic motivation. Transactional leadership had a weak positive relationship with extrinsic motivation ($r = .25, p < .01$), and a very weak positive correlation with intrinsic motivation ($r = .08, p < .01$), but did not show any statistically significant relationship with trust or value congruence. There was also a strong positive relationship between trust and value congruence ($r = .77, p < .01$).

Hierarchical regression analysis showed that transactional leadership predicted extrinsic motivation ($\beta = .26, p < .01$) while transformational leadership did not. Transformational leadership on the other hand, predicted intrinsic motivation ($\beta = .32, p < .01$), while transactional leadership did not. The above mentioned correlation and regression results supported the first set of hypotheses. The second were only partially supported since transactional leadership did not correlate with trust or value congruence. However, not only did transformational leadership correlate strongly with trust and value congruence as shown above, but regression analysis showed that transformational leadership predicted trust ($\beta = .66, p < .01; R^2 = .43$) as well as value congruence ($\beta = .61, p < .01; R^2 = .37$). Further regression analyses showed that trust and value congruence

each partially mediated the relationship between transformational leadership and intrinsic motivation. Fogarty concluded that senior pastors' transactional leadership positively impacts the extrinsic motivation of volunteers while transformational leadership positively affects their intrinsic motivation. Fogarty also concluded that the relationship between the pastors' transformational leadership and volunteers' intrinsic motivation is partially mediated by the volunteers' trust in the pastor as well as their value congruence with the pastors. Fogarty's findings (about the relationship between transformational leadership and trust, confirms previous research (Barfoot, 2008; Scuderi, 2011).

Scuderi (2011) had found a strong correlation between the transformational leadership of 57 United Methodist pastors 425 followers comprising church staff and volunteer leaders, and the followers' trust in the leaders ($r = .75, p < .01$). Scuderi also found that transformational leadership also predicted other outcomes such as follower satisfaction, church health perceptions, as well as affective commitment. Fogarty's (2013) study had a very good sample size and the design and statistical analyses were good.

The studies above show us that transformational leadership is shown empirically to have very impressive follower outcomes in research with pastors. It is positively related to the job satisfaction of volunteers (Rowold, 2008; Choi, 2006), as well as satisfaction with worship service by congregants (Rowold, 2008). Transformational leadership was also positively related with follower trust (Fogarty, 2013; Scuderi, 2011;

Barfoot, 2008) as well follower commitment (Scuderi, 2011). Note that Rowold also found a strong correlation (0.75) between transformational leadership and extra effort of volunteers. Extra effort can be conceptualized as a form of commitment.

Transformational leadership was also positively related to volunteer intrinsic motivation (Fogarty, 2013), while transactional leadership however, was related to the extrinsic motivation of volunteers (Fogarty, 2013).

All these effects however, is from analysis done at the individual level.

Transformational leadership has been shown to have much stronger relationships with personal follower outcomes than with more objective organizational outcomes (Lowe, Kroeck, & Sivasubramaniam, 1996; Wang & Howell, 2012). When the analysis is done at the congregational/organizational level, one wonders what the data shows.

Knudsen's (2006) correlational study did not find any significant relationship between self-rated transformational leadership scores of Wesleyan pastors and church attendance and financial contribution. This study was based on a sample of 128 pastors who completed the MLQ and whose data was then matched to denominational attendance and contribution data.

Freeman (2008) could not find any correlation between transformational leadership of 20 African American pastors in Florida and the ministry involvement or financial contribution of 158 parishioners. It is important to mention though, that the response rate of the study was 15%. Parrish (2009) also conducted a correlational study

to investigate the relationship between self-rated transformational leadership of Baptist pastors in Texas, and the church member activeness of their churches. The results were inconclusive, as there was not sufficient data due to the small sample size (N=35), and very low response rate of seven percent.

Adams' (2010) study compared the transformational leadership of pastors in two growing United Methodist churches with those of the pastors in two declining churches in the same Kentucky district. The pastors were rated by church members (N=248). Adams found a significant difference through correlational analysis between the two groups of pastors, suggesting that transformational leadership be taken into consideration in pastoral appointments. Besides the small leader sample (4) used for comparison, Adams seems to have misinterpreted the data from the instrument, failing to discriminate between the different factors measured by the MLQ and calculating a mean of all 45 items on the MLQ without discriminating between transformational, transactional and laissez-faire leadership. A highly transformational leader will score highly on the transformational scales, but would also presumably have low scores on laissez-faire. Therefore calculating the means including all, actually obscures the data rather than enlighten. Therefore, Adams' results cannot be reliably accepted.

Rumley, (2011) found a moderate correlation ($r = .54, p = .019$) between the transformational leadership of pastors and church effectiveness as defined by the Natural Church Development Survey (NCD). The study was based on 15 Assemblies of God

churches in Illinois which had completed the NCD in the previous 2 years. The 15 pastors and 60 staff, lay leaders/volunteers, completed the self and rater versions of the MLQ-5X and the data was analyzed with the NCD data. Regression analysis showed that the pastors' transformational leadership accounted for 24% of the shared variance.

Transactional leadership also showed similar correlations while laissez-faire leadership showed a negative correlation with church effectiveness. White (2012) conducted an identical study to Rumley (2011)'s with 18 Grace Brethren Church pastors and 107 raters. However, for church effectiveness, White (2012) used the Transformational Church Assessment Tool (TCAT) developed by Lifeway. White did not find any statistically significant correlation between the pastors' leadership and church effectiveness. This was contrary to Rumley's findings leading to White to wonder if the two church effectiveness instruments were in fact measuring the same things.

Carman (2013) conducted an ex post facto study to test the relationship between the self-reported leadership style of 131 senior pastors of mainline churches of Christ in Texas and the church attendance patterns of their congregations between 2009 and 2012. The churches were classified into declining, static, and growing congregations based on the net difference in attendance between 2009 and 2012. Using one-way analysis of variance (ANOVA), Carman found no relationship between the MLQ leadership style (transformational, transactional, and passive avoidant) of pastors and the church growth trend of their congregations.

One can conclude from the foregoing that when it comes to congregation/organization level outcomes, the effectiveness of transformational leadership is at best inconclusive. It showed no correlation with objective records of attendance (Carman, 2013; Knudsen, 2006), and financial contribution (Knudsen, 2006) at the congregational level. While Rumley (2011) found a moderate correlation with a measure of church effectiveness, White (2012) found none with a different, though conceptually similar measure as Rumley's. Other studies which showed inconclusive or null relationships between transformational leadership and objective congregational outcomes were due to methodological, sampling and other research issues (Freeman, 2008; Parrish, 2009; Adams, 2010).

One last observation from transformational leadership studies among pastors is that their mean transformational leadership scores seem to be noticeably higher than the reported averages in other populations or the general norms. Kennard (2002) compared a sample of 113 pastors to data from USA raters (N= 1326) which was obtained from the Center for Leadership Studies, founded by B. M. Bass at the State University of New York (SUNY). The comparison revealed that pastors rated higher on all transformational leadership scores except idealized influence – attributed. T-tests revealed that the differences were significant, most at $p < .001$. For instance, for II-B the mean rating from Kennard's sample was 3.44 (S.D. =.44) while USA raters had a mean score of 2.89 (S.D. =.61), $t=12.32$, $p = .001$. This trend is shown in table 2.4 below. The table shows an

average transformational leadership score of about 3.2 and it appears to be similarly high both with self and rater versions. Secondly, while idealized influence – attributed, is the first of the five Is, listed in their order of effectiveness (Bass & Riggio 2006) and highly transformational leaders tend to be rated highest on that subscale, it appeared to be one of the least rated for these pastors. The top rated subscales were idealized influence – behavior and inspirational motivation.

The high transformational leadership scores of pastors might help explain the above-mentioned lack of correlation between transformational leadership and congregational level outcomes. Transformational leadership shows weaker correlations with objective organizational outcomes than with subjective personal outcomes (Lowe, et al., 1996). It also shows weaker correlations with outcomes measured at the group level than with those measured at the individual level (Wang, et al., 2011). Perhaps the high transformational leadership scores of pastors and the attendant decreased range of scores, results in a ceiling effect which reduces the salience of the already weak potential relationships when considering transformational leadership and congregational level outcomes.

In considering the fore-mentioned high transformational leadership scores, it is possible that transformational leadership taps into some fundamental aspects of pastoral leadership. For instance, a core part of the pastor's mission is that of casting a compelling vision and without the leverage that leaders in other sectors have, the pastor's leadership

is mainly carried out with the use of inspirational motivation. Idealized influence is another transformational factor, which is well suited to pastoral leadership. In fact the Weberian 'charisma' from which it was adapted has its roots in religious terms reserved for God's men. These connections are discussed in more detail in chapter three. It is also possible that the high transformational scores may merely reflect a placebo effect. More thorough meta-analysis on pastoral transformational leadership is needed to shed some more light on this phenomenon.

Table 2.4

Average Transformational Leadership Scores of Pastors

	Study	Description	(N)	Type	Leaders	Raters	Mean (SD)
1.	Wiater (2001)	D Min. students	19	self	19		3.19
2.	Kennard (2002)	Church of God pastors in Ohio	113	self	113		3.44 (.44)
3.	Langley & Kahnweiler (2003)	African American Baptist pastors	102	self	102		3.40 (.41)
4.	Knudsen 2006	Wesleyan pastors	128	self	128		3.23 (.61)
5.	Choi (2007)	Korean Southern Baptist pastors	421	rater	18	421	2.63 (.65)
6.	Freeman (2008)	African American pastors in Jacksonville FL (15% RR)	158	rater	20	158	3.36
7.	Carter (2009)	Pastors around Maryland	217	both	93	124	3.25
8.	Fogarty (2009)	Pastors in the Australian Christian Church	118	both	47	71	3.41 (.45)
9.	Parrish (2009)	Baptist pastors in Texas	35	self	35		3.31 (.46)

(table continues)

Table 2.4 (continued)

Average Transformational Leadership Scores of Pastors

Study	Description	(N)	Type	Leaders	Raters	Mean (SD)
10. Scuderi (2011)	United Methodist pastors in one US state	425	rater	57	425	3.24 (.63). By church; (n=57), 3.21 (.39)
11. Exantus (2011)	Southern Baptist pastors in Central Florida	32	self	32		3.10 (.38)
12. White (2012)	Grace Brethren church pastors	125	both	18	107	3.2 (.22)
13. Sosik, et al. (2013)	Random selection of pastors across the US	184	self	184		3.21 (.47)
14. Fogarty (2013)	Pastors in the Australian Christian church	790	rater	28	790	3.24 (.50)

Summary of Research on Transformational Leadership

In conclusion, we have seen that transformational/transactional leadership, as conceptualized in the Full Range of Leadership Theory (FRLT), is a robust, well-tested model for leadership research. Transformational leadership consistently shows positive relationships with leader effectiveness (Lowe, Kroeck, & Sivasubramaniam, 1996; Gasper, 1992), follower motivation, job satisfaction (Judge & Piccolo, 2004) and performance (Dumdum, Lowe, & Avolio, 2002; Judge & Piccolo, 2004). The relationships are stronger at the individual level, but remain positive at the group, and organizational levels (Wang, Oh, Courtright, & Colbert, 2011). The effects of transformational leadership are stronger with attitudinal outcomes, such as motivation and satisfaction, than with performance outcomes (Judge & Piccolo, 2004). They are also stronger with subjective/personal outcome measures of performance and effectiveness than with objective organizational measures (Lowe, Kroeck, & Sivasubramaniam, 1996).

The effects of transformational leadership are boosted by follower trust (Pillai, et al., 1999; Podsakoff, et al., 1990; Jung & Avolio, 2000; Barfoot, 2008). Affective trust positively moderates transformational leadership effects at the individual and group level (Schaubroeck, Lam, & Peng, 2011; Zhu, Newman, Miao, & Hooke, 2013), while cognitive trust positively moderates group level outcomes but might have a negative impact on individual outcomes (Zhu, et al., 2013; Eisenbeiß & Boerner, 2013).

Furthermore, job design which facilitates direct contact between followers and the

beneficiaries or effect of their work, positively moderates transformational leadership outcomes (Grant, 2012; Bellé, 2014).

Transformational leadership is affected by cultural values such as power distance which affects it negatively, and mastery which affects it positively (Leong & Fischer, 2011). Collectivism shows no effect on transformational leadership at the country or societal level (Leong & Fischer, 2011; Jackson, 2013), but makes a positive difference when measured at the individual level (Walumbwa & Lawler, 2003), such that highly collectivist people are less likely to exhibit work and job withdrawal behaviors under transformational leadership (Walumbwa & Lawler, 2003).

The literature also shows us that the MLQ has also seen very limited use for research in Sub-Saharan Africa and Nigeria in particular. There is a research gap in that regard. What we do know is that transformational leadership is valid in Kenya, and Nigeria, especially in the banking sector (Walumbwa, Lawler, Avolio, Wang, & Shi, 2005; Kalu, 2010; Ani 2008). In Nigeria, a high power distance context, leaders were rated highly transformational (Ani, 2008; Kalu 2010) in banking, and moderately transformational in the public sector (Iwuh, 2010), however power distance effects were not measured at the individual level. Since cultural values (collectivism) have been shown to affect the transformational leadership effects, it would be enlightening to explore power distance effects when that cultural value is measured at the individual level.

The MLQ confirms the same general trend of results among pastors. It is positively related to volunteer job satisfaction (Rowold, 2008; Choi, 2006), satisfaction with worship service (Rowold, 2008), follower trust (Fogarty, 2013; Scuderi, 2011; Barfoot, 2008), follower commitment (Scuderi, 2011; Rowold, 2008), and volunteer intrinsic motivation (Fogarty, 2013), while transactional leadership, was related to the extrinsic motivation of volunteers (Fogarty, 2013). However, the relationship between transformational leadership and congregational level outcomes are inconclusive. Transformational leadership showed no correlation with congregational level attendance and financial contribution (Knudsen, 2006). Rumley (2011) found a moderate correlation with a measure of church effectiveness, but White (2012) found none with a different, (though conceptually similar) measure.

Finally, it would appear that there are two streams of transformational leadership research; the big river which includes public, private, military and educational settings; and the smaller tributary of transformational leadership research in pastoral settings, none of which has been done in Africa. There is no transformational leadership research done among bivocational pastors. Yet, these individuals constitute the demographic that bestrides both streams. One wonders what we might learn when transformational leadership is explored among people who both lead in the church and outside the church. This study seeks to fill the fore mentioned knowledge gaps. The next section examines the literature on bivocational pastors.

Bivocational Pastors Domain

This section surveys the literature on bivocational pastors. Bickers (2004) defines a bivocational pastor as “anyone who serves in a paid ministry capacity in a church and has other personal sources of income” (p. 2). Clapp, Finney & Zimmerman (1999) define it as one trained or skilled in a trade or occupation in addition to the local church pastorate (p. 49). Brushwyler (1992) defines it as one who “needs to supplement part-time professional ministry with a second job” (p. 3). Both Clapp et al. (1999, p. 50) and Brushwyler (1992, p. 3), point out that the second job/source of income could either be another paid ministry position (such as chaplain in a children’s home), or secular employment.

Overton (2011) summarizes the clear biblical precedent for bivocational ministry based on the Apostle Paul’s trade of tentmaking while he preached the gospel in Thessalonica, Corinth, and Ephesus (pp. 127-137). Even though he sometimes received some financial support from the churches, (such as from the Philippian church while he was at Thessalonica. Philippians 4:15-16). Paul worked as a tentmaker in order to present the gospel free of charge, not to be a burden to the church and its new converts, to follow the sacrificial model of Christ, as well as to distinguish himself from the false teachers prevalent in his day (Overton, 2011; Dorr, 1988). This is discussed in a little more detail in chapter three. In addition to the example of Paul, bivocation seems to have been the default for elders in the New Testament churches. The evidence, suggests that some

elders might have received some remuneration for their teaching but this would have been more of an honorarium and they still retained their trade or other occupations just like many Jewish rabbis did (Overton 2011, Dorr, 1988).

Research on Bivocational pastors

This section of the literature review covers studies conducted on the subject of bivocational pastors. It summarizes all that one can know empirically about bivocational pastoral ministry from the literature.

Study by Clapp, Finney, and Zimmerman. Clapp, Finney, and Zimmerman (1999) conducted a study of bivocational ministry within the Church of the Brethren. Two hundred and fifty bivocational pastors responded, and a more detailed follow-up survey was conducted with 62 volunteers. Clapp, et al. (1999) observed several factors influencing respondents' decision to become bivocational. Some experienced the call to vocational ministry later in life, and are unable to leave their vocation because of high income, retirement, or simply enjoyment of the vocation. Others started out doing ministry only, but became bivocational when they could not find a church which could afford a full-time pastor, or in order to continue serving a church with declining finances. Then there are those who intentionally started out bivocational because of the call to that model (p. 19). Another factor contributing to bivocational ministry is ecclesiology and church polity, specifically the 'free ministry' heritage of the denomination. All members are considered ministers, even though some are called out for ordination, but these

ordained ministers have traditionally been expected to provide their own support. (p. 20-21).

Work profile. About half (49%) did the ministry job on a part-time basis, while 35% on a time-share basis. “The time-share basis means that the ministerial responsibility is shared with one or more other persons (which often happens with the free ministry model)” (pp. 52-53). Forty-eight percent work full-time while 32% work part-time in the non-ministerial position. The remaining 20% had a wider range of hours and included those who were retired in that position but still saw themselves as bivocational. Respondents worked 20 to 30 hours in the ministerial and 20-40 hours in the non-ministerial position on average, with many totaling above 60 hours a week. For the non-ministry position, they preferred self-employment because of increased flexibility, and viewed ““people occupations” (social work, education, banking and health services)...” as complementary to ministry work.

Educational profile. One third had earned a graduate degree for their non-ministry job while 35% had earned a seminary degree. Sixty-six percent began their non-ministry occupation first; 26% began their ministry position first, while 8% began both at the same time. “Those who chose a secular job after they were already in ministry were more likely to list need for greater income as an incentive...” (p. 51).

Stress. Sixty-one percent reported high to very high levels of stress, but those “in the plural ministry (with a team approach to the bivocational work) were less likely to

experience high stress than those who became bivocational out of economic necessity” (p. 57). The greatest challenged mentioned by the pastors was lack of time. They did not have enough time for sermon preparation, congregational pastoral needs, self-care, and family (p. 61). This lack of time made some of them manage their time and be better organized, sometimes causing friction with other (full-time) ministers who had no such need and were thus less organized. Another was the tension from feeling as though they were serving two masters and therefore unable to do either very well. Isolation and lack of support from other ministers and the denomination was also a challenge.

Strengths. The greatest benefit identified was the connection to their parishioners. Being bivocational enabled pastors to “...relate on their level, rather than being isolated in an “ivory tower.”” (p. 66). They were also better able to connect the secular and sacred, enhancing their sense of personal spirituality. Others include; extra income, the freedom to fulfil their call without financial dependence on the church. Another was the diversity and variety between the two realms which gave them perspective, for some respondents the community involvement through their secular work opened doors for ministry. Furthermore, the skills they brought from their secular work environment such as “organization/administrative skills, time management strategies, and conflict resolution” (p. 67), enhanced their ministry position.

The study provides a good profile of bivocational ministry, one backed empirically. However, details of the sampling methods were not provided and we

therefore do not know the response rates of the study. Also, it was done within one denomination. Furthermore, this study is over fifteen years old as of this writing, therefore it would be good to see if the patterns are confirmed by other later studies.

Study by Brushwyler. Brushwyler (1992) conducted a study of 106 bivocational pastors on behalf of the Midwest Ministry Development Service in Illinois, "...to learn more about their attitudes and experience" (p. 3). The pastors were drawn from four major mainline denominations as well as a variety of other churches. They were highly educated, 96% seminary graduates, 33% masters other than seminary, while 20% had doctorates. Almost all (93%) were ordained, and three quarters were married. Over two-thirds were intentionally bivocational while 75% stated their preference for bivocational ministry over a full-time pastorate. Twenty-five percent felt like they were treated as second-class clergy, while three quarters had positive feelings about their bivocational status in relation to other full-time pastors (p. 7). Two-thirds expressed high to very high satisfaction levels with bivocational ministry. The sources of this satisfaction included, an enlarged sense of ministry because the non-pastorate job was seen as providing more ministry opportunity and extending the pastoral role. Others were an opportunity to express other interests, and financial security.

"The greatest mixed responses and negative feelings centered around the stresses of managing time, the impact on the minister's family, and disappointments over denominational support" (p. 9). Therefore the author recommended denominational

support for bivocational pastors, especially "...at the associational and middle judicatory levels" (p. 12). Brushwyler (1992) also counseled from the findings that (1) it should be a call and should never be done out of financial necessity, (2) bivocational pastors should have a good self-image and feel good about themselves and what they are doing. (3) They should maintain an active life between the two jobs, and (4) plan vacations carefully.

One strength of the report is the "thickness" arising from its qualitative nature. Unfortunately, Brushwyler provides no information in the report about sampling, and any statistical techniques used in the study. The study is very interesting since some of its findings, deviate on some major points from that of others. Other studies (Overton, 2011; Clapp, et al. 1999) show that financial necessity is one major reason why people adopt bivocational ministry and see this as a legitimate and even recommended reason for going bivocational, contrary to this report which advises against it. Brushwyler's report is however in line with Overton's (2011) later findings about the high levels of satisfaction bivocational pastors have in their roles. The same themes emerge on the challenge side – time management, as well as on the benefits – the non-pastorate job being an extended opportunity for ministry.

Study by Overton. Overton (2011) conducted a correlational and causal comparative study investigating the relationship between job satisfaction in the pastorate and the non-pastorate job of bivocational pastors (N = 93) in the US Foursquare denomination. The sample which had an 85% response rate was 94% male, 95% of the

non-pastorate jobs were in the service-producing (rather than goods producing) industries. About half were aged between 50 and 59 and most had been bivocational about as long as they'd been senior pastors.

Comparing the pastorate and non-pastorate jobs, Overton hypothesized that there would be no relationship between their job satisfaction, nor between the various components which contribute to the job satisfaction. Overton also hypothesized that there would be no differences between pastoral and non-pastorate job satisfaction based on age, gender, tenure, educational level, work hours and perception of salary adequacy. The hypotheses were tested by Pearson correlations, independent samples t-tests, and one way ANOVAs. Job satisfaction and its contributing factors were measured on the Minnesota Satisfaction Questionnaire - Short Form (MSQ), the Job Diagnostic Survey (JDS), and the Positive and Negative Schedule - Expanded Form (PANAS-X). Overton also the respondents 6 qualitative questions centering on the study's research purposes.

Overton found a moderate positive correlation between respondents' job satisfaction in both jobs ($r = .51, p < 0.01, r^2 = .27$). Overton also found a strong positive correlation between pastorate and non-pastorate job characteristics factors ($r = .74, p < 0.01, r^2 = .55$). Another major finding was that respondents' satisfaction with their salary from the non-pastorate job (and not from the pastorate) impacted their total job satisfaction scores.

In response to the qualitative questions, ninety-seven percent of the respondents listed compensation as the reason why they were bivocational (p. 221). They also felt that the denomination could do more to provide recognition and encouragement to bivocational pastors. When asked how the pastoral ministry affects the non-pastorate job the theme that emerged was influencing culture, “... they looked upon their jobs as an extension of ministry” (p. 228). Conversely, when asked how aspects of the non-pastorate job impact the pastoral ministry, the two main themes were influencing culture (again), and time management. Time management reflected both negative and positive comments. Overton suggested an encouragement and promotion of bivocational ministry by denominational leaders.

The sample size, response rate and statistical analysis were thorough in the study. Another strength was the qualitative piece which added a “thick” dimension to it as well as helped provide context, and depth for the interpretation of the findings. The findings are also in consonance with previous research on many counts.

Study by Russell. Russell (2012) compared the job satisfaction of a selected group of 68 full-time and 65 bivocational Baptist pastors (N = 133) in the Mississippi area. Russell used the Job in General (JIG) scale, as well as a portion of the Pastoral Leadership Survey (PLS). A two-way multivariate analysis of variance (MANOVA) was used for inferential analysis to determine the effect of age, church size, tenure, and

church salary, on the two dependent variables; job status (full-time or bivocational), and numerical job satisfaction score on the JIG.

Descriptive statistics showed that almost all the bivocational pastors served in smaller churches with an attendance of less than 100. Also as should be expected, bivocational pastors earned much less in church salary than full-time pastors. Results revealed that both full-time and bivocational pastors had high levels of general satisfaction with ministry. Also no difference was found between the two groups except with income and church size, which was to be expected. Russell tested for differences in the various dimensions of pastoral ministry from the PLS and found that bivocational pastors were more likely (60%) to be “very satisfied” with denominational officials than full-time pastors (41.2%). This result is surprising given that denominational support is one of the challenges of bivocational pastors. It is intuitive to assume that full-time pastors would show more job satisfaction, given the stresses peculiar to bivocational ministry; however the reverse seems to be the case. However, this is confirmed by another study (Wells, 2013), where bivocational pastors reported higher levels of emotional and physical health (Wells, 2013, p. 109). The above mentioned Wells’ report was based on a sample of 135 bivocational pastors, which was 15% of a national random sample of Christian ministers (Catholic and Protestant) in the US Congregational Life Study.

Study by Gramling. Gramling (2008) surveyed the significant issues faced by 29 bivocational Christian & Missionary Alliance pastors in Pennsylvania. The survey instrument collected detailed demographic information as well as work profile, in addition to 57 multiple choice questions using a scale of 1 through 5 from strongly disagree to strongly agree. These 57 questions were generally grouped in similar subject areas, “but later reorganized during analysis into the following five categories which the respondents were not aware of: (a) time pressure, (b) financial pressure, (c) satisfaction, (d) intentional bi-vocation, and (e) district relations” (p. 45). At the end of the survey, respondents were given an opportunity to write suggestions of how they can be assisted in dealing with these issues.

The survey was based on a literature review of research on the challenges of bivocational ministry. Gramling thus wanted to investigate and confirm the themes which emerged from the literature. Results confirmed that time management was indeed the greatest stressor. Gramling was surprised to discover that financial pressure was not an issue for a majority (59%) of the respondents, however, three-quarters identified it as the reason why they chose to become bivocational in the first place. This is in line with most other research (except Brushwyler, 1992).

Summary of Research on Bivocational Pastors

From what we can see, the main reason why pastors go into bivocational ministry is because of financial constraints (Overton, 2011; Dorr, 1988; Gramling, 2008).

Bivocational pastors face many challenges, the most notable of which is time constraints (Clapp, et al., 1999; Gramling, 2008; Overton, 2011), but also others like isolation and a lack of support from denominational officials (Clapp, et al. 1999). However, they still report high levels of job satisfaction (Overton, 2011; Russell, 2012), their satisfaction is no less than that of full-time ministers (Russell, 2012) and they in fact report higher levels of emotional and physical health than full-time pastors (Wells, 2013). Bivocational pastors value their pastoral ministry and the satisfaction from the pastorate job feeds into the non-pastorate job (Overton, 2011). They frequently see the non-pastorate job as an extension of the ministry and more opportunity for further ministry (Clapp, et al., 1999; Gramling, 2008; Brushwyler, 1992), they also see bivocation as a means of connecting with the people in more powerful ways. From this study one can hopefully see how these connections between the pastorate and the non-pastorate job, play out in the specific area of leadership. This literature review concludes with a look at church ministry in Nigeria.

Domain of Church Ministry in Nigeria

The last segment of the literature review consists of a historical analysis of the Christian church and pastoral ministry in Nigeria. The analysis traces the presence of Christianity in Nigeria from the earliest contact till the present.

Christianity in Nigeria in the Middle Ages

The first contact of Christianity with the area now known as Nigeria was the sixteenth century contact of Portuguese missionaries with the ancient Benin and Warri

kingdoms of present day Southern Nigeria. Portuguese missionaries arrived Benin in 1515 in response to the Oba (King)'s enquiries to Lisbon about Christian conversion while asking for firearms and canon! "The Oba wanted guns, the Portuguese wanted slaves. Christian conversion was the cement to ensure each side got what it wanted" (Hastings, 1994, p. 77). The Oba, however, was not interested in selling slaves, and died soon after and "...when the missionaries saw there was no royal conversion in the offing they left in a huff" (Hastings, 1994, p. 77).

Augustinian missionaries from Sao Tome arrived in neighboring Warri in 1570 because the Portuguese were seeking to make it a base for trade in the area, presumably because the arrangement with Benin did not pan out (Hastings, 1994, p. 119). The son and crown prince of the Olu (King) of Warri was converted and baptized Sebastian (after Sebastian the reigning king of Portugal). Sebastian himself remained a Christian throughout his long reign, personally instructing the people and arranging processions in his old age, because no missionaries would live in Warri. Besides the harsh climate, the bishop of Sao Tome remarked that the lack of missionary priests was because "... of the poverty of the king and his kingdom" (Baur, 1994, p. 76). Olu Sebastian tried to remedy this by sending his son Domingos to Lisbon in 1600 to study for the priesthood. However he returned ten years later without a priestly ordination or bishopric but with a noble Portuguese wife.

These attempts at evangelizing the area did not survive because they were sporadic (Isichei, 1995, p. 63), but also because of their imperialist trade motivations (Hastings, 1994). This is best explained by *padroado* and *conquista*. The “padroado” was an arrangement where the papacy gave the crown of Portugal the responsibility of evangelizing, and exercising ecclesiastical authority over any subsequent churches in the conquered lands of Africa and the West Indies. “Conquista” was simply the conquest of the so-called “new worlds” for Portuguese commercial interests. The very close link between the “padroado” and “conquista” resulted in a lack of distinction by the natives between missionary activity on one hand and trade (specifically slave trade) and politics on the other. “From the point of view of the people to be evangelized ... baptism was not understood as the beginning of a new life, but rather as becoming a friend and ally of the Portuguese” (Baur, 1994, p. 93).

Ajayi (1965) explains however, that the above situation reveals the missionaries’ inadequate understanding of “the complex religious system” they sought to displace (p. 4). Traditional African society, considered religion to be “co-extensive with life” (p. 4), and it is to these Africans that trade and religion were presented as “two separate institutions championed by two separate sets of people and guided by two different sets of principles.” (Ajayi, 1965, p. 4). However, despite the missionaries’ reliance on the traders for transportation and supplies, their teaching was irreconcilable with the slave trade. Furthermore, Christianity at the time, according to Ajayi (1965), “was already

reflecting the increasingly individualized society of Western Europe” (p. 2). The missionaries thus “concentrated only on the aspect of personal belief and forms of worship.” (Ajayi, 1965, p. 4). Christianity was therefore “limited in the sense that it was seen as a personal and not a communal affair and that it was confined to only a special area of a man’s life.” (Ajayi, 1965, p. 2). The missionary activity of this era neither adequately understood nor relevantly addressed African life, therefore it did not endure and there was no resulting church or pastoral leadership.

Pre-colonial Origins through the Colonial Era

This section reviews the advent of the christian church in the precolonial through the colonial era.

Freetown. The substantive and enduring origin of the church in Nigeria can be traced to the 1842 arrival of missionaries from the Wesleyan Methodist Missionary Society in Badagry, Lagos. However, it is best understood in the context of the trans-continental slave trade and the abolishment of slavery in England. The abolishment of slavery was one of the eventual results of the eighteenth century evangelical revival in Britain. The revival was the driving force of religious ideas and philanthropic activism that would profoundly affect English society (Howse, 1960; Hanciles, 2007). This evangelical revival was directly connected with both the antislavery campaign and the modern missionary movement (Hanciles, 2007).

The evangelical movement had two nerve centers; Cambridge, the intellectual center, and Clapham (a suburb of West London), its spiritual and executive center (Hanciles, 2007). The Clapham Sect, a group of prominent (mainly lay) Evangelicals led by William Wilberforce, amongst many other things masterminded the Sunday School movement, the British Bible Society, and were also at the forefront of the antislavery campaign as well as the modern missionary movement.

Largely as a result of the activism of Granville Sharp, the oldest member of the Clapham Sect, in June 1772, a judicial verdict declared slavery against English law. This effectively freed about 14000 slaves within England (Howse, 1960, p. 45) and made her an attractive beacon of hope for blacks. In addition, there were those called ‘black loyalists’, American ex-slaves who fought on the British side during the American war of independence on the promise of freedom and economic opportunities. Many of them had come to England afterwards. The influx led to a social problem - an alarming excess of destitute vagrants which the press called “the black poor” in London (Hanciles, 2007, p. 174). This led to heightened racial tensions in England (Campbell, 1993).

Some philanthropists including members of the Clapham group founded a settlement in Sierra Leone to resettle the freed slaves to their original home in West Africa (Baur, 1994). This was a chance for the Clapham abolitionists to demonstrate how Africa could develop under the influence of Christianity and western civilization, while it was a solution to a grave social problem for the government. The government then aided

the project (Howse, 1960). The settlement, for emancipated slaves from England, was named Freetown, and eventually became a British colony. Freetown was run by the Sierra Leone Company, itself founded by the Clapham group. Later, in 1792, a larger group of black loyalists, who had been shipped to Nova Scotia, Canada, after the war, asked to emigrate and were repatriated to Freetown. These African ex-slaves from Nova Scotia “were baptized Christians and they landed in Sierra Leone complete with their own churches and preachers. Their religious fervor and bibliocentric lifestyle was palpably manifest” (Hanciles, 2007, p. 175). Hanciles (2007) argues that their arrival marked the establishment of the first black church in Africa as well as the inauguration of the ‘modern’ missionary movement (p. 175). Ex-slaves from Jamaica also relocated to Freetown by 1800.

The Clapham abolitionists continued pressing for the abolishment of the slave trade by parliament. They succeeded in 1807. They also arranged for the transfer of the settlement from the Sierra Leone Company to the crown in 1808, making it the first crown colony in Africa. As a result, the British squadron patrolled the West African coast, intercepting pirate slave ships, rescuing, and freeing thousands of slaves in Freetown. These liberated Africans were called “recaptives” by Hanciles (2007, p. 176) because they were ‘recaptured’ by the British squadron on the Atlantic Ocean and freed in Freetown. They would form the majority of Freetown’s inhabitants as well as a mission field for the Nova Scotian evangelists and preachers and later for the European

agents of the various missionary agencies. According to Howse (1960), 18000 recaptives had been received in Freetown by the year 1825 (pp. 50-51), and an estimated 67000 by 1840 (Hanciles, 2007, p. 176).

Freetown was thus prominent in the West African missionary enterprise of this era. It was itself the site of much missionary activity and witnessed great conversions among the recaptives, described as the first mass movement to Christianity in modern Africa (Hanciles, 2007, p. 176). Several European mission agencies sent their agents to Freetown. The most notable among them was the Anglican Church Missionary Society (CMS) formed by members of the Clapham Sect in 1799 (Hanciles, 2007, p. 179). More churches were planted and Fourah Bay College, the oldest college in sub-Saharan Africa, was founded in 1827. The first student to enroll was Samuel Ajayi Crowther (1806 - 1892), an emancipated slave, one of the recaptives from what is now Western Nigeria. He was ordained in 1843 and was to become paradigmatic of the 19th century African church leader.

Niger expedition. Crowther was one of the Africans in the ill-fated Niger expedition of 1841. This expedition was an attempt to penetrate the African interior for Christianization and commerce. The slave trade was still lucrative despite the police action of the British navy intercepting dozens of slave ships. Because the chiefs in the interior lacked other commodities for trade, they continued supplying traders with slaves. Thomas Buxton, the abolitionist and successor of Wilberforce had advocated replacing

the slave trade with legitimate agricultural trade by building a settlement on the confluence of the Niger and Benue rivers where Africans can be trained in agriculture and from which commercial progress would lead to missionary spiritual progress. The understanding was that Christianity, along with western civilization and commerce, were the twin remedies to Africa's ills. His slogan was that "it is the Bible and the plough that must regenerate Africa," (Sundkler & Steed, 2000, p. 224). The Anglican Church Missionary Society (CMS) supplied two missionaries for the expedition. The first was James Frederick Schon, a noted German linguist who had already spent years studying African languages in Sierra Leone, and the second was Crowther, himself a catechist at this point. Unfortunately, of the 145 Europeans, 130 contracted fever and 40 died. However, out of the more than 150 Africans on the expedition, only 11 had a fever, and none died.

After the Niger expedition it became more obvious that Africa must be converted by Africans (Sundkler & Steed, 2000, p. 224; Baur, 1994, p. 120). Liberated Africans were to be accepted as teachers and African missionaries were to be trained for the evangelization of Africa. Fourah Bay College was then changed into an institution for training young men "for the native ministry, chiefly as missionaries to the interior of Africa by a regular theological training and the study of Hebrew and Arabic" (Baur, 1994, p. 124). Crowther himself was invited to England for further training and was ordained deacon and priest at the conclusion of his studies in 1843 (Komolafe, 2013).

Nigerian - Sierra Leonean emigrants. Before this, many of the freed slaves in Freetown, from the Yoruba tribe of western Nigeria were able to trace their way back from Sierra Leone to their ancestral homes in Western Nigeria where they were called “Saro.” Most were Christians already from Freetown before their return, and would subsequently form the nucleus of the Christian communities, as well as role models for new Christians in Yoruba land (Isichei, 1995, p. 170). Hastings (1994), describes how these people, who were:

...Christianized and in a way Anglicized yet not de-Yorubaized, returned through Badagry and Lagos into the interior to promote a style of Christianity which was increasingly their own and something well able to appeal to other Yoruba who had not had the Sierra Leone experience. (p. 341)

These returnees requested ministers from the missionary bodies working in Freetown. The stated purpose of their request was for pastoral care for themselves, and for the evangelization of their neighbors. Komolafe (2013) cites an 1841 letter from the CMS archives showing their request for;

one of the messengers of God to teach us more about the way of salvation, [also to]...bring our fellow citizens in the way which is right and to tell the goodness of Jehovah what he had done for us and by so doing...broke that stony heart from them. (pp. 43-44)

The CMS missionaries were initially skeptical of the request because in their view, the emigrants had forsaken their Christian settlement for the heathen land. The Wesleyans responded first and sent Thomas Birch Freeman, an English missionary of Anglo-African descent, then serving as the superintendent of the Methodist mission at

Cape Coast, Ghana. He was accompanied by William De Graft, a native of Cape Coast when they arrived Badagry to set up a Methodist mission in 1842.

A year later, in 1843, a CMS missionary Henry Townsend, an Englishman, arrived from Freetown, on a “mission of research” to gather information about the Yoruba country, the emigrants, and the prospects of missionary work. Townsend was encouraged by the warm welcome he received from the chief of Abeokuta, as well as the evident willingness of the “Saro” emigrants to promote the cause of Christianity themselves. Townsend’s report to the CMS was thus very positive and he returned with Samuel Ajayi Crowther to set up a mission station in Abeokuta. Crowther was soon recognized by his mother and sister who had lost him a quarter century before! They were two of the earliest baptized members of the Abeokuta mission in 1845. Missionaries from the United Presbyterian Church of Scotland arrived and set up a mission station in the southeast at Calabar in 1846, followed by Thomas Jefferson Bowen, an American missionary from the Southern Baptist Convention who arrived Badagry on August 5, 1850.

It is fair to conclude that the typical depiction of Christian missionary expansion where indigenous peoples are passive recipients of the message brought by westerners was different in this case. In God’s providence, African agency was very instrumental to the transmission of the Christian faith in Nigeria. Komolafe (2013), describing the Christianization of Nigeria, concludes that its history “...despite external initiatives and

goodwill, rests substantially on African agents and their contributions to the whole Christianizing process.” (p. 55).

Native Pastorates and the Euthanasia of a Mission

Nowhere is the above assertion as clearly evident as in the Niger mission led and overseen by Samuel Crowther. In 1854 there was another Niger expedition similar to the ill-fated one from thirteen years earlier. This time it was successful and Crowther’s vision of missionary penetration into the heartland was revived (Walls, 1992). Crowther and J. C. Taylor, a Sierra Leonean pastor of liberated Igbo heritage were part of another expedition in 1857 from which the Niger mission was launched. The significant difference between the Niger mission and others, is that “Crowther led a mission force consisting entirely of Africans” (Walls, 1992, p. 18). This was a significant missionary advancement, but one which in combination with the factors described below, would precipitate major changes in the African church.

The Protestant missionary movement which was often a result of evangelical awakening, evinced a core theological motive; the priceless value of the human soul. They were thus driven by a commendable passionate desire to save the ‘heathen’ by preaching the gospel of Jesus Christ to them (Komolafe, 2013). However at the same time they held a low and condescending view of ‘heathen’ from cultures without a Christian influence. The ‘heathen’ were deeply inferior (p. 53). Isichei (1977) illustrates this in the words of the 19th century Evangelical hymn:

The heathen are foolish and brutish and blind, they are mortals in body but demons in mind, Yet their souls we must seek though their sins be abhorred; For our labors shall not be in vain in the Lord. (p. 155)

There were several results of this attitude. The first was that this ideological assumption made it difficult for the European missionaries to recognize the redemptive truths to be found in the local cultures, which were instead labelled as purely pagan, immoral and idolatrous. Contrary to this trend, in his journal from the Niger Expedition, Crowther observes the religion of the Igbos mentioning how he continually heard “Tshuku” [Chukwu] God among them. “Their notions of some of the attributes of the Supreme Being are in many respects correct and their manner of expressing them striking. ‘God made everything. He made both white and black,’ is continually on their lips” (Schön, 1970).

Bowen, the Baptist missionary, also had a nuanced understanding of religious life among the Yoruba, pointing out that the Yorubas worshipped only one God in theory, Olodumare (the creator of the universe). He drew a distinction between this God and the lesser gods whose symbols (idols) the people venerated in a manner similar to the Roman Catholic veneration of saints (Bowen, 1969, pp. 310-311). According to Komolafe (2013) many of the European missionaries were of the opinion that;

Africans were incapable of constructing theological discourse about God. Instead, they held the contradictory opinion that theistic trace identifiable in the African culture was a mere illusionary concept with no substantive position in the people’s religious experience and spirituality. (p. 28)

The second and consequent effect was the rejection of all local cultural forms and institutions, which differed from the western forms and ideals they were accustomed to (Komolafe, 2013, p. 53). Missionary education in the era, which mirrored church life, was aimed at educating the African away from his culture (Fafunwa & Aisiku, 1982). Achebe's (1994) classic *Things Fall Apart*, a work of historical fiction, discusses the clash of the missionaries and their methods in ways that rent the fabric of African society. Some of these issues would create problems as the church evolved.

The churches in Nigeria were growing, yet they were entirely led by foreign missionaries (the only exception was the new Niger mission led by Crowther, which is further discussed below). The worship, liturgy and education was also completely westernized. By the late 1800s many Nigerian Christians increasingly saw church life as boring and not relevant to the needs of the African. With all the fruitful missionary activity going on, and the many African souls won to Christ, the Reverend Henry Venn, secretary of the CMS from 1841 to 1872, wanted the mission stations to transition to *Native Pastorates*, meaning a native church, "...under native pastors, free from all supervision by foreign agency and becoming, 'self-supporting, self-governing, and self-propagating'" (Hanciles, 2002, p. 25). Venn would later use the phrase "euthanasia of a mission" to describe the process by which the 'three selves' would be accomplished.

Venn explained this as

...where the missionary, surrounded by well trained native congregations under Native Pastors... gradually and wisely abridges his own labors, and

relaxes his superintendence over the Pastors, till they are able to sustain their own Christian ordinances, and the District ceases to be a missionary field, and passes into Christian parishes under the constituted Ecclesiastical Authorities. (Hanciles, 2002, p. 26)

Venn, ever the visionary, distinguished between the office of a missionary “who preaches to the heathen, and instructs inquirers or recent converts” and the office of the pastor “who ministers in holy things to a congregation of native Christians” (Hanciles, 2002, p. 26). Using a construction metaphor, Venn wrote that,

The mission is the scaffolding; the Native Church is the edifice. The removal of the scaffolding is the proof that the building is completed. You will have achieved the greatest success when you have taught your converts to do without you, and can leave them for fresh inroads into the “regions beyond.” (Shenk, 1975, p. 112)

Within the Anglican framework, Venn’s scheme would require an African diocese under an African bishop. He thus championed the training and ordination of African ministers (Hanciles, 2002; Walls, 1992) as well as Crowther’s eventual consecration as the first African bishop. Actually the ripe place for Venn’s principles to have been implemented in Nigeria, at the time, was in the Yoruba mission, and Venn sought to do this. However in the words of Andrew Walls (1992), “Even the best European missionaries thought this impractical, the hobbyhorse of a doctrinaire home-based administrator” (p. 19).

The fact is that Venn had great confidence in the ability of the natives, a sentiment, which was not shared by many of other Europeans. Crowther’s nomination for bishop therefore met with much opposition from them, on the sole basis of the inferiority

of his race. Komolafe (2013, p. 62) quotes an 1851 petition by Henry Townsend protesting the nomination on the basis of the God-given superiority of the white man over the Negro, and suggesting that a shift of that balance would be sinful! During these controversies, “Crowther [himself], a genuinely humble man, resisted; Venn would take no refusal” (Walls, 1992, p. 19).

Despite this lack of ambition from Crowther, and the European opposition, he was eventually consecrated bishop on June 19, 1864 (Komolafe, 2013, p. 63). However, even this was a compromise, for he was made a bishop without a defined territory as diocese – specifically “the countries of Western Africa beyond the limits of the Queen’s dominions” (Walls, 1992, p. 19). All the established areas of the work in western Nigeria (Yoruba land), which thus had European missionaries serving in them, were excluded from his jurisdiction. Crowther, the veteran church planter and pastor, a Yoruba man, who also had the responsibility for Yoruba translation and orthography, was not appointed bishop in the Yoruba mission but towards the Niger, a large territory with foreign languages and cultures.

Perhaps his greatest challenge was finding sufficient “native” workers (Komolafe, 2013, 65), his co-laborers in the Niger mission were Sierra Leoneans who were equally foreign to the place. “In 1870, there were eleven of them and only four had been to secondary school.” (Isichei E. , 1995, pp. 171-172). Suffice it to say that Crowther was given an impossible task, one which he undertook faithfully. As Ajayi (1965) described

it, Crowther was “only nominally a ‘native bishop’, in practice essentially a missionary and in fact the symbol of a race on trial” (p. 208). In Hanciles’ (2002) estimation, The arrangement still had “archetypal value” with respect to Venn’s ideas, insofar as “Crowther was an African bishop presiding over an [emerging] African church” (p. 33).

In one sense, the new diocese represented the triumph of the three-self principle and the indigenization of the episcopate. But it reflected a compromise, rather than the full expression of those principles. It was, after all, essentially a mission, drawing most of its clergy not from natives of the soil, but from Sierra Leone. Its ministry was "native" only in the sense of not being European. Three-self principles required it to be self-supporting; this meant meager resources, missionaries who got no home leave, and the need to present education as a salable product. (Walls, 1992, p. 19).

After the death of Henry Venn in January, 1873, there was a gradual reversal of Venn’s policies in the Niger mission by his successors. When there were complaints about the lives of some of the (Sierra Leonean) missionaries in the Niger Mission, this reversal began with sending a European to relieve Crowther of the temporal affairs of the (hitherto all African) mission, in 1879 (Isichei, 1995; Komolafe, 2013). It continued with the arrival of a group of young zealous English missionaries sent to bring reforms to the Niger mission. These men denounced the work, took over the mission from Crowther (who was over eighty at the time), and carried out a purge of ministers in 1890 (Komolafe, 2013, pp. 68-69).

In 1891 Crowther, a desolate, broken man, suffered a stroke and died. In the midst of the tension, a European bishop was appointed to succeed him, despite the availability of outstanding African clergy. “The self-governing church and the indigenization of the

episcopate were abandoned” (Walls, 1992, p. 19). This was a clear vote of no confidence on African leadership.

As a result of these events, the Niger Delta Pastorate (comprised of congregations in the Niger Delta), was launched soon after, independent of the CMS, but within the Anglican Communion. “The impact of the hijacking and re-Europeanization of the Niger left the whole mission in danger of disintegration” (Komolafe, 2013, p. 69).

Schisms and the Rise of the African Independent Churches (AIC)

Several scholars (Komolafe, 2013; Ajayi, 1965; Ayandele, 1966; Tasié, 1978) have provided detailed analysis of Crowther’s bishopric and the many factors which affected it including its European take-over. That is beyond the scope of this work. However, as Walls (1992) points out, “the treatment of Crowther, and still more the question of his successor, gave a focus for the incipient nationalist movement” (Walls 1992, p. 20). It turned out to be a significant event in the rise of African Independent churches, leading to calls for secession in the church. Some indigenous leaders left in protest in 1891 with the formation of the United Native African Church. “But the majority of Christians, including those natural successors of Crowther who were passed over or, worse, suffered denigration or abuse, took no such course. They simply waited” (Walls, 1992, p. 20).

There were similar issues in many of the other denominational missions around the same time. The Baptists had previously experienced a similar crisis over indigenous

leadership and missionary superintendence, leading to the formation of the Native Baptist Church in 1888 (Komolafe, 2013). The specifics were obviously different, but the common thread which must be taken into account is that “the divisive outcome of ecclesiastical affiliation was shaped by the response of the missionaries, and their insensitivity to domestic clamor for indigenous leadership” (Komolafe, 2013, p. 74). Other similar churches were, the African Church (1901), and the United African Methodist Church (1917). This was the first Nigerian wave of African Independent/Initiate Churches (AIC).

These churches “...broke from the historic churches in a bid to repudiate European administrative control” (Pobee & Ositelu, 1998, p. 42) but remained largely similar to the mission churches. Beyond the use of the vernacular and native attire, “nothing much changed in the content and expression of Christianity.” (Pobee & Ositelu II, 1998, p. 42). They are frequently called *Ethiopian* churches (Sundkler, 1961; Komolafe, 2013; Baur, 1994). Ethiopianism was derived from Ps 68:13 “Ethiopia shall soon stretch out her hands unto God” (KJV). It symbolized all of Africa and was accompanied by the conviction that the time of Africa’s liberation had come. This review will refer to these churches as ‘Ethiopian’ from this point.

There were other factors which contributed to a second wave of African Independent Churches. In contrast to the ‘Ethiopian’ churches which had administrative independence, the second wave featured “...both administrative independence and ritual

adaptation.” (Pobee & Ositelu II, 1998, p. 42). This review will hereon exclusively refer to the second wave of Independent Churches as AICs as distinct from the ‘Ethiopian’ type described above. The AIC phenomenon, is discussed briefly. Between the 1910s and the 1930s, these AICs sprung up, usually in association with local revivals in various parts of Nigeria. These groups typically arose around a prophetic-charismatic character, beginning as praying bands, or Bible study groups, and gradually became so distinct from the other church members that they formed another church. Most of these groups in southwestern Nigeria were collectively referred to as *Aladura* (“praying people” in Yoruba) (Baur, 1994).

They emphasized prayer and performance of miracles. Their leaders tended to display a charisma not seen in traditional churches. They adopted the African religious spirituality and charisma without the traditional cultic paraphernalia. They were puritanical; they preached the importance of prayer and fasting and renunciation of all forms of idolatry. (Gaiya, 2002, p. 5)

Some of these churches, include the Eternal Order of the Cherubim and Seraphim (1925 by Moses Orimolade), the Church of the Lord Aladura (1930), and Christ Apostolic Church (formed in 1941). The Christ Army Church was founded by the followers of Garrick Braide after his death. Braide had been a revivalist in the Niger Delta region of Southern Nigeria where his effectiveness in evangelism peaked around 1916. Baur (1994) correctly classified them according to their origins as *prophetic-charismatic*, distinguishing them from the “Ethiopian” kind which he termed *schismatic*.

The AICs were churches started by Africans for Africans independent of the mission churches. Gaiya (2002) describes them as attempts to domesticate the Christian teachings brought by the mission churches. Their emergence coincided with the influenza, a period when people increasingly embraced prayer as a proven alternative to the failure of western medicine. Traditional African society completely integrated religion with everyday life and needs. The AICs recognized the presence and activities of spirits (which aligned with traditional African cosmology) and there was a focus on spiritual power and liberation of people from evil spiritual powers such as evil spirits, witches and wizards. They thus had a pragmatic approach to the existential questions of life and a visionary interpretation of the Bible.

These spiritual things are branded “ignorant superstition” and scoffed at in most Traditional Churches, and so a vital concern of many of the members is suppressed. Failure in this area separates religion from the here-and-now life of the people and brings disillusionment with a Christianity based on and aimed at meeting needs in Western social patterns. (Robinson, 1966, p. 315)

Their emergence is testament to the development and adaptation of Christian ministry in Nigeria.

The AICs attracted and cared for the needy in their emphasis on dependence on God for both physical and spiritual needs. Many of their members came from the lower middle socioeconomic class and below. The mission churches in comparison, generally had better educated members. Their culturally Africanized theology and practice were typically considered heretical or syncretistic by the historic mission churches who were

conversely accused by the AICs of ambivalent Christianity, and idolatry. They thus had tense relationships with the mission churches from which they, or their charismatic leader emerged (Baur, 1994, pp. 355-358). On the charge of syncretism, later leaders of the movement, respond by saying that culture has always been the solvent of religion, pointing out that John's gospel for instance, borrowed the term *logos* from the Neo-Platonists, and reinterpreted it for Christian use. They emphasize that "mission starts where people are, ... engages their hopes and fears, builds on them, criticizes them, and never tires of setting the transcendent before them." (Pobee & Ositelu II, 1998, p. 28). Sophisticated analyses, like the above are obviously a latter day response to the accusations, even though they touch on the nerve of what drove the movement in the early twentieth century.

Robinson (1966), writes that the African belief in the power of visions and dreams, as well as the hope for healing and miracles to solve the temporal problems of life, made these movements attractive to the people (p. 306). Thus "physical healing through prayer was a manifestation of the power and closeness of Jesus that the people felt was lacking in their previous experience with Christianity" (p. 304). It is important to note that these movements at the time were Bible centered. Therefore, the translation of the Bible into Nigerian languages pioneered by Crowther (Yoruba and Igbo) paved the way for this. The visions and dreams that spurred prophetic activities were commonly

based on scripture passages, however, Robinson (1966) describes this bibliocentrism as a “...literal, though uncritical interpretation of the Bible” (p. 314).

Leadership within the AICs were also characterized by leadership crises and frequent splits. For instance, the Eternal Order of the Cherubim and Seraphim, founded by Moses Orimolade in 1925 had undergone five major splits by 1933 (Alokan, Alabi, & Babalola, 2011, p. 366). The “divisions and subdivisions came over central authority and dominance. Such dominance was resented and rejected whether the authority was foreign or African” (Robinson, 1966, p. 314). These prophetic-charismatic AIC groups would form the nucleus for Nigerian Pentecostalism, the dominant strand of the church in Nigeria today. This is described below.

So far we have seen the advent of Christianity in Nigeria and the role of Africans in the evangelization of the area, the growth of the church and the corresponding rise of Indigenous leaders and the calls for indigenous leadership. The calls for indigenous leadership led to breakaways and the rise of ‘Ethiopian’ churches. These were still similar to the mission churches in most ways. However, the rise of the AICs is where we see the contextualization of the Christian message in a very spontaneous but rapid growing fashion. One thing emerges so far in this review; Christian leadership in Nigeria from the onset has been very dynamic, with many major features arising as a form of contextualization to the societal environment.

Changing Phases of Pentecostalism in Nigeria

Adeboye (2007) discusses the history of Nigerian Pentecostalism in three phases. The first phase between the 1930s and the 1960s featured the rise of Pentecostal bodies in Nigeria. The second phase saw the emergence of Charismatic movements in the 1970s and 1980s with activities largely among university students and graduates. The third phase was characterized by the emergence and explosion of indigenous Pentecostal churches with an emphasis on the "faith gospel" and "prosperity gospel." More discussion of these phases follows below.

Early Nigerian pentecostalism - The Apostolic Church. The rise of the prophetic-charismatic AICs has been described above. The adherents of these groups were unsatisfied with the lack of spiritual fulfillment and awakening in both the western mission churches as well as the first generation (schismatic) indigenous African churches. Some of the groups reached out to foreign Pentecostal bodies in Britain and the USA. One of the *Aladura* groups initiated a relationship with the Faith Tabernacle congregation Philadelphia, USA. After a few years, this relationship broke down, mainly because of differences in doctrinal belief and practice, and also because of a lack of support from the American group (Adeboye, 2007; Alokun, Alabi, & Babalola, 2011). The American Faith Tabernacle church denounced speaking in tongues, a principal feature of Pentecostalism, but emphasized other attributes such as "belief in Biblical inerrancy, prayers, and divine healing" (Adeboye 2007, P. 26). The Nigerian group finally initiated contact with the

British Apostolic Church, and the relationship was formalized with the arrival in 1931 of the leaders of the British Pentecostal denomination. Thus the Apostolic Church Nigeria was born as the first Pentecostal church in Nigeria.

This connection with foreign Pentecostal bodies was the beginning of Nigerian Pentecostalism. However, it is important to note that this affiliation was “for the purpose of establishing legitimacy” (Gaiya, 2002, p. 5) as well as to receive support, for something already in existence. The need for the support stems from the circumstances in which these groups sprang up, which often resulted in antagonism from the mission churches as well as the colonial authorities (Fatokun, 2010; Mohr, 2013). According to Adeboye (2007), “what the Apostolic Church connection did was to reinforce the basic tenets and inclinations of the *Aladura* and to give such a more 'modern' twist” (p. 27). Similarly, another group in southeastern Nigeria “invited the Assemblies of God” in 1939 (Gaiya, 2002, p. 5). Soon after, through the 1940s and 1950s, other Pentecostal bodies established a presence in Nigeria.

The Charismatic revival - Christian Union and post-Biafra ministries in Eastern Nigeria. The second phase of the Nigerian Pentecostal experience covers the two decades of the 1970s and the 1980s. This era is characterized by a religious awakening which began in the late 1960s and early 1970s (Burgess, 2002, Ojo, 1988). While this awakening was part of “...the worldwide spread of the Pentecostal and Charismatic movements from North America and Britain” (Ojo, 1988, p. 176), the

Nigerian stream of this awakening had specific features. Ojo (1988) writes that it arose in the early 1970s among college students and university graduates, who emphasized “the Pentecostal doctrines of baptism of the Holy Spirit and speaking in tongues as a means of revitalizing the lives of Christians, and restoring vitality to Christian churches” (p. 175-176). However, Burgess (2002) asserts that besides the work of the Scripture Union and Christian Union in Nigerian universities particularly in Western Nigeria, the end of the Nigeria – Biafra civil war is another factor, which contributed to the renewal, specifically among the Igbo of Eastern Nigeria. The southeastern region of the country (mostly comprised by the Igbo tribe) declared its secession as the Republic of Biafra leading to a bitter 30-month long civil war, which ended in January 1970.

According to Ojo (1988) the youth culture of the 1960s and 1970s saw not just increased enrolments in tertiary institutions but the establishment of many universities in Nigeria, and it was through the ministry of student organizations that this renewal spread. The Christian Union (CU) student fellowships in the University of Ibadan and University of Ife (now Obafemi Awolowo University) were in the forefront of the Charismatic revival and their graduates would later become founders and leaders of Charismatic organizations. The Charismatic revival emphasized experience (which was suited to African life), encouraged lay leadership, and de-emphasized denominational ties (Ojo, 1998). Since it was also led by university students and graduates, their elite status enhanced its social rating contrary to that of the Pentecostal Movement of an earlier

generation. Its trans-denominational status was another divergence from the “distinctively denominational” (Ojo, 1988, p. 176) nature of the Pentecostal Movement. Adeboye argues that the Charismatic Movement is not to be understood as an entire novelty but as a ‘renewal’ or ‘reawakening’ of Nigerian Pentecostalism which arose in the 1930s. The prominent leaders of the Charismatic revival were influenced by some of the leaders of the earlier Pentecostal movement, such as S. G. Elton, a British missionary who came to Nigeria in 1937 with the Apostolic Church. Elton was a mentor to many of the central figures of the Charismatic renewal of the 1970s (Adeboye, 2007).

The effect of the revivals on campus had long lasting and far reaching effects. First of all, the revival spread beyond the university campuses, with regional congresses in major cities and towns. It was in the cities and towns that the revival “...crystallized into movements” (Ojo, 1988, p. 181). As these Charismatic organizations were founded, they tended to be loose in structure with members still involved in their churches. However, by the mid-1980s many of these organizations began to have denominational tendencies or became denominations in their own right. Ojo (1996), the leading scholar and historian of the Charismatic Movement in Nigeria and Africa, observes certain patterns among the charismatic organizations. The founders or leaders were university educated, and this provided a social basis for the organizations. Secondly, they started their groups while they were still engaged in other (typically government) jobs. Only after the ministry had amassed a sizable following did they go full time into ministerial

work. “How much influence the prestige of their jobs contributed to the initial growth of the organizations is yet to be investigated.” (Ojo, 1996, p. 101). Ojo also points out that “their success is due to their breaking with all the previous existing churches and launching creatively into something new” (p. 101).

The other stream of the charismatic revival happened in the southeast Nigeria among the Igbos. Like its western counterpart its main protagonists were young people, but unlike the one in the west they were not in higher institutions. This was because of the civil war prompted by the attempt by the mainly Igbo, largely Christian (at least nominally) southeast tried to secede from the country declaring the republic of Biafra. The thirty-month long war which saw Britain and other ‘Christian’ nations declare support for Nigeria was a grueling experience during which over a million Igbos died, mostly through starvation and disease. This was one of the major crisis events in the life of the Igbo nation, which in many ways affected their responses to the Christian message.

Burgess (2002), citing Rambo (1993)’s observation that some form of crisis seems to precede religious conversion, explains that two sociopolitical crises in recent Igbo history have affected their response to Christianity. The first was the invasion of Igboland by British colonialists and Christian missionaries in the nineteenth century. The second, is the civil war mentioned above. Burgess describes the situation;

Insecurities caused by social dislocation, lack of food and medical facilities, air raids, growing fatalities, and the threat of genocide all helped to heighten popular stress among the Igbos during the war. This had missiological implications and transformed the Igbo religious landscape as

people were driven to prayer. There was a revival of traditional religious beliefs and practices. It also produced a proliferation of churches, as refugees carried their particular denominations from the urban areas into the villages. (Burgess, 2002, p. 207)

It was within this context during the war that many young people (high school students) gathered at the Scripture Union headquarters in Umuahia where a British travelling secretary, Bill Roberts had decided to stay behind after the exit of expatriates during the war. He began with weekly Bible students with these young people but the tempo quickly grew and it became a daily affair and a revival seemed to take off among the youth. With the fall of Umuahia, these youth were dispersed and they took the same fervency message from their period of intense fellowship and discipling in Umuahia to the various villages and towns. The emphasis of the move was Bible study, evangelism and personal holiness in light of the imminent return of Christ. After the war, since it took some time before schools were reopened in the southeast, there were many young people who had experienced renewal and had nothing but time. They engaged in aggressive witnessing and evangelism and many fellowship groups were formed in the towns and villages of Southeastern Nigeria. Many of these groups would eventually become the nucleus of Pentecostal ministries such that by the late-seventies several Pentecostal denominations were born in Igbo land. It is important to note that many of those involved in these groups were members of the Anglican Church. Therefore, many of the 'seed' members of these denominations were from the Anglican Church (Burgess, 2002, Ojo, 2006, Zink, 2012).

Apart from the fact that the revival itself had Pentecostal/Charismatic undertones during the war, the resulting movement acquired a Pentecostal flavor through the influence of some Scripture Union travelling secretaries (Mike Oye, and Muiyiwa Olamijulo) from Western Nigeria who were themselves Pentecostal, in addition to close connections with the Assemblies of God church and the influence of S. G. Elton on some of the emerging leaders of the movements. By the late seventies these new Pentecostal ministries began establishing connections with American Pentecostal/Charismatic evangelists such as Gordon Lindsay, T. L Osborn, and Morris Cerrulo. Some of them were invited to train at the schools of these ministries where they imbibed this prosperity emphasis and carried it back to Nigeria where it fit well with the times and was embraced by Christians (Burgess, 2009).

Benson Idahosa was paradigmatic of the above description. Idahosa did not emerge from the student revivals, nor was he from the war-ravaged East, but was converted by an Assemblies of God pastor in the 1960s, and built up a vibrant ministry. He was mentored by Pa Elton through whose connection he attended Gordon Lindsay's Bible institute in Dallas by 1971. Idahosa had a profound influence on the emerging leaders of the charismatic movement, not just in Nigeria but across Africa. Kalu (2008) credits him with reshaping African Pentecostalism by pioneering its later features such as the prosperity gospel, televangelism, megachurches, and episcopal polity. (p. 19).

The Charismatic Movement was highly contextualized to the Nigerian situation in the two decades of its bloom. We can see several similarities and differences between the western and eastern strands. The similarities include (1) the central role of youth, (2) the influence of Pentecostal leaders from an earlier generation, (3) the resulting Pentecostal/Charismatic ministries/churches and denominations. Differences include (1) educational levels – the western strand was among university students and the emerging leaders were university trained, while in the east, the emerging leaders were not. (2) The Nigeria-Biafra civil war played a more significant role in the eastern revival as people endured the grueling effects of the war. (3) The western revival spread from campuses to towns and cities, while the eastern revival simultaneously spread through villages and towns.

Neo-Pentecostalism and the Prosperity Gospel. As noted above, many of the graduates from the tertiary institutions in the western revival established Pentecostal/Charismatic churches by the 1980s as did the leaders of the eastern stream of the revival. The third phase of Nigerian Pentecostalism continues from beyond that era, beginning in the 1990s and onward and was characterized by the establishment of many new ministries (some examples include Christ Embassy, 1991; and House on the Rock, 1994), as well as the rapid expansion of those that emerged from the Charismatic revival, taking on the structure of denominations (Adeboye, 2007). Here we would use the terms

Pentecostal and Charismatic interchangeably when referring to the churches and ministries, as well as to the general tenor of the Christian ministry in Nigeria.

Most of them place a heavy emphasis on prosperity, and their leaders have been greatly influenced by the Charismatic prosperity preachers in the United States such as Oral Roberts, Kenneth Copeland, and Kenneth Hagin. The increased emphasis on prosperity and faith, has been accompanied by a de-emphasis on holiness, a central tenet of classic Pentecostalism (Uzodike & Whetho, 2011).

Politically, Nigerians were under harsh military regimes during this period, and it was characterized by human rights violations, state sponsored violence, as well as corruption, inflation and anti-people policies that all but wiped out the Nigerian middle class (Hagher, 2011). The message of many of these churches took on a prosperity gospel emphasis. These churches preached a message of hope, power, and miracles, and many Nigerians “turned to Pentecostalism for solace....thus the Pentecostal churches have positioned themselves to meet the existential needs of the people by proclaiming a ‘holistic gospel of salvation that includes deliverance from ... poverty’” (Adeboye, 2007, p. 31). Uzodike and Whetho (2011), as well as DanFulani (2008) similarly locate this neo-Pentecostal explosion against the backdrop of declining state capacity and bad governance, fueling the deep frustration and eschatological expectations of the people. These churches have stepped in with a message of hope and prosperity where the state has failed to deliver.

This scenario above is similar to what led to the popularity of the AICs two generations earlier in the 1920s. As Ojo (2008) accurately observes;

Although the Bible has broadened the outlook of pentecostals and charismatics, their basic traditional African cosmology was little affected; hence they continue to grapple with power in its various manifestations. The emphasis on healing, success, prosperity and deliverance are all rooted in the appropriation of power in its traditional and modern forms (p. 119)

Many of the leaders are young, upwardly mobile, and well-educated professionals (Adeboye, 2007, p. 31). Most of the founders and leaders of these Pentecostal organizations have also not had theological training (Gaiya, 2002). This is not surprising, given the historical antecedents of the movement. We have observed earlier that most of the figures involved in the Charismatic revival were members of the mainline churches (mainly Anglican). They faced opposition from the clergy and some of them were expelled or forced out (Burgess, 2002). In response, the movement became largely anticlerical. Ojo, (2006) describes how they painted “the picture of the trained clergy as one who had been blinded by Satan with ‘book knowledge’ and cannot grasp the essence of the Holy Spirit” (p. 236). The anti-intellectualism evident in the attitude described above came to characterize the movement when it comes to theology.

Ministerial formation in the movement was consequently also very different. Kalu (2005), uses the metaphor of “Elijah’s mantle” to describe the process of short-circuiting the typical long years of ministerial formation. Many people who are confident of their spiritual experience and call, cannot wait before they begin pastoring, therefore they start

their own ministries. Therefore “large numbers of church leaders with good qualifications in professional areas such as medicine, architecture, academics, and finance, desert their professions for full-time ministry” (p. 274).

There are many others who combined their various professions with their pastoral ministry. The emergence of pastors from outside the ranks of seminary trained ‘churchmen’, and the fact that they have founded or lead large denominations and organizations, seems to have contributed to the present-day phenomenon of bivocational ministry. A good example of this is the Redeemed Christian Church of God (RCCG), one of the largest, best known, and fastest growing Pentecostal churches in Nigeria. Their General Overseer, Pastor Enoch Adeboye, has no formal theological training, but holds a Ph.D. in applied mathematics and was a mathematics professor at the Universities of Lagos, and Ilorin. To illustrate the scale of Adeboye’s influence, he was named in December, 2008, one of Newsweek magazine’s 50 most powerful people in the world (Miller, Nordland, Underwood, & Poptani, 2008). In the above-mentioned Newsweek article, RCCG was said to have 5 million members and 14,000 churches in Nigeria; 360 churches in Britain and about as many in the United States. The Redeemed Christian Church of God, officially encourages and endorses bivocational ministry among its pastors. Adeboye himself, who was ordained a pastor in RCCG in 1977, remained bivocational till three years after he became the General Overseer of the church in 1981 (Ositelu, 2002, p. 104).

Another feature of this era is the engagement of the media by the neo-Pentecostal churches. The media and media technology, have not only been used for communication but has been central in the shaping of religious identity and consciousness of the people (Ojo, 2008). This ranges from the use of imposing billboards, radio, television, posters and handbills, to movie making and the Internet (Ehianu, 2014).

In describing the church in Nigeria so far, we have specifically focused on the Pentecostal and Charismatic Movement. This is intentional, yet the intent is not to ignore the other sections of the Nigerian church, but to shed light on its most defining aspect. The truth is that the effects of the Charismatic movements have gone full circle and profoundly influenced the mainline churches in Nigeria. Many of the leaders in these churches have adopted the forms, language and even the theology of the Charismatic churches.

The emphasis on activities associated with the Holy Spirit has virtually moved from the periphery to the center in these historic mission churches. The names of the churches remain Methodist, Lutheran, or Anglican, but the forms of worship are entirely different from that inherited from the mission forbears. (Asamoah-Gyadu, 2009, p. 21)

Nkwoka (2010) provides an illustration of this at the highest ecclesiastical levels of the Church of Nigeria (Anglican Communion). An Anglican bishop initiated an annual Anglican Pentecostal Retreat, and later declared the 21st century the millennium of Anglican Pentecostalism. Nkwoka (2010) also provides the example of St. Bartholomew's Anglican Church, Aguda, Lagos, which has a "Deliverance and Healing Unit" (DHU). The Unit has twice organized a national ministers' conference on

deliverance and healing, and advertises that the first was hosted by the former Primate of Nigeria, Most Revd. Dr. J. A. Adetiloye. Perhaps the Anglican bishop is right about the century of Anglican Pentecostalism, seeing that the current archbishop of Canterbury, Archbishop Justin Welby, is himself Charismatic in practice and says speaking in tongues is a routine part of spiritual discipline (Meeks, 2013).

Zink (2012), describes the effect of this on the Nigerian Anglican church and observes how the competitive nature of the Nigerian landscape has made it more like the neo-Pentecostal churches “in worship, theology, practice, and belief” (p. 246). Zink (2012) even sees the church as operating from a position of threat, concern and fear about the future, as though the survival of the church, depends on how much they transform to a Charismatic culture. Without commenting on the accuracy of Zink’s opinion which was based on interviews and month long interaction with four Anglican dioceses in both Southern and Northern Nigeria, suffice it to say that the impact of neo-Pentecostalism on other churches (especially the mainline, or historic mission churches) has been immense.

Summary of Church Ministry in Nigeria

This summary review has taken a historical look at some of the milestones in the development of the Nigerian church, looking at how these complex factors have contributed to the path of Christian ministry in Nigeria. Some other factors have not been mentioned in this review, such as the interaction (mostly conflicted) between Christianity

and Islam that has contributed to the identity of the Christian church in Nigeria, or the involvement of the church in the political arena in recent decades.

The evangelization of Nigeria, from the start, involved the agency of Africans, and Nigerians, and the growth of the church has been immense in the 174 years since. The foregoing review has briefly shown the dynamic nature of Christian leadership in Nigeria, and the case was made that several major milestones and features arose as a form of contextualization to the society, as the church sought to address the needs, fears, and spiritual quests of Nigerians in the present, and in light of eternity. This review traced the failed evangelization attempts in the middle ages, the eventual advent and spread of Christianity in the nineteenth century. It also traced the rise of *Ethiopian* churches as a response to the insensitivity of the foreign missionaries (from the indigenous viewpoint) to the need for African leadership in the African church, and this at the time when the incipient nationalistic fervor was beginning to sweep the continent.

It reviewed how the other AICs emerged from revivals whose participants perceived indifference or ignorance of the historic mission churches towards the deep-rooted concerns of the indigenous people. These AICs became the seeds that fed (through contact with western Pentecostal bodies) into the Nigerian Pentecostal movement. The charismatic and neo-Pentecostal organizations arose from revivals stemming from the youth culture of the 1960s as well as from the struggles of the Nigeria-Biafra civil war.

This review notes how an understanding (or lack of it) of the holistic African worldview contributed to some of the observations. In the African worldview, the everyday material life is a part of the religious and spiritual life. A lack of appreciation of this contributed to the failure of the initial Roman Catholic attempts at evangelization in the middle ages (Ajayi, 1965). It also contributed to the rise and popularity of the AICs in the 1920s - 1930s with the perceived insensitivity of the mission churches to the deep-rooted needs and worldview of the people (Robinson, 1966, p. 316). This same issue is seen as influential in the popularity of the neo-pentecostal churches and their prosperity preaching (Adeboye, 2007, p. 31; Ojo, 2008, p. 119).

The emergence of pastors from outside the ranks of seminary trained ‘churchmen’, and the fact that they founded and led large denominations and organizations, seems to have contributed to the phenomenon of bivocational ministry. Perhaps the two observations above are connected. Perhaps seminary men trained in the western theological tradition who operate vocationally only in the clerical “sacred” arena, are more likely to persist in the same compartmentalization that conceives salvation almost exclusively as an “other-worldly” affair disconnected with the struggles of everyday living. Perhaps bivocational pastors are better equipped by that specific circumstance of the bivocationalism to holistically integrate the “other-worldliness” with the “this-worldliness” of salvation. Could bivocational ministry be yet another form of

adaptation to the context which nobody has yet studied academically? This study gives us a chance to find out as we hear from bivocational pastors themselves.

Chapter Summary

The purpose of this research effort is to study bivocational pastors who also lead in their non-pastorate jobs. The study seeks to explore the relationship between their pastorate and non-pastorate leadership. The literature shows that transformational leadership consistently shows positive relationships with leader effectiveness (Lowe, Kroeck, & Sivasubramaniam, 1996; Gasper, 1992), and with follower outcomes such as motivation, job satisfaction (Judge & Piccolo, 2004) and performance (Dumdum, Lowe, & Avolio, 2002; Judge & Piccolo, 2004). The relationships are stronger at the individual level, but remain positive at the group, and organizational levels (Wang, Oh, Courtright, & Colbert, 2011). The effects of transformational leadership are also stronger with attitudinal outcomes, such as motivation and satisfaction, than with performance outcomes (Judge & Piccolo, 2004). They are also stronger with subjective/personal outcome measures of performance and effectiveness than with objective organizational measures (Lowe, Kroeck, & Sivasubramaniam, 1996).

The review of literature also confirms the same general trend of results among pastors. Transformational leadership is positively related to volunteer job satisfaction (Rowold, 2008; Choi, 2006), satisfaction with worship service (Rowold, 2008), follower trust (Fogarty, 2013; Scuderi, 2011; Barfoot, 2008), follower commitment (Scuderi,

2011; Rowold, 2008), and volunteer intrinsic motivation (Fogarty, 2013), However, the relationship between transformational leadership and congregational level outcomes are inconclusive. Moreover, the literature suggests that the pastors rate higher on transformational leadership when compared to other leaders (Kennard, 2002).

The effects of transformational leadership are boosted by follower trust (Pillai, et al., 1999; Podsakoff, et al., 1990; Jung & Avolio, 2000; Barfoot, 2008). Transformational leadership is affected by cultural values such as power distance which affects it negatively, and mastery which affects it positively when these cultural values are measured at the societal level (Leong & Fischer, 2011). Collectivism shows no effect on transformational leadership at the country or societal level (Leong & Fischer, 2011; Jackson, 2013), but makes a positive difference when measured at the individual level (Walumbwa & Lawler, 2003), suggesting that the effect of cultural values on transformational leadership might be more salient when measured at the individual level. In Nigeria, a high power distance context, leaders were rated highly transformational (Ani, 2008; Kalu 2010) in banking, and moderately transformational in the public sector (Iwuh, 2010), however power distance was not measured at the individual level.

The literature also shows us that the MLQ has also seen very limited use for research in Sub-Saharan Africa and Nigeria in particular. It has been shown to be valid in Kenya, and Nigeria, but specifically in the banking sector (Walumbwa, Lawler, Avolio, Wang, & Shi, 2005; Kalu, 2010; Ani 2008). There is a research gap in that regard.

Furthermore, while there has been comparatively little research on the transformational leadership of pastors, none of them has been in Africa. There is a research gap in this regard. Thus, there is the extensive transformational leadership research in public, private, military, and educational contexts, and a relatively smaller number of studies conducted among pastors, who seem to be more transformational on average in their leadership going by their higher scores on the MLQ-5X. Meanwhile, none of the said research among pastors has been done in Africa. Furthermore, there is no transformational leadership research done among bivocational pastors who lead in their other jobs. Studying them in Nigeria will enable us to compare transformational pastoral leadership with transformational leadership in non-pastorate contexts. It will also be the first time transformational leadership is tested empirically among pastors in Africa.

The review of literature shows that the main reason why pastors go into bivocational ministry in the North American context is because of financial constraints (Overton, 2011; Dorr, 1988; Gramling, 2008). Bivocational pastors face challenges such as time constraints (Clapp, et al., 1999; Gramling, 2008; Overton, 2011), isolation and a lack of support from denominational officials (Clapp, et al. 1999). However, they still report high levels of job satisfaction from their ministry like full-time ministers (Overton, 2011; Russell, 2012), and they also report higher levels of emotional and physical health than full-time pastors (Wells, 2013). Bivocational pastors value their pastoral ministry and the satisfaction from the pastorate job feeds into the non-pastorate job (Overton,

2011). They frequently see the non-pastorate job as an extension of the ministry and more opportunity for further ministry (Clapp, et al., 1999; Gramling, 2008; Brushwyler, 1992), they also see bivocation as a means of connecting with the people more powerfully.

The review of literature shows that the evangelization of Nigeria, from the start, involved the agency of Africans, and that several major milestones and features of the Nigerian church arose as a form of contextualization to the society, as the church sought to address the needs, fears, and spiritual quests of Nigerians in the present, and in light of eternity. This review revealed how an understanding (or lack of it) of the holistic African worldview (where the everyday material life is not compartmentalized from the religious and spiritual life) contributed to some of the developments. A lack of appreciation of this contributed to the failure of the initial Roman Catholic attempts at evangelization in the middle ages (Ajayi, 1965). It also contributed to the rise and popularity of the AICs in the 1920s - 1930s with the perceived insensitivity of the mission churches to the deep-rooted needs and worldview of the people (Robinson, 1966, p. 316). This same issue is seen as influential in the popularity of the neo-pentecostal churches and their prosperity preaching from the 1990s onwards (Adeboye, 2007, p. 31; Ojo, 2008, p. 119).

The review of literature showed how the emergence of pastors from outside the ranks of seminary trained 'churchmen', and the fact that they founded and led large denominations and organizations, seems to have contributed to the phenomenon of bivocational ministry. Could bivocational ministry be yet another form of adaptation to

the context which nobody has yet studied academically? This study might give us a chance to find out as we hear from bivocational pastors themselves. We might also be able to examine the patterns between denominations.

A study of the transformational leadership of Nigerian bivocational pastors, which compares their leadership in the pastorate with their leadership in the non-pastorate jobs, thus integrates the different streams of research reviewed above and addresses the research gaps mentioned above. The study will also explore the impact of power distance when measured at the individual level, in order to extend the research on the effects of cultural values on transformational leadership.

Because this is a study of pastors and their leadership, the next chapter examines the concept of pastoral leadership theologically to provide a biblical perspective and show how congruent it is conceptually with transformational leadership theory. This theological integration of pastoral leadership in chapter three will examine the New Testament Elder, New Testament requirements for pastoral leadership, and other principles of church leadership in the New Testament Elder. Chapter three then concludes with a synthesis of the biblical picture with Transformational Leadership theory.

CHAPTER THREE

CHRISTIAN WORLDVIEW THEOLOGICAL INTEGRATION

This study was conducted to explore the leadership of bivocational pastors who lead in their non-pastorate jobs, particularly as it extends between pastorate and non-pastorate job. The previous chapter looked at the social science research on transformational leadership, and bivocational ministry. The emerging research presented in chapter two seems to indicate that pastors are more transformational than leaders in other sectors and that raises the question of whether transformational leadership as a social science theory taps into some fundamental aspects of pastoral leadership. The current chapter serves a dual purpose in this study; the first is to articulate a biblical understanding of pastoral leadership, including its historical development, purpose, requirements, and principles for its praxis. The second purpose is to attempt an integrative understanding of the pastoral leadership in the light of transformational leadership theory and research.

This chapter is divided into four sections. It will begin with an examination of leadership in the New Testament church as well as the post-apostolic church, followed by the exegesis of a passage of scripture (1 Timothy 3:1-7) taken from the Pastoral Epistles. Thirdly, a broad survey of New Testament principles on leadership, and lastly an

integration of the biblical material on pastoral leadership with the social science research on transformational leadership.

Leadership in the New Testament and Post-Apostolic Church

This section begins with a discussion of two terms; *elder* and *shepherd*. It continues by tracing the development of pastoral leadership in the early church. It also summarizes what we can know about the structure of Christian ministry in the apostolic church. It also discusses the term *priest*, a metaphor which came to represent pastoral ministry and leadership in the church as early as the second century.

Elder

We begin the discussion with *elder* because it seems to be the central emerging leadership office in the primitive church (Kavanagh, 1984; Van Dam, 2009). The New Testament office of elder, was a continuation and reconfiguration of the Old Testament office (Van Dam, 2009). In the Old Testament, the two main tasks of elders were to serve as leaders and judges, in order to nurture and preserve life in covenant with God. This was true even while the Jews were in exile (Jer. 29:1; Ezek. 8:1), and in post-exilic Judah (Ezra 5:3–11). In rabbinical Judaism the elders belonged to the Sanhedrin together with the chief priests and scribes (Mark 14:43, 53, 55; 15:1). They were also the leaders and teachers (*rabbis*) who took charge of the synagogues (Beckwith, 2003; Holland, 1982). Luke first mentions and describes the appointment of the ‘Christian’ elders, (Acts 11:30; 14:23) without explanation, indicating the familiarity of his reader(s) with the office from the Jewish synagogues – itself (*synagogue*), a term also used to describe Christian

assembly in one of the earliest Christian letters in James 2:2 (Van Dam, 2009). The main functions of the rabbinical elders were ruling (in the synagogues and the Sanhedrin), and teaching (as rabbis) (Beckwith, 2003).

Acts (11:30), and later the Pastoral Epistles (1 Timothy 3:2; Titus 1:7) show the early emergence of elders (πρεσβύτερος) in the New Testament church. This pastoral office of elder, was distinct from that of the itinerant apostles. New Testament elders were closely linked to the apostles (Acts 15:2-6, 22-23; 16:4; 21:18), and seen as their successors (Acts 20:17; 14:23) (Beckwith, 2003). Peter called himself a “fellow elder” while addressing them but does not call them fellow apostles. (1 Peter 1:5). Elder (*presbuteros*) is also used interchangeably with overseer/bishop (*episkopos*) and shepherd/pastor (*poimēn*) (Acts 20:17, 28; 1 Peter 5:1-2; cf. Titus 5:1-2). In Acts 20:17, 28 for instance, ‘elders’ are called ‘overseers’ with the responsibility to ‘pastor’ the flock. (O’Brien, 1999, p. 299). The two main functions of New Testament elders, were teaching and ruling (Acts 20:28, 1 Pet 5:2-5, 1 Tim. 5:17, Tit. 1:9, 1 Tim. 3:2). Next follows a discussion of the term *shepherd*, followed by a continued discussion of the pastor as elder and shepherd.

Shepherd

The shepherd took complete care of a flock of sheep. His responsibility was to find and lead the flock to pasture and water, protect them from wild animals (Amos 3:12), as well as find and restore those that strayed (Ezra 34:8; Matthew 18:12) (Comfort & Elwell, 2001). The shepherd’s responsibility was caring for and guiding the sheep,

which was different from other domestic animals in the amount of care required. A shepherd talked to his sheep until they recognized his voice. Each shepherd had a call; a hard to imitate guttural sound which the sheep knew. According to Garber (1979), even when several shepherds met with their flocks near a watering spot and kept watch at night, there was no difficulty in separating the animals eventually because each sheep knew its own shepherd's call. The shepherds counted their sheep one-by-one both morning and evening.

In the Old Testament this metaphor is used for God himself starting from Genesis (49:24) where he is called "the Shepherd, the Stone of Israel." All the positive characteristics of the shepherd are ascribed to God superlatively. He is described as feeding, watering, leading, caring for, watching over, seeking out, rescuing and gathering his flock. He also restores the strayed, binds up the crippled, strengthens the weak and carries the young in his bosom. (cf. Psalm 23; Isaiah 40:11; Ezekiel 34:11-24; Psalm 95:7; 100:3; Micah 7:14; Zechariah 10:3; 11:7).

The shepherd metaphor is also used for the leadership of Israel both good and bad (Numbers 27:17; Jeremiah 22:22; Ezekiel 34:2; Zechariah 11:15-17). By the time of the prophet Ezekiel, the term was used to refer to the messianic son of David - the promised shepherd whom God would provide for his flock (Ezekiel 34:23-24). This was eventually fulfilled in Christ who referred to himself as "the good shepherd" (John 10:11, 14). The writer of Hebrews calls him "the great shepherd" (13:20) and Peter also calls Christ the chief shepherd (1 Peter 5:4).

The New Testament word for shepherd ποιμήν (*poimēn*) is what we translate as ‘pastor’. This is listed in the letter to the Ephesians (4:11) as one of the grace-gifts given to the church by the ascended Christ, and the verb form is used to describe the responsibility of leaders (elders) in 1 Peter 5:2, Acts 20:28, and John 21:16.

Pastoral Ministry

As mentioned above, elder (*presbuteros*) is also used interchangeably with overseer/bishop (*episkopos*) and shepherd/pastor (*poimēn*) in its cognate form (Acts 20:28, 1 Peter 5:1-2, cf. Titus 5:1-2). The three terms seem to have applied to the same people as it developed (Beckwith, 2003), and it (overseer) is recognized (with deacon) in the Pauline letters, as an office in the local church (Philippians 1:1-2, 1 Timothy 3:1-12). Henceforth in this discussion, pastor (shepherd) and elder will be used interchangeably with the understanding that what we would today call pastor = elder.

From the New Testament evidence, leadership in the early church was diverse, with the emphasis on persons gifted by the Spirit rather than on specific offices. Leadership definitely began with the apostles, referring to the twelve, as well as at least four other persons. By the time of Paul’s first letter to the Corinthians (12:28), he describes a triad of apostle, prophet, and teacher in that order. According to Volz (1990) while apostles established Christian communities, the prophets nurtured these new congregations. By the time the letter to the Ephesians (4:11) was written, mention is made of apostles, prophets (same order as in Corinthians), evangelists, shepherds

(pastors) and teachers. These gifted persons were themselves gifts to the church by Christ.

The use of a conjunction (*and*) between *shepherd* and *teacher* clearly suggests a connection between these two terms. Some scholars read this to imply that there was some overlap between these gifts, such that all pastors teach but perhaps not all teachers are pastors (O'Brien, 1999, p. 300; Thielman, 2010, p. 275; Lincoln, 1990, p. 250). However, it seems best to see the two as constituting one gift such that the shepherd is also the teacher, and the distinction occurs not among the persons but between the two dimensions of the gifting. Thus, it is one gift with a dual focus, better designated *shepherd-teachers*, or *teaching shepherds* (Bruce F. F., 1984, p. 348; Snodgrass, 1996, p. 204; Barth, 1974, p. 438). This study takes the latter (shepherd-teacher) position.

One has to admit however, that in context, Ephesians 4:11 speaks of gifted persons who are themselves gifts of Christ to the church, but says nothing explicitly about church *office*. "The writer talks about groups of persons, not about either their activities or their positions." (Lincoln, 1990, p. 252). While some people will want to see this distinction between gift and office kept clearly, it is hard not to notice the close correspondence between *shepherd-teachers* and the function of local church leaders whose responsibility is described elsewhere in the New Testament as chiefly consisting of shepherding (Acts 20:28; 1 Peter 5:2) God's people, and each of whom was to be "an apt teacher" (1 Timothy 3:2). Therefore, Thielman (2010) posits that "...in Eph. 4:11 the ποιμένες (poimenes, shepherds/pastors) were probably leaders within Christian

communities, who held positions of authority and were charged with the community's well-being" (p. 276). F. F. Bruce (1984) concludes that the pastor-teachers "may readily be identified with the ministers who are elsewhere called 'elders' (*presbyteroi*) or 'bishops' (*episkopoi...*)" (p. 348). As has already been mentioned, the term *overseer/bishop* (ἐπίσκοπος) (Titus 1:5; Philippians 1:1) is used interchangeably with *elder* and *shepherd/pastor* (in its cognate verb form) (Acts 20:28, 1 Peter 5:1-2, cf. Titus 5:1-2) leading us to infer that these terms applied to the same group of people (Beckwith, 2003).

There is insufficient New Testament data to identify a uniform structure of pastoral ministry in New Testament times. However, the information we do have can show us a broad trajectory of leadership in the church. We can say for sure that leadership began with the apostles, then at some point later as churches were established, the Holy Spirit raised up prophets and teachers (Acts 13:1; 1 Corinthians 12:28) some of whom were itinerant like some of the apostles (Volz, 1990, p. 15). Later, local church shepherds, commonly referred to as *elders*, and *overseers* became the normative form of leadership at the local church level. We can suggest that the office was normatively called *elder*, while *shepherd* was a literal descriptive metaphor of what they did since the cognate verb form is used (presumably) as a metaphorical description of their ministry. Elders are exhorted to shepherd the flock of God (1 Peter 5:2-4; 2:25), and protect them from predators by fighting heresy (Acts 20:29-31; Titus 1:9-11). Pastoral ministry is to be carried out in full recognition of Jesus as the ἀρχιποιμήνοϛ (chief shepherd) who will

reward pastoral ministry, as well as under whose authority pastoral ministry is conducted (1 Peter 5:4). The observation that the term shepherd/pastor is used only in its verb form to describe the task of elders is significant. It is not used as a title for them. In fact apart from the gift list of Ephesians 4, the noun form of *pastor* is never used for anyone in the New Testament except Jesus (John 10:11, 14; Hebrews 13:20; 1 Peter 5:4). The very real implication is that Jesus is the real shepherd, therefore leaders who are tasked with shepherding (verb) are merely under-shepherds. In other words, Jesus is the one who is biblically addressed with the title “senior pastor!”

Plurality of elders. New Testament evidence suggests that there was a plurality of elders in the churches. Strauch (2003) outlines some of the evidence of this from various New Testament churches. There are clear references to multiple elders in the context of one church. James encourages a sick believer to call the elders (plural) of the church (singular) to pray for him (James 5:4). Paul and Barnabas appointed elders (again plural) in every church (singular) (Acts 14:23). Paul summoned the elders of the Ephesian church to give them his farewell message (Acts 20:17), and he instructed Titus to appoint elders (plural) in every town (Titus 1:5). Paul begins his letter to the Philippians by greeting the overseers (plural) and deacons.

As shown already the New Testament definitely conveys a synonymous use of *elder* and *overseer* (bishop). They at least referred to the same people and there was a plurality of them in each church. One major argument against this view is the classic three-office monarchical episcopacy (single bishop, with several presbyter/priests, and

deacons) and the main argument in its favor is its very early adoption seen in the writings of Ignatius its earliest champion. Brent (2009) gives an interesting summary and reconstruction of the reasons why Ignatius championed this. Beyond the fact that there is no convincing New Testament evidence for the monarchical episcopate, Selby (2012) demonstrates convincingly that shortly after the time of Ignatius' letters, Polycarp writes to the Philippian church, acknowledging a plurality of elders which was equivalent to the group of overseers, to which Paul makes reference (in Philippians 1:1) in a letter to the same church one generation earlier. And when Polycarp wrote a letter to the church, in which he addressed church leadership and organization, he did not see fit to correct them. Thus, "the church at Philippi went nearly one hundred years without establishing a monarchical episcopacy, without adopting the model so strenuously urged in the writings of Ignatius of Antioch" (Selby, p. 93).

Priests

It is important to also address the issue of priesthood, seeing that it is one of the metaphors used to describe pastoral ministry in the contemporary church. The World Council of Churches' Lima report (1982) describes ministry as priestly, affirming the classic three-office (bishop, presbyter/priest, deacon) view of pastoral leadership. As mentioned above, it appears early in the church's history. It is present by the second century in the Didache (13:3) where the prophets are called "chief priests." In order to engage with this, this section briefly summarizes priesthood from the Old and New Testaments.

Priests are appointed to mediate between people and God as well as perform religious ritual (Holloman, 2005). They belong to an order (cf. Hebrews 7:11), which means they follow a pattern of life, there is restricted membership and there is emphasis on the office they occupy. The Old Testament Levitical priesthood prescribed three general functions for the priests. First and primarily, they had access to God through the altar and mediated between God and the people by performing its sacrifices and rituals (Numbers 18:7). Secondly, they were guardians of God's oracles and taught the people God's laws (Leviticus 10:10-11; Deuteronomy 33:10). They also blessed the people in the name of God (Deut. 10:8, 21:5; Num. 6:23). These responsibilities were a significant part of the covenantal relationship between Israel and Yahweh. God's blessings were guaranteed as a reward if the people were faithful to the provisions of the covenant.

In the New Testament however, there is no mention of any priestly group among Christians. Denny (1988) points out that the New Testament "... does not apply the word *ιερεύς* to any Christian leader, nor indeed to any Christian at all, except so far as the people of God are spoken of as a 'royal priesthood'" (p. 100). In other words, no Christian is a priest in any sense beyond the corporate sense in which all Christians are priests. This New Testament doctrine of the priesthood of believers is explicit in 1 Peter 2:9 and Rev. 1:6 and places this function firmly within the ranks of all Christians rather than Christian leaders. As elaborated in the book of Hebrews, the Levitical priesthood was consummated in (and therefore made obsolete by) Christ who has access to God, performed the ultimate sacrifice, and mediates for us (Hebrews 8-9). Christ is shown to

fulfill the priestly requirements: He is appointed, gains access and actually offers the final sacrifice, mediating between God and us. He then gives us access to God (10:19-23) as a kingdom of priests. As explained by Best (1960), “The Levitical priesthood passes into the priesthood of Christ, and through him into the priesthood of Christians, who are sprinkled with his blood and washed in baptism (10:22), and who are installed by his single offering (10:14)” (p. 286). Priesthood as understood in New Testament theology should be understood christologically, and entry therefore, into this priestly function, is gained by regeneration (and perhaps baptism) rather than ordination (Kavanagh, 1984).

Having traced this, one still has to account for the disparity between the New Testament record and the priestly motif which appears early in the church’s history. Diprose (2004) argues that this priestly identity of Christian leaders, which is absent in the New Testament, was the logical ecclesiological consequence of early church replacement theology. As tensions increased between Judaism and Christianity, especially in the interpretation of the Old Testament and identity of Jesus as the Messiah, post-apostolic Christian leaders increasingly identified the church as the replacement of national Israel. They even went further to say the church “...had always been the true Israel of which the physical Israelites were but the visible sign” (Diprose, 2004, p. 169). They espoused this position, despite the fact that Paul reaffirms the elect status of national Israel in Romans 9-11!

Skarsaune (2002) highlights this shift by comparing Paul to Justin. While Paul in the New Testament speaks of gentiles inheriting the promises given to the true Israel of

Jewish believers, in Justin, the reverse is the case. Jewish believers merely inherit the promises given to a gentile church. Taking an “ill-advised” (Saucy, 2006, p. 218) mainly allegorical hermeneutical approach to the Old Testament, the church appropriated to herself all the Old Testament passages about national Israel. Thus, borrowing from Moses, they increasingly drew their understanding of pastoral ministry from the Levitical priesthood rather than from New Testament theological reflection. Pelikan (1971) calls this second century trend the re-Judaization of Christianity. One obvious victim of this shift was the New Testament teaching of the priesthood of believers.

Several other factors such as the near annihilation of Jewish culture in the Jewish war (66-70), the Bar Kochba revolt (132-135), and the declining percentage of Jewish believers in the church, encouraged this trend. As Saucy (2006) describes it, “witnessing the pitiable fate of the Jewish nation, was it not reasonable to see God himself in providence and the OT as declaring the church as final heir for all that had been promised earlier to national Israel?” (p. 218). Add to this the gnostic and Marcionite misuse of the Old Testament, which the post-apostolic fathers had to combat, and it is no surprise how closely they identified the church with Israel and how it unfortunately shaped her self-understanding. According to Saucy (2006) “A more “Levitical” priestly praxis ... more overt use of sacrificial motifs in the Eucharist, hierarchical church structure, “temple” patterns in architecture and liturgy ...”, are some of the features, which characterized this second century re-Judaization (p. 217).

In summary, the New Testament does not speak of pastoral leadership in priestly terms at all. When it does refer to priesthood, it is in reference to Christ as the fulfillment of OT priesthood or to all believers. Yet today we often derive some parts of our understanding of pastoral ministry from the Levitical priesthood. This connection, however, started early in the church's history. But there is reason to believe that the shift resulted largely from the unfortunate response of the church to the circumstances of the first two centuries – unfortunate because it was contradictory to explicit New Testament teaching. The point is that many of the Levitical parallels of present-day pastoral ministry are not traceable to the New Testament understanding of ministry.

Requirements for Pastoral Ministry (1 Timothy 3:1-7)

Having discussed pastoral ministry, we now look at requirements for pastoral ministry. The focus of this section will be 1 Timothy 3:1-7. This section will begin with an introduction to the corpus, and letter, before zooming in on the specific passage under consideration to give us a biblical understanding of pastoral leadership.

First Timothy is part of the corpus (1 Timothy, 2 Timothy, and Titus) commonly called *the Pastoral Epistles*. All three letters are treated as a single group because of the type, doctrine, and historical situation which they share in common. (Guthrie, 2007). Towner (2006) acknowledges the above-mentioned fact, but emphasizes that while recognizing the corpus as having a common author around the same period, yet each should still be treated as an individual letter.

Historical and Literary Context

First Timothy is an “epistolary and occasionally, ad hoc letter written to Timothy” (Mounce, 2000, p. xlvii), which identifies its author as Paul (1 Tim 1:1). However, beginning with Schleiermacher, many 19th and 20th century critical scholars reject Paul’s authorship of 1 Timothy and the other two pastoral letters on several grounds briefly categorized into four groups as follows (Guthrie, 2007, pp. 21-62). First, there are ecclesiastical objections to Pauline authorship, such as the alleged ecclesiastical parallels between the Pastoral Epistles and early second century structure. These scholars claim that the ecclesiastical organization reflected in the corpus, especially 1 Timothy is too advanced for Paul’s day.

The above objection is contradicted however, by the fact that 1 Timothy and Titus seem to use *ἐπίσκοπος* (*episkopos*, that is, overseer/bishop) and *πρεσβύτερος* (*presbuteros*, elder) interchangeably (see Titus 1:5-7 for a clear example of this synonymous usage). Therefore, according to Guthrie (2007), in this corpus, *ἐπίσκοπος* (*episkopos*) “...could not have been used ...in the later sense of a monarchical episcopate” (p. 32). The above-mentioned category of objections also includes assumptions that Paul was uninterested in church government. However, two of the offices mentioned here (bishop, and deacon) are mentioned elsewhere in an undisputed letter of Paul (Philippians 1:1). Furthermore, Acts 14:23 gives an account of Paul and Barnabas appointing elders in the churches founded during their earlier first missionary journey.

Secondly, there are doctrinal objections since the theological and doctrinal focus of the pastorals is alleged to differ remarkably from the rest of the Pauline epistles. The third category of objections are linguistic objections based on the large number of words unique to the Pastoral Epistles, as well as those common to the pastorals and other New Testament letters but unknown in other Pauline writings. Grammatical and stylistic differences between the Pastoral Epistles and other Pauline letters are also cited as linguistic objections to Pauline authorship. Lastly, there are historical objections and a major one is the claim that there is no place to fit them in the chronology of Paul's life found in the book of Acts.

An in-depth treatment of these objections is beyond the scope of this study. However, it is important to outline them since questions about authorship, audience and historicity, radically affect the interpretation and application of scripture. As Hanson (1992) (himself an objector to Pauline authorship of the Pastoral Epistles) so clearly observes, what a commentator believes about their authorship, "...will condition almost everything else he has to say about them" (p. 2). It is also essential to note that many respected New Testament scholars (Guthrie, 2007; Fee, 1988; Mounce, 2000; Towner, 2006) have satisfactorily addressed these objections providing persuasive evidence for the traditional position of Pauline authorship of the letters to Timothy and Titus. This study is based on the above mentioned traditional position.

The last objection above presumes that the imprisonment of Acts 28 corresponds to the end of Paul's life, and that even in the unlikely event of his release he "intended to

travel west from Rome, not east” (Rom. 15:23-29). However if the prison epistles (Colossians, Philemon & Philippians) were written during the Acts 28 imprisonment, then Paul appears to have changed his mind about going west, desiring to go back to Asia Minor (Philemon 22) and he evidently anticipated his release from this first (Acts 28) imprisonment (Phil. 1:18-19, 24-26; 2:24).

Since this letter (as well as Titus and 2 Timothy) was written after the events of Acts we can attempt to reconstruct the chronology of events. Paul was released from the first imprisonment around (c. AD 62). Sometime after this he went to Crete with Titus and possibly Timothy, where they evangelized most of the towns. Paul left Titus on the island to put things in order in the churches because of opposition and heresies from Hellenistic Jews. Paul and Timothy then headed for Macedonia stopping over at Ephesus where the Ephesian heresy was in full bloom. Paul excommunicated the ringleaders, Hymenaeus and Alexander (1 Timothy 1:19-20) and left Timothy in Ephesus to deal with any remaining errors (1 Timothy 1:3-4). After he arrived Macedonia, he wrote letters to Timothy and Titus asking Titus to join him at Nicopolis for the winter after being replaced by Artemas or Tychicus (Titus 3:12). Timothy on the other hand, was to remain in Ephesus and Paul seems to have intended to go back to Ephesus from Nicopolis after winter but it is doubtful he made it before his next arrest because the second letter he wrote to Timothy was from prison where he was expecting to die (Fee, 1988).

Therefore, the letter was written by Paul, in Macedonia to Timothy, whom he left in Ephesus as his personal representative to stop the influence of false teachers. (ca. AD

62-63) (Mounce, 2000, p. lviii). These false teachers were most likely not outsiders who had infiltrated the church, such as in Corinth or Galatia (Galatians 2:4; 2 Corinthians 11:4), but were from among the elders of the Ephesian church themselves as Paul had prophesied years before (Acts 20:30). They were teachers (1:3, 7; 6:3) which was one responsibility of elders (3:2, 5:17) and Paul devotes ample space in this letter to the qualifications, character, and discipline of elders (3:1-13, 5:17-25) (Fee, 1988).

The nature of the heresy is difficult to determine with precision but it certainly included both a cognitive (speculations and disputes over words) and behavioral (proud arrogant divisive) dimension resulting in the basic belief that godliness/religion was a means to make a buck (1:3-7; 6:3-10; 3:1-13). According to Mounce (2000, p. lvii), their teaching had Jewish and Hellenistic influences; "...loosely based on Jewish mythical reinterpretation of the law and its genealogies, with probably a strong influence of Hellenistic thought and possibly proto-gnostic error. They had divorced doctrine from behavior, paving the way for licentiousness and greed." The urgency of the matter is indicated by Paul's direct launch into the body of the letter without the usual pause in a thanksgiving section at the beginning of the letter. He does not describe the false teachings in detail but rather draws attention to the behavior of these opponents, revealing the error of their teaching. (Mounce, 2000, p. lxxv)

Timothy is not identified as a pastor, elder, or bishop, but seems to be an "itinerant apostolic delegate" (Mounce, 2000, p. lviii) bearing Paul's authority to not only refute the erring leaders but also to appoint leaders who were both faithful to the gospel

and of good character. Fee (1988) and Mounce (2000) disagree with the common notion that the Ephesian heresy is the *occasion* for writing the letter, but the *purpose* is church order and the letter can therefore be read as a church manual. The position of these two scholars is that the heresy is both the *occasion* and the *purpose* of the letter and everything hinges on 1:3 and thus explains the incessant admonitions to teach sound or healthy doctrine.

Outline of 1 Timothy

After the short greeting to Timothy in 1:1-2, the letter can be divided into three broad segments. The first section (1:3-20) is a charge to resist false teachers and their teachings, the second section (2:1- 6:10) is generally focused on church order, explaining “how one ought to behave in the household of God, which is the church of the living God” (2:15 ESV), and the third section (6:11-20) contains personal instructions from Paul to Timothy his “true son in the faith” (1:2). Next follows an outline of the second section, which contains our text.

The second section (2:1 – 6:10) begins with Paul encouraging the church to focus on prayer (2:1-8) to restore the atmosphere of public worship which had presumably been damaged by the doctrinal controversies prompted by the heretics (1:3; 6:20-21) (Wallace, 2004). Paul thus desired for them to “...pray, lifting holy hands without anger or quarrelling” (2:8). Next, Paul gave instructions about the conduct of women in public worship (2:9-15). He then addressed requirements for the two offices in the church at the time (cf. Philippians 1:1); overseers and deacons (3:1-13).

Note that the main purpose of the letter (concerning the false teachers) remains in the background of the second section; Paul comes back to it in chapter four, describing the heretics (4:1-5) and encouraging Timothy to refute them by giving attention to his lifestyle and his teaching (4:6-16). As Wallace (2004) points out;

The second major section (2:1–6:10) cannot be divorced from the purpose of Timothy’s stay in Ephesus. These false teachers had wreaked havoc on the church in many areas. They had destroyed the atmosphere of public worship (cf. 2:1-7) and had stolen from the coffers of the church (6:3-10). They had especially influenced some of the women in the church—in particular the unmarried and young widows (5:11-15; cf. 2 Tim. 3:1-7). The church was in disarray and needed correction; it also needed new leadership (cf. 3:1!). (Argument section, para. 4)

Paul next provides a pastoral approach for addressing various groups in the church (5:1 – 6:2), then returns again to the subject of the heretic teachers (6:3-10). We would now move on to the specific passage of interest in 1 Timothy.

Exegesis of 1 Timothy 3:1-7

The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. 2 Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach, 3 not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own household well, with all dignity keeping his children submissive, 5 for if someone does not know how to manage his own household, how will he care for God's church? 6 He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil. (1 Timothy 3:1-7, ESV)

Paul began this section by commending the office itself, then he listed eleven qualities and addressed three situations, giving a reason for each of the three situational requirements.

Desiring a noble task. We see Paul commending the office but also commending the desire for it. The term for aspire here is *oregomai* “to stretch oneself out” used in the middle voice, indicating that “the subject is reaching after this object for himself” (Kent Jr, 1982, p. 119). This aspiration is further described as strong desire (*epithumeo*) and indicates a “decisive sense of call” (Guthrie, 2007, p. 91) in the candidate. While Paul commends the desire for this office, it is obvious that mere strong desire is not enough if one does not have the character qualifications for it as we discuss later below.

We should also note at this point that the passage tells us little about what the *episkopos* does. “It is mainly concerned that he be of a particular character” (Young, 1994, p. 99). “Paul’s discussions majored on qualifications for office and not on duties. Aside from a reference that the overseer be “able to teach,” Paul did not mention the function of the overseer” (Lea & Griffin, 1992, p. 105). Besides the hint we get from ‘apt to teach’ (v. 2) and caring for the church (v. 5), which is already implied in the word *overseer* itself, the passage is concerned exclusively with the character of the person.

The only description of the office we can find in the text is from the two words rendered “noble task” (ESV) or “fine work” (NASB). Paul uses *kalos* which is not just intrinsically good (as would be indicated by *agathos*) but also outwardly attractive. “The overseership is not only beneficial to the one possessing it, but if properly exercised is appreciated by those who behold it” (Kent Jr, 1982, p. 120). This office is attractive and prestigious. This is buttressed by the ‘trustworthy saying’ intro to this passage. It suggests the wide recognition of the importance and dignity which accompanied the

office of the overseer in the church. Towner (1994) also suggests that “the problems of Ephesus had led some to regard the offices with suspicion and disrespect” (p. 83).

Therefore Paul stresses the honor and dignity accompanying this office. However it is not just mere prestige in view here, for Paul calls it work – *ergon*. Kent (1982) points out that it is not just an honor to be enjoyed, but involves work and demands the output of energy (p. 120) (cf. 5:17).

After the statement analyzed above, Paul goes on to list of character qualifications required of overseers. The list begins with the statement “therefore an overseer must be...” (v2)

The conjunction “therefore” shows that the requirements to follow are commensurate with the importance of the office (i.e. they follow from v. 1). The verb expressing “necessity” and its infinitive “to be” continue to be in effect through v. 7, and should then be repeated at v. 8 with the new subject “deacons.” (Towner, 2006, p. 249)

Mounce (2000) stresses that the lists were not merely vocational qualifications or duties but rather show Paul’s concern that “the right type of person be appointed to leadership, a person whose personal qualities set him apart” (p. 159). According to Fee (1988) the requirements in the list conformed to the highest ideals of Greek moral philosophy (p. 78). Paul seemed to be concerned about the church’s witness, and therefore, it was imperative that the negative influence of the false teachers and the moral impact of their teachings be resisted and contradicted. This impact included elders living sinful lives (5:20). Therefore, Paul charged Timothy to deal with sin boldly.

It is also helpful to read this in light of Paul’s excommunication of some leaders (1:18-20). He therefore commended the desire of people to fill the office. However, he

also admonished Timothy not to be hasty in ordaining anyone to the office (5:22) lest he be a partaker of their sin. Timothy was only to consider people for overseership who had the visible qualities, which would likely command the respect of the pagan society of Ephesus as the church maintained a visible, faithful witness to the gospel. We now look at the qualities in more detail.

Above reproach. The list begins with this quality. The overseer must be *ἀνεπίλημπος* (*anepilēptos*) “irreproachable” – “to bear public scrutiny and emerge unscathed.” (Young, 1994, p. 99). “His conduct should be of such a nature that no handle is given to anyone by which to injure his reputation” (Kent Jr, 1982, p. 121). *Anepilēptos*, says Towner (2006), “has in mind mainly aspects of behavior (inward and outward) that have observable results, and as a measurement it signifies that no grounds for reproach or blame have been found” (p. 250). The essential nature of this quality is seen in the fact that its synonym *ἀνέγκλητος* (*anenklētos*) is also the first quality listed in Titus 1:6 as the requirement for elders/bishops, as well as the primary requirement for deacons in 3:10 (Guthrie, 2007, p. 197).

This quality (being irreproachable) seems to function in the text as an umbrella term for the other qualities following. It is as though the main quality required for overseers is to be above reproach, then the following qualities serve to elucidate this primary quality (Fee, 1988; Mounce, 2000; Towner, 2006). “The structure of the sentence suggests that *ἀνεπίλημπος* [*anepilēptos*] is a general requirement, which is then followed by a set of detailed qualifications which give shape to it” (Fee, 1988, p. 477).

This quality is equivalent to the requirement “being well thought of by outsiders” which concludes the list (v 7) and the other items, which come between them provide concrete explanations for them (Towner, 2006, p. 250). As Mounce (2000) puts it:

ἀνεπίλημπος, “above reproach,” is the key term in the list. It stands as the leading concern and all that follows spell out in more detail what it means. ...The basic idea will be repeated at the end of this list (v7). (p. 170)

The grammar seems to support this, when we note also that 1 Tim 3:2-6 “constitutes one sentence with a parenthetical comment (v5). 1 Tim 3:7 begins a new sentence and repeats the initial and primary concern.” (Mounce, 2000, p. 153). Having made the thesis statement of the requirement, Paul begins by listing six positive qualities, followed by four negatives. “The first (and most contentious) of these considers the overseer’s marriage” (Towner, 2006, p. 250)

A **“one-woman” kind of man**. This first quality explaining the “above reproach” requirement for the overseer, is “μῑας γυναικός ἀνδρα” (*mias gunikos andra*) “husband of one wife” or more literally “a ‘one-woman’ man.” A survey of various English versions shows the ambiguity regarding this phrase. It is rendered “husband of one wife” (English Standard Version), “he must have only one wife” (New Century Version), “married only once” (New Revised Standard Version), and “faithful to his wife” (New International Version). These translations above represent the various interpretive options in the controversy regarding the meaning of the phrase under consideration. These options are outlined and considered below:

1. The overseer must be married
2. The overseer must not be polygamous

3. The overseer must only have been married once. This option against remarriage has two sub views;
- a. No remarriage after widowhood or divorce.
 - b. No remarriage after divorce

The overseer must be faithful to his wife

Overseer must be married. The argument in favor of this is that the heretics' brand of asceticism forbade marriage (3:2), while Paul (in addition to this portion under question) urges marriage for wayward widows (5:14; c.f. 2:15). Against this view are the following points (i) it emphasizes the marital state (wife) while the text emphasizes 'one.' Collins (2002, p. 81) asserts that the phrase "...does not so much set forth a requirement that they be married – it presupposes that they are married!- as articulate the expectation that they be faithful to a single spouse." (ii) Paul himself and likely Timothy, were not married and would thus be ineligible, (iii) it contradicts Paul's teaching in 1 Cor. 7:25-38 that singleness is the preferred state for ministers if they have the gift, (iv) culturally most adult men were married, so the point was moot and (v) according to Mounce (2000) "this line of reasoning, to be consistent, would have to argue that the overseer is required to have more than one child since τέκνα, "children" (v 4) is plural."

Overseer must not be polygamous. This view is held by Easton, (1947), Dibelius & Conzelmann, (1972), and Grudem, (2000). In its favor are that it correctly emphasizes "one" in the text, it is the natural reading of "one woman", and polygamy existed among Jews and was regulated by rabbinical law. (Mounce, 2000). This view is rejected by the

many scholars because (i) “polygamy was such a rare feature of pagan society that such a prohibition would function as a near irrelevancy” (Fee, 1988), (ii) “since the phrase is somewhat unusual, it is safe to insist that it had the same meaning in reverse when applied to widows (1 Tim 5:9), and there is no evidence of polyandry” (Mounce, 2000). Finally, (iii) even if there was polygamy among the Jews, there is no evidence of its practice among Christians.

Overseer must only have been married once. This prohibition of remarriage view, held by Kelly, Dornier, Hasler, and Hanson (1982) (after divorce) has the following arguments in its favor. (i) It is an easy reading from the text and emphasizes “one” as the text does, (ii) there is inscriptional evidence that both the early church and Greco-Roman society highly valued celibacy after the death of one’s partner; and (iii) it resonates with the tenor of Paul’s teaching in (1 Cor. 9:39), “which allows remarriage but prefers celibacy” (Mounce, 2000, p. 172). The main problem with this interpretation is that Paul “allows (1 Cor. 7) and even encourages (1 Tim 5:14) remarriage” (Mounce, 2000, p. 173). Since the same exact phrase (gender reversed) is used in the instruction for widows (1 Tim 5:9), therefore if it forbids the overseer from remarriage, then requiring a widow to be “a one-man woman” to qualify for church sponsorship also “precludes a second marriage and thus excludes from aid in their later years the younger women who followed Paul’s counsel for remarriage” (Saucy, 1974, p. 230). This is unlikely.

Overseer must be faithful to his wife. According to this view, held by G. D. Fee (1988), W. D. Mounce (2000), P. H. Towner (2006), and R. L. Saucy (1974), “the

overseer is required to live an exemplary married life” (Fee, 1988, p. 80). This interpretive view assumes married life for the elder, consistent with the cultural norms of the period. It also prohibits polygamy and infidelity while allowing for the remarriage of a widower. The strengths of this view is that (i) it places emphasis on “one”, (ii) “the broader interests of the passage suggest that fidelity in marriage (understood to be monogamous and acceptable in the eyes of the community) is meant” (Towner, 2006, pp. 250-251). Against this view is the question that “if the author only wished to offer a warning against unchastity, why did he not forbid “fornication” (πορνεία) directly?” (Dibelius & Conzelmann, 1972, p. 52).

The options considered. There are many legitimate problems with option 1 (compulsory marriage) since it goes against the grain of scriptural teaching and elevates a condition which is merely assumed into an obligation. In fact going with this reasoning will logically require the exclusion of people without children from leadership as overseers! In any case, this interpretation will necessarily disqualify both Paul and Timothy from church leadership. Option 2 (against polygamy), though a stronger case than option 1, is problematic because it reduces the issue to irrelevance since there is no evidence that polygamy was a problem in the church and 1 Tim 5:9 (a one-man woman) would imply polyandry which was “unheard of even among pagans” (Stott, 1996, p. 93). Considering that Paul took this issue serious enough to place near the top of both lists to Timothy and Titus, it is unlikely to be something which would be irrelevant at best. In addition to that, this prohibition of polygamy is implicit in both options 3 and 4; therefore

it is not the best interpretation. This leaves us with options 3 and 4 as the most viable. However with option 3 (against remarriage) there still remains the problem that Paul encourages remarriage in 5:14 and even though it could be argued that he was stipulating a higher standard for overseers, forbidding a widowed man from remarriage comes dangerously close to the teaching of the heretics who forbade marriage (Stott, 1996).

The strongest case for interpretive option four (marital faithfulness) is the context of the passage itself. Paul's central concern here is that the overseer is above reproach and this is evidenced by the fact that he begins and ends the passage on this note. Also the qualities in the list seem to be in direct contrast with the description of the false teachers. They were bringing the church to disrepute, were promiscuous, and saw godliness as a means of gain. The overseer on the other hand, was to be above reproach, maritally (and sexually) faithful, as well as not be a lover of money. Option 4 is the most consistent with this framework. The phrase also occurs with the positive statements at the beginning of the list, (the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach), which are listed before the negative ones (not a drunkard, not violent but gentle, not quarrelsome, not a lover of money). Therefore, the positive interpretation of '*marital faithfulness*' is more in consonance with this structure than the negative '*not polygamous*' or '*not divorced/remarried*.'

Clear headed. The second quality is νηφάλιος (*nēphalios*) "temperate in the use of wine" (Young, 1994, p. 100). However, the question is whether to take it literally or metaphorically in the sense of clear headed and temperate, especially since there is

another reference to alcohol (v. 3). “Most commentators hold that the word has the broader metaphorical sense of sober-mindedness or sound judgment” (Marshall, 1999, p. 478).

Self-controlled. The third quality is σώφρων (*sōphrōn*) “‘temperate and self-controlled’ in his behavior” (Young, 1994, p. 100). Knight (1992) points out that since both this term and the previous one (*nephalios*) have the nuance of “self-controlled”, each term emphasizes different aspects of self-control. *Nephalios* emphasizes the sober, clear-headed aspect, while “this particular term denotes “the prudent, thoughtful” aspect of self-control (BAGD)” (Knight, 1992, p. 159).

Respectable. The fourth quality κόσμιος (*kosmios*) can mean “‘well behaved’ and ‘disciplined’” and is often linked with the previous term *sophron* (Marshall, 1999, p. 478). According to Marshall (1999), this quality, is hardly distinguishable from the previous two. Young (1994, p. 100) takes this term to sum up the previous two terms in the sense of respectable and honorable.

Hospitable. The fifth quality is φιλόξενος (*philoxenos*), “‘hospitable.’” Hospitality, a practice, which was also esteemed by Hellenistic society (Mounce, 2000; Towner, 2006), was required of every believer (Romans 12:13, Hebrews 13:2, 1 Peter 4:9) since the Christian mission and the spread of the gospel often depended on the hospitality of people who shared their homes and possessions. This passage also seems to assume that overseers were householders (vv. 4-5), “so it is natural that the church should look to them to model this virtue” (Towner, 2006, p. 252).

Able to teach. The last of the six positive qualities is διδακτικός (*didaktikos*) “skilled in teaching” (Mounce, 2000, p. 174). This term whose only other New Testament occurrence is in 2 Timothy 2:24, emphasizes ability rather than knowledge. The emphasis here is not on correct doctrine which is assumed, but on the ability to teach it (Liefeld, 1999, p. 120). The overseer must not only be sound in doctrine (Titus 1:9), but must also be able to teach and instruct others. If the terms ‘overseer’ and ‘elder’ referred to the same people as argued already in this study, then one would need to reconcile this requirement with the statement in 5:17; “Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine”, which is sometimes read to mean imply that there were elders who did not teach. Here is the apparent tension: clearly from 1 Timothy 3:2 elders were required to be skilled in teaching, and this was all the more poignant since the Ephesian church battled with heresy at the time of this writing. Therefore it is counter-intuitive for there to be elders who did not teach.

The solution to this apparent dilemma lies in the fact that while all elders were required to be skilled at teaching, and would doubtless be personally be involved in refuting heresy and instructing others, perhaps not all the elders were equally involved (in term of time and effort invested) in the corporate teaching, that is, teaching the whole church. (Mounce, 2000, p. 308). While all elders taught, “only some of them devoted enough time to preaching and teaching to make additional financial support necessary.” (Liefeld, 1999, p. 194). So the distinction is not between teaching and non-teaching elders but in the amount of time devoted to the teaching ministry. This perspective

reconciles 5:17 with the requirement under consideration here. Every elder was charged with the teaching responsibility (Titus 1:9) hence the requirement here “apt to teach” (1 Timothy 3:2). However, “those who were giving the vast majority of their time to ... ‘working hard in the word and teaching’ ...essentially had left their craft or farming” and the congregation was charged to respond by making up the shortfall for these elders financially through their support. (Russell, 2015, p. 99). This issue of support and remuneration is discussed later on in this chapter.

In any case, we see here that elders were required to be able to teach. It is important to note that “this is really the only ministry skill or gift enumerated among the aspects of character that fill out this leadership profile.” (Towner, 2006, p. 252). According to Stott (1996), who equates overseers with pastors like this study does, the presence of this “single ‘professional’ qualification” (p. 95) in the midst of a list of moral qualities, indicates that “pastors are essentially teachers” (p. 95). Stott further suggests that this also indicates the close connection between church-appointed institutional ministry (office) and God-appointed charismatic ministry (gift). “The fact that overseers must have a teaching gift, shows that the church has no liberty to ordain any whom God has not called and gifted” (p. 95).

This qualification is an indication that teaching was a major function of the overseer. This included both the positive sense of instruction and the negative sense of refuting and correcting error, as indicated in the parallel passage, Titus 1:9 “...so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict

it.” This is confirmed not only in the Pastoral Epistles where teaching and refuting doctrinal error is a cardinal responsibility of elders, but we find the same sentiments in Acts 20:17-35 in Paul’s farewell charge to the Ephesian elders. Drawing attention to his own example which they were to follow, he focused mainly on the teaching role he played as a leader among them. He also warned them to protect the flock from wolves, some of whom may arise from their very own ranks seeking to mislead the people with false teaching.

Not a drunkard. This quality is the first of a series of four negative qualities which bring the public life of the overseer in view. The first quality in view is μή πάροινον (*mē paroinos*) “not addicted to wine.” This quality is repeated in the qualification for deacons in verse 8, and also mentioned in the list of qualities for elders in Titus 1:7. The repeated occurrence in the Pastoral Epistles suggests that drunkenness was a problem in the Ephesian church. The heretic opponents of Paul and Timothy might have been known for their drunkenness despite their ascetic approach when it came to food as indicated in 4:3. (Mounce, 2000, P. 175). The negatively worded instructions here, mandate “behavior opposite to the grossly offensive habits of the false teachers and other ungodly people” (Liefeld, 1999, p. 120). Timothy himself, totally abstained from alcohol (5:23), perhaps because of its overuse by the false teachers in the church. (Mounce, 2000).

The Old Testament contains injunctions against wine and strong drink for kings and other leaders. Kings were not to drink lest they forget the laws and pervert the rights

of the afflicted. (Proverbs 31:4-5). Judges who were “heroes at drinking wine” might “acquit the guilty ...and deprive the innocent of his right” (Isaiah 5:22-23). Furthermore, when “the priest and the prophet reel with strong drink... they reel in vision and stumble in giving judgment” (Isaiah 28:7). These passages provide a scriptural backdrop for the destructive effects of alcohol on leaders. “The church cannot afford to be led by those who allow themselves to be controlled by intoxicating substances.” (Towner, 1994, p. 87). While this verse forbids drunkenness or addiction to alcohol, however, it does not forbid drinking wine when taken in moderation. It is frequently (and correctly) noted that total abstinence is not required by scripture since even the writer of this letter encourages Timothy to drink a little wine (5:23). However, “Timothy cannot be held up as an example of moderate drinking. The recommended wine is medicinal and has no necessary connection to his daily practice” (Mounce, 2000, p. 175).

Not violent but gentle. The first quality in this pair is μή πλῆκτις (*mē plēktēs*) “not violent.” The term describes a violent person “who is a brawler”, “a bully”, or “untamed” (Mounce, 2000, p. 176). The specific meaning depends on whether it is paired with ‘drunkard’ which immediately precedes it in this list as well as in the list of Titus 1, or with ‘gentle’, the term which follows it. The former, would thus describe “someone who, in a drunken stupor beats people” (Mounce, 2000, p. 176). Towner (1994, 2006) takes this approach, describing it as the violent behavior which results from excessive drinking. However Towner goes further to explain that the type or degree of violence which the word “...might express are numerous (bullying, verbal abuse, angry pushing

and shoving), and the prohibition should be regarded as widely as possible” (Towner, 2006, p. 253). However if it is understood to go with the following term ἐπιεικῆς (*epieikēs*) “gentle” as suggested by the conjunction ἀλλά (*alla*) “but”, it would have the more general sense of the opposite of gentle (Mounce, 2000).

But gentle. The adjective ἐπιεικῆς (*epieikēs*) translated “gentle” or “gracious” is said to be “one of the truly great Greek words that is almost untranslatable...” (Mounce, 2000, p. 176), “...covering such a wide range of meaning that precision is difficult to obtain” (Towner, 2006, p. 253). In Hellenistic writing, it is a quality associated with rulers “showing clemency or leniency, the personal quality of not insisting on the precise letter of the law” (Mounce, 2000, p. 176), or of magistrates being “tolerant and conciliatory” (Towner, 2006, p. 253). Thus an overseer who has the quality “...does not insist on his full rights but rather is willing to rise above injury and injustice” (Mounce, 2000, p. 176). Quinn (1999, p. 258) sees a chiastic arrangement with the five item cluster of four negative qualities and this positive quality in the center of an *abcb'a'* chiasm. Verse 3 reads “not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.” The first two negative terms are *mē* phrases while the last two are alpha privatives. The second and fourth terms, *b* and *b'* (*not violent*, and *not quarrelsome*) are suggestive of a leader who is not a bully, while *a* and *a'* (*not a drunkard*, and *not a lover of money*) both prohibit the leader’s excess love or addiction to things – in this case, wine and money respectively.

Against the backdrop of these proscribed negative qualities, the positive virtue – *gentle*, “appears like a jewel in a dark setting” (Quinn & Wacker, 1999, p. 258). In contrast to the violent, or quarrelsome character who bullies and intimidates others, and whose life is dominated by a love and a desire for things like alcohol or money; this quality expresses itself in “reasonableness, courtesy, and tolerance that involves the ability to give way to others (Phil 4:5; Jas 3:17; 1 Pet 2:18)” (Towner, 2006, p. 253).

Not quarrelsome. The term here ἄμαχος (*amachos*) means “not quarrelsome, peaceable” (Mounce, 2000, p. 176; Towner, 2006, p. 253). The term indicates “active and serious bickering” (Mounce, 2000, p. 176). According to Johnson (2001), “the contentiousness of philosophical debates in antiquity was a standard cause for criticizing would-be sages” (p. 215). Within the Pastoral Epistles, Paul enjoined both Timothy and Titus to avoid foolish controversies which breed quarrels (2 Tim 2:23; cf. Titus 3:9) and this seems to be in direct contrast to the false teachers who were given to contentions and disputes (1:4).

Mounce (2000) cites Ellicott who connects this quality with the preceding one, ἐπιεικῆς “gentleness” as follows;

the ἄμαχος is the man who is not aggressive...or pugnacious, who does not contend; the ἐπιεικῆς goes further, and is not only passively non-contentious, but actively considerate and forbearing, waving even just legal redress” (pp. 176-177)

Therefore, not only should the elder not be a violent or browbeating bully, he should not be quarrelsome or contentious but rather should be characterized by a

gentleness fortified by self-control, and which is able to forgo personal injury or rights and give way to others.

Not a lover of money. The quality which concludes the list of negatives is ἀφιλάργυρον (*aphilargyron*) “not a lover of money.” Like many of the other qualities, this contrasts with the false teachers whose goal was material gain (6:5). This quality is repeated in the list of requirements for deacons (3:8) as well as in the list for elders in Titus 1:7. Russell (Forthcoming) explains from 1 Timothy 5:17 that elders likely received some honorarium from the congregation. The term τιμή (*timē*) which means *honor* indicates some form of financial support in the context of the passage, as discussed in a later section. The statement, which follows immediately in 1 Timothy 5:18 is also used by Paul in 1 Corinthians 9:9-11 to stress how those engaged in spiritual teaching should receive material support from those with whom they share spiritual things. Since teaching was both a requirement and a responsibility of an overseer/elder, therefore it is reasonable that they received some material support from the church.

Furthermore, as Russell (forthcoming) explains, if some elders received ‘double honor’, it implies that all elders received ‘single honor’, meaning some financial remuneration. Because of this, “there could be an inappropriate financial motivation on the part of some who aspired to be elders” (Russell, Forthcoming, p. 100) The elder was thus to be blameless in the area of the love of money. They were not to desire the office because of any financial benefits. Peter also suggests the same thing as he instructs elders not to serve for the sake of shameful gain but eagerly (1 Peter 5:2). Later in 1 Timothy 6

Paul gives the antidote to the love of money, namely contentment (1 Timothy 6:6-9; cf. Hebrews 13:5).

After the eleven qualities discussed above, three situational requirements are described in verses 4 through 7, with an explanation for each. Overseers must (1) manage their household well in order to manage the household of God, (2) not be a new convert in order not to fall into the temptation of pride, and lastly, (3) have a good reputation among those outside the church in order to avoid the disgrace from Satan's snare. The transition to these three situational requirements is marked by the "syntactical change (from the string of adjectives to a participial phrase)" in 1 Timothy 3:4. (Towner, 2006, p. 254). The three requirements are discussed below.

Managing his own household well. The verb in the phrase under consideration is προϊστάμενον (*proistamenon*) "managing", "leading" or "ruling" and the term is applied to deacons in 3:12 and to elders again in 5:17. The primary meaning of the term is "to lead, govern" which evolved into the idea of "to protect, care" (Mounce, 2000, p. 178). The term as used in this passage seems to carry this double connotation of (1) ruling, governing, as well as (2) caring for with concern (Mounce, 2000; Knight, 1992). This is shown rather clearly in the rhetorical question of verse 5 which explains this requirement using an analogy; "*for if someone does not know how to manage (prostēnai) his own household, how will he care for (epimelēsetai) God's church?*" The overseer must be able to "manage" his household in order to "care for" God's household (he explicitly calls the church God's household in verse 15). In the analogy, the overseer's household is

analogous to the church, while *managing* the household is analogous to *caring for* the church. The latter term (*epimelēsetai*), translated “care for” is instructive since the only other New Testament occurrence of the verb is used in describing the “personal and thorough care given by the good Samaritan” (Knight, 1992, p. 163) in the account of Luke 10:34-35. The cognate noun form occurs only in Acts 27:3 describing how Paul the prisoner was cared for by his friends. (Quinn & Wacker, 1999, p. 261). Managing one’s household thus includes both governing and caring concern. Conversely, as Fee (1988) puts it, “**to take care of** [the church] implies both leadership (guidance) and caring concern. In the home and church neither has validity without the other” (p. 82).

The household is made analogous to the church, which is later explicitly called the household of God in verse 15. “The married pastor is called to leadership in two families, his and God’s, and the former is to be the training-ground for the latter” (Stott, 1996, p. 98). The analogy moves from the lesser to the greater “i.e., from the family to the family of God, and states that inability in the former makes ability extremely doubtful in the latter” (Knight, 1992, p. 162). Therefore candidates for leadership in the church should have already proven their responsibility and competence in their own households, since “...there is a direct connection between a person’s ability to manage his family and his ability to manage the church” (Mounce, 2000, p. 180).

Keeping his children submissive. One indication of the above mentioned responsibility and competence is the posture of the overseer’s children. We see this spelt out in verse 12 from the similar requirement for deacons to be “managing their children

and their own households well.” These statements do not require an overseer to have children as much as they assume children as normative and thus use the management of children as one indication of the management ability of the candidate for leadership in the church. (Knight, 1999; Mounce, 2000). The context “indicates that the “children” in view are those under authority and therefore those not yet of age” (Knight, 1992, p. 161).

One way the overseer manages his household well is by “keeping his children submissive.” The overseer’s fitness to lead the church is thus measured on the basis of his ability to maintain the submissiveness of his children, including encouraging and ‘keeping’ them in the faith” (Towner, 2006, p. 255). The general descriptor here of the overseer’s children – *submissive*, may be further understood when compared with the parallel description of Titus 1:6 where the children of an elder are to be believers, “not open to the charge of debauchery or insubordination.”

The requirement for the overseer to *keep* his children submissive does not mean that they should be tyrants who terrorize their children into submission. We can safely conclude this since we already discussed above that managing the household in this context includes both a directive dimension and a nurturing dimension. The leader must be skillful in leadership at home – the kind of leadership, which results in children who are submissive to his authority as well as that of God, whom he represents.

With all dignity. There are two statements in this verse that describe what it means to manage one’s household well. The first “keeping his children submissive” was discussed above. The other statement *μετά πάσης σεμνότητος* (*meta pasēs semnotētos*)

“with all dignity” can either refer to the expected comportment of the children, or to the father (Towner, 2006; Mounce, 2000). The word order and its proximity to the mention of the overseer’s children, suggests the former (Towner, 2006; Mounce, 2000) and Fee (1988) takes this view, explaining that it means that the overseer’s children “will be known for both their obedience and their generally good behavior” (p. 82). This would match the parallel requirement in Titus 1:6 where elders’ children should “not [be] open to the charge of debauchery or insubordination.”

Both Mounce (2000, p. 179) and Towner (2006, pp. 255-256) however, think it refers to the father; because of (1) how the adjective cognates of σεμνός (*semnos*) “dignified”, are used in verse 8, 11, and Titus 2:2; and (2) because the present list of requirements in this passage already emphasizes the dignified bearing of the overseer. Either view seems valid and fits the context of the passage. “Perhaps Paul sought to describe that which characterized the relationship from both sides” (Knight, 1992, p. 162). The overseer therefore should practice the leadership at home with credibility to qualify for leadership in the church. This leadership involves not only oversight but also tender care. A church leader needs both control and care

Not a recent convert. The next condition is that the overseer must not be a newly converted Christian. The term νεόφυτον (*neophyton*) “newly planted” is used figuratively here of one newly planted into the church and the emphasis seems to be on the spiritual maturity of the candidate (Knight, p. 163). This requirement does not appear in the parallel Titus list because of the pioneer situation at Crete where everyone would have

been relatively new believers. However, the church at Ephesus was established, being at least ten years old. (Mounce, 2000; Towner, 2006; Quinn & Wacker, 1999).

The danger of appointing a new Christian who lacks the maturity is that the person might “become puffed up with conceit” (ESV). The term τυφωθείς (*typhōtheis*) is a hard one to translate. “According to BAGD (831) it can mean either ‘to be puffed up, conceited’ or ‘to be blinded, become foolish.’” (Mounce, 2000, p. 181). Its “cognate noun, typhos, suggests empty pride ...from a root meaning ‘feverish and delirious delusions’ and so nonsense and vain affections” (Quinn & Wacker, 1999, p. 264). Paul uses this term to refer to the false teachers in 6:4 and in 2 Timothy 3:4, therefore the nuance here may suggest “a fascination with authority that went with the position of the teacher that deluded and then led the opponents astray.”

The result of becoming “puffed up with conceit” is that the person may fall into the snare of the devil. The term translated devil here, διαβόλου (*diabolou*), can refer to (human) adversaries or slanderers (1 Timothy 3:11; Titus 2:3). Therefore two questions are raised by the phrase in verse 6, “the condemnation of the devil.” The first is whether *diabolos* refers to Satan or to human slanderers, in this case, “gossiping members of the non-Christian Ephesian society” (Mounce, 2000, p. 181). The second question is whether “condemnation of the devil” refers to that which befell the devil, or that which the devil brings. For the first question, since *diabolou* is singular and accompanied by the definite article it most likely refers to the devil as do other similar New Testament occurrences (Mounce p. 182). On the second question, it depends on whether we read the difficult

phase as a subjective genitive (where the devil is the subject, actively bringing said condemnation against the new-convert overseer), or as an objective genitive, in which case, the devil is the object receiving condemnation, and the individual receives condemnation just like the devil did for his own conceit. Towner (2006) refers to verse 7 where the devil is clearly the subject setting the “snare,” and on the basis of its similar construction to the one here in verse 6, takes the former position. Therefore, by this view, the devil brings the condemnation. Mounce, on the other hand, thinks this understanding will make the reference here redundant, since the devil is again the subject who brings a snare in verse seven. Thus the condemnation here, according to Mounce (2000), is the one that befell the devil, “once a ministering spirit of God ... [who] fell from his hierarchy” because of pride. (p. 182). This study agrees with Mounce that it is the judgment that befell the devil; while acknowledging that “in choosing one solution over the other little is lost” (Towner, 2006, p. 258).

To conclude in modern vernacular, candidates for the office must be spiritually mature enough to understand and handle church leadership without going on a power trip. Therefore, new converts were not to be considered.

Well thought of by outsiders. The last quality restates the central theme with which Paul begins this list. As mentioned earlier on, verses 2 through 6 constitute one sentence. The sentence begins by stating that the overseer must be above reproach, then proceeds to explain what that entails. He then concludes with the sentence in verse 7 by restating the main idea using the same term for necessity (*dei*) with which he began in

verse two. The quality under consideration here, thus “serves as the closing bracket to the whole set of character requirements” (Towner, 2006, p. 258). The quality is μαρτυρίαν (*martyria*) which refers in this case to the testimony or opinion one person has of another which comes from the giver as a recommendation and sticks to the receiver like a reputation. (Towner, 2006; Mounce, 2000; Knight, 1992). The source of this good testimony is ἔξωθεν (*exōthen*) “from outside” referring to non-Christians (Towner, 2006). Thus the over-arching quality of verse 1 (above reproach) must be evident about the overseer, such that it is attested by those outside the church. Otherwise the overseer may fall into disgrace.

The term ὀνειδισμόν (*oneidismōn*) “reproach,” “is an extreme disgrace” (Mounce, 2000, p. 183). Its New Testament usage describes the reproach borne by Jesus on the cross, and by his disciples (Mark 15:22; Romans 15:3; Hebrews 10:33; 13:13). “Here, however, the issue is not bearing up under reproach but falling into it, in the sense of being tempted to sin and adversely affected by it” (Knight, 1992, p. 165). Because this disgrace is not qualified, and since the audience in view here is composed of “outsiders”, it is fair to assume that not only will such overseers bring disgrace upon themselves but also on the church. (Mounce, 2000, p. 182).

The danger of this is that they might fall into the snare of the devil. Unlike in the previous verse where we considered “condemnation of the devil” as an objective genitive (condemnation which befell the devil); this is a subjective genitive, which would mean a snare set by the devil. It is used elsewhere in the PE in 2 Timothy 2:26 where he refers to

people who might “escape from the snare of the devil, after being captured by him to do his will.” The devil is clearly the one setting the snare in this context (Knight, 1992). While the metaphor itself (falling into a snare) normally refers to yielding to “various human foibles” such as in 1 Timothy 6:9, the active role of the devil in this instance indicates the spiritual danger of appointing a leader who is not above reproach. That person is especially vulnerable to the devil’s tempting towards the kinds of sins listed above (Towner, 2006, p. 259).

It is important to note that this does not disqualify people from leadership, who previously had bad reputations as non-Christians. It refers to the reputation of the person as a Christian and would buttress the prohibition of appointing a new believer since the intervention of time would allow the cultivation of a godly reputation and credibility even among those outside the church. An overseer with a bad testimony among outsiders would also undermine the reputation of the church, thus compromising the integrity of the gospel. This person is also especially vulnerable to the devil’s temptation.

Conclusion from 1 Timothy 3:1-7

We can see that the emphasis in this passage is on the Christ-like character, and lifestyle of the overseer, summarized in the term *above reproach*. This characteristic was explained in terms of qualities which are visible to both church members and outsiders alike. There were to live lives which inspired respect because of their faithfulness, and hospitality. They were not to be browbeating bullies, nor were their lives to be characterized or controlled by besetting sins. Their lives were to be well-attested

positively by even those who would presumably judge “less sympathetically but perhaps also more realistically and knowledgeably” – those outside the church (Knight, 1992, p. 165). The overseer could not be a recent convert, but was to have the maturity to resist the conceit of power.

While the focus of this passage on character and lifestyle, and therefore gives little detail about the functions of the overseer, it does mention two functions. One is teaching and the other (as indicated by the title of the office itself) is leading, managing or oversight. The elder was thus to be able to teach as well as able to lead. The leading was to comprise not only the exercise of authority and guidance, but also compassionate care for the members of God’s household.

We can see identify important themes from this passage. The first is that good leadership springs from the good character and lifestyle of the leader. It is therefore not enough to focus on the practical skills without paying attention to the character of the candidate for leadership in God’s church. Secondly, the family is the training ground for leadership in God’s family. As people provide leadership in their own households they are trained and therefore provide evidence of fitness to lead the household of God’s people. Thirdly, because of the familial nature of the church, leadership does not only consist of governance but also tender care. Lastly, the public witness of the leader can enhance or undermine the ministry.

New Testament Principles of Leadership

Having examined the passage above, the most exhaustive description of the requirements for pastoral leadership in the New Testament, we turn now to other principles of pastoral leadership. This section will examine three issues. The first is the goal of pastoral leadership, namely, equipping the saints. The second issue is servanthood as the attitude of pastoral leadership, then lastly a case would be made for the flexibility of bivocational pastoral ministry.

Equipping the Saints: The Goal of Pastoral Leadership

The elder functions to teach and give oversight as already mentioned near the beginning of this chapter. The effect of these is that the believers will be built up. The writer of Ephesians identifies how Christ gives the gift of apostles, prophets, evangelists, prophets, and pastor-teachers to the church. His purpose for gifting the church with these people, is “to equip the saints for the work of ministry...” (Ephesians 4:12). The term *καταρτισμός* (*katartismos*) means “equipping or preparing, in the sense of making someone adequate, or sufficient for something.” (O'Brien P. T., 1999, p. 303). The purpose of this equipping is the work of the ministry. Thus the purpose of pastors and teachers in the church is to equip, prepare and train believers so that they can serve the Lord by serving others. The work of the ministry is therefore, by this reading of Ephesians 4:12, not limited to the gifted leaders, but is for all the saints.

When read in context, Ephesians 4 discusses gifts rather than office. The gifts under consideration in Ephesians 4:8, 11 are gifted persons (apostles, prophets,

evangelists, and pastor-teachers) who were themselves gifts to the church. However, one can show a continuity between the gift (pastor-teacher specifically) and the office (elder). As discussed previously, elders were overseers who shepherded (pastored) God's people, and one of their most important responsibilities was teaching. Thus we can make the case that the persons gifted as pastor-teachers would most naturally fit the elder office, a position of oversight defined by pastoring and teaching God's people. There is thus a continuity between the gift (pastor-teacher) and the office (elder).

Taking the gift and the office together, one can say that the fulfilment of the pastor's ministry is not merely in its own existence, but lies rather in the preparation of others to minister. The implication of this is that the successful pastor-teacher is not the one who does all the ministry work well, but the one who has equipped the saints to do the ministry. Not only should every Christian have this understanding, but pastors themselves need to have their understanding of their purpose shaped by this truth. The contemporary understanding of ministry revolves around pastors, such that it is not uncommon to hear someone say "I have been called to ministry" when they actually mean to say "vocational ministry." By the above understanding of this passage, all the saints are called to the work of the ministry, and the work of the pastors is to equip the saints for the ministry.

Servanthood

Christian ministry and leadership is by definition service (diakonia), with a focus on Jesus its model whose mission was "not to be served but to serve..." (Matthew 20:28).

Jesus ushered in a radical understanding of leadership, which ran against the grain of its popular understanding in his as well as our own time. Leadership is not about being the boss or controlling others, but rather, becoming the servant of all. (cf. Matthew 23:1-12). Jesus did not just say the leader should also be a servant in addition to being the boss, but first pointed out that Christian leadership is not about lording it over people. After describing the bossy model of leadership in Luke 22:25, he says emphatically “but not so with you” (v. 26). The apostles must have eventually understood this message because Peter exhorts elders (having identified himself as an elder) not to be domineering over those in their charge (1 Peter 5:3).

Jesus is our model for ministry since he is called the “pioneer” and the “perfector of our faith” (Hebrews 2:12) (Aitken, 2009), and he did not only exhort servanthood as the correct attitude toward and goal of leadership, he demonstrated it through the model of his own example (Luke 22:24-27). The apostles understood this and thus described themselves primarily as “servants of Christ” or “servants of God” (Strawbridge, 2009) (Romans 1:1; Philippians 1:1; Colossians 4:12; 1 Tim. 4:6; Titus 1:1; 2 Pet. 1:1; Jude 1:1). As Kavanagh (1984) points out, the language of Christian ministries is “thoroughly *diaconal* ...awash with slavery, of being literally in thrall to the common good of the community of faith in One who came to serve rather than to be served” (p. 40). Servants are focused on the needs and well-being of those they are serving. Therefore the implication of servanthood is that for the leader, the welfare of the saints is priority even before the self.

Structure, Remuneration, and Motivations – The Case for Bivocation

As observed earlier on this study, the New Testament does not leave us a detailed uniform structure of pastoral ministry in the early apostolic church. However, we can draw inference from various apparent things in order to arrive at confident conclusions. One of these is the issue of bivocational ministry.

The Apostolic example of Paul (and Barnabas). First of all, we have apostolic example of bivocational ministry from Apostle Paul. When he arrived Corinth, he found Priscilla and Aquila, and “because he was of the same trade he stayed with them and worked, for they were tentmakers by trade” (Acts 18:3). It is inferred from Paul’s words that Paul was bivocational in Ephesus (Acts 20:33-34) and Thessalonica (1 Thessalonians 2:9). Paul was not the only apostle who was bivocational. There seems to have been others. At the very least Paul indicates in 1 Corinthians 9:6, 12 that Barnabas was also bivocational. The observation being made here is that there is clear apostolic precedent for bivocational ministry and that it was not just an isolated case restricted to one person –Paul. As already noted, the New Testament elders were associates and successors of the apostles, and the apostles were themselves elders as we see from 1 Peter 5:1; 2 John 1:1; 3 John 1:1. It is therefore not far-fetched to infer that the apostolic example of Paul and Barnabas could have influenced their successors.

The elders. We have made a solid scriptural case for the apostolic precedent. We now look at the strand of evidence from New Testament eldership. We have already shown how there was plurality of elders in the New Testament churches. One of the

requirements for being an overseer is the ability to teach. This is the only quality that is clearly not moral or character related. That is an indication that a major function of these elder/overseers was teaching, in its various forms. Paul advocates in 1 Timothy 5:17 that the elders who rule well should be considered worthy of double honor. There is a reference to some monetary remuneration here because the word τιμή (*timē*), which means *honor*, can also be used in the sense of pay, or price (Matthew 27:6, 9; Acts 4:34; 7:16; 1 Corinthians 6:20) (Kent Jr, 1982, p. 176). Secondly, in 1 Timothy 5:3-8 it is used with a financial connotation in the discussion about honoring widows by caring for them materially. Furthermore, in this passage under consideration (1 Timothy 5:17), the following statement is used in 1 Corinthians 9:9 to make a case for those who labor in teaching to receive support. Therefore, included in the ‘honor’ of verse 17 is some sort of remuneration.

We see the principle stressed in 1 Corinthians 9:11-14 and Galatians 6:6 that those who teach and minister spiritually to the believers should be supported materially by those taught. However in the local church context, this was not one person but a group of people (the elders), it is safe to assume that there was some measure of honorarium given to support elders. It is safe to assume that most of the elders/overseers were bivocational at this point. They were not “lay” ministers in the way people have come to regard elders in contemporary local churches, looking through the non-biblical clergy-lay dichotomy. We have already established that overseer=elder=pastor. These were pastors,

but they were not solo pastors, but a group that practiced shared leadership. It is also reasonable to assume that each person had his own means of livelihood.

It is unlikely that all the elders were fully paid by the church. For starters one of the moral requirements was not being a lover of money as discussed above. Furthermore, Peter, admonishes elders in 1 Peter 5:2 not to serve for the sake of selfish gain, but eagerly. These would suggest that while there was some material benefit to serving as an elder, it was not something to be taken advantage of.

For elders to take time to care for the flock and to prepare to teach them in the assembly or 'to exhort in sound doctrine and to refute those who contradict' in various settings, they would have had to take time away from their craft or their farming. To make up the financial shortfall, God's people were to honor them for the sacrifice of their lost income in order to 'sow spiritual things' by letting them reap material things. This meant that all of these elders became essentially 'bi-vocational' when they assumed the office of elder in their local congregation. Being bi-vocational seems to be God's design for most elders when God's people assume their biblical responsibility of materially rewarding them. (Russell, 2015, p. 100)

The point being made here is that the plurality of elders, material support of elders by the church, the discouragement of serving for gain or loving money, taken together with the personal example of the apostles Paul and Barnabas would suggest that most of the elders in the early New Testament churches served bivocationally. Bivocational pastors are thus in good company.

Integration of Elder and Transformational Leadership

The second chapter of this work summarized the literature on transformational and transactional leadership as conceptualized by James M Burns and Bernard Bass. A

brief description follows immediately after which we try to integrate transformational leadership theory and research with biblical pastoral leadership.

Transformational leadership is described as the process where a highly moral and ethical leader connects with others in a way that raises motivation and morality of both leader and followers (Burns, 1978). Such leaders cast vision, help shape meaning and understanding, and inspire followers to transcend self-interest on behalf of the group or organization. Such leaders are attentive to the individual needs and motives of followers, and help followers reach their potential through support, mentoring, and coaching. The result is that their followers are able to focus on higher-level needs and perform beyond expectation (Bass, 1985). Transformational leadership has five components; Idealized influence – attributed (II-A), idealized influence – behavioral (II-B), inspirational motivation (IM), intellectual stimulation (IS), and individualized consideration (IC).

Integrating transformational and pastoral leadership. Transformational leadership is conceptually congruent with pastoral leadership and this section outlines the similarities and connections. One of the characteristics of transformational leadership is idealized influence – the high moral and ethical standards of transformational leaders, which makes them models. Likewise, Peter encourages elders to shepherd God’s flock through exemplary living (1 Peter 5:3). This is not just incidental to New Testament pastoral leadership but quite central to it. As noted above, the main biblical qualification for pastoral (elder/shepherd/overseer) leadership is faithfulness and good moral character (1 Timothy 3:1-12, Titus 1:6-9) (Mounce, 2000).

Another connection between transformational leadership and a biblical understanding of pastoral leadership is the fact that transformational leaders cast vision. This quality of inspiring people is captured in the component called inspirational motivation. This is what pastors do, they cast a compelling vision for life – not a vision that originates from them but the vision of life with Christ. Pastors are called to present a vision of life in Christ, which they model before the believers and with which they inspired them. Paul encouraged Timothy along these lines in 1 Timothy 4:6 “If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed” (cf. I Timothy 4:11-16).

Another connection, which transformational leadership has to pastoral leadership is in its individualized consideration through which the transformational leader cares for followers, providing a supportive atmosphere that helps them grow as individuals. This is similar to pastoral leadership which uses the metaphor of shepherding as described above. The shepherd cares for the sheep with individualized care. Jesus says the shepherd leaves the 99 sheep to go after one lost sheep (Luke 15:1-7). Peter exhorts elders to care for the sheep in similar fashion as under-shepherds who will receive a commendation from the great shepherd (1 Peter 5:1-4). The Christian leader does not focus solely on his interest or benefit, but rather on the wellbeing of others. This idea of care as discussed above, also shows up in 1 Timothy 3:5 where Paul shows how managing is not just about being in charge, but requires a dimension of caring concern.

Transformational leaders also provide intellectual stimulation, a quality by which their associates are stimulated towards greater creativity and innovation. This is similar to the thought in Ephesians 4:11 where the gifted persons (including the pastor-teachers) are sent to equip believers, so that these saints can do the work of the ministry and grow towards maturity. As has been discussed earlier, elders were overseers who shepherded (pastored) God's people, and one of their most important responsibilities was teaching. Thus we can make the case that the persons gifted as pastor-teachers would most naturally fit the elder office, a position of oversight defined by pastoring and teaching God's people. There is thus a continuity between the gift (pastor-teacher) and the office (elder), serving the purpose of instructing believers in the message of Christ so that they grow to maturity in Christ, and also for correcting those who stray. If we take the purposes and effects of the gift (pastor-teacher) and the office (elder/overseer/pastor), we see similarities to the described intellectual stimulation effect of transformational leadership.

We thus have good grounds to say that conceptually transformational leadership as defined by Bass (1985) is very compatible with the biblical picture of pastoral leadership. Furthermore, as some of the studies reviewed in chapter two show, the trust followers have in their leader had a positive impact on the outcomes of transformational leadership (Pillai, Schriesheim, & Williams, 1999; Podsakoff, MacKenzie, Moorman, & Fetter, 1990; Jung & Avolio, 2000; Barfoot, 2008). This is consistent with the emphasis in 1 Timothy 3 on the elder being above reproach. Evidently the character qualities listed

in that passage are qualities of someone who is trustworthy. Furthermore, when the different dimensions of trust were distinguished in research, at both the individual, and team level of analysis, affective trust (based on mutual care and close relationship) consistently had a positive influence (Schaubroeck, Lam, & Peng, 2011; Zhu, Newman, Miao, & Hooke, 2013). The two dimensions of trust are cognitive trust that is based on knowing that someone is competent, and affective trust, which is based on close relationship. Considering that pastoral leadership is by definition being a shepherd – the very epitome of caring concern and close relationship, this would appear to be another thing in common between transformational leadership and a biblical view of pastoral leadership.

In view of what has been learnt from this chapter about the requirements for pastoral ministry, four open-ended interview questions were crafted to explore this understanding. The questions are as follows:

- What do you consider the most important requirements for pastoral ministry?
- Identify a pastor you have known whose pastoral leadership was exceptional, describing what made the person an exceptional pastor?
- How do you compare the biblical requirements for pastoral leadership with the actual practice in your church community?
- Compare and contrast the biblical requirements for pastoral leadership, and the typical requirements for leadership in your non-pastorate job?

Chapter Summary

This chapter focused on pastoral leadership by looking at the New Testament *Elder*. The chapter began by looking at leadership in the New Testament church and post-apostolic church, followed by the exegesis of 1 Timothy 3:1-7, discussed within a contextual understanding of the Pastoral Epistles. Other New Testament leadership principles were surveyed before concluding with an integration of biblical pastoral leadership and transformational leadership.

We saw that the New Testament elder, overseer, and pastor/shepherd were the same persons. Elders were overseers who shepherded the church of God (Acts 20:17, 28). Their major responsibilities were leading (which included oversight and care), and teaching. The major requirement of elders was for each one to have verifiable good character which was above reproach. They were to serve as servants and the goal of their ministry was to equip believers to serve God and others. We also saw the similarities between transformational leadership and biblical pastoral leadership. The next chapter discusses the research design that was used in carrying out this study. It includes the research questions, hypotheses, sampling methods, as well as data collection and analysis methods.

CHAPTER FOUR

RESEARCH METHODOLOGY

This study was conducted to explore the transformational leadership of bivocational pastors who also lead in their non-pastorate jobs. Specifically, the study was designed to explore the relationship if any, between their pastorate and non-pastorate transformational leadership.

As concluded in chapter two, research shows that transformational leadership has been studied extensively with the Multifactor Leadership Questionnaire (MLQ) in the private, public, military, and educational sectors. However, it has only received limited investigation among pastors. Some interesting patterns were also uncovered when the studies among pastors were compared with those in other sectors. Studying bivocational pastor leaders enable us to make a more direct comparison.

Furthermore, very few studies of transformational leadership have been done in Sub Saharan Africa, and in Nigeria, and none of them have been among pastors, despite the fact that religion and church life have been a dominant aspect of Nigerian society. This study therefore sought to study bivocational pastor leaders in Nigeria.

This chapter provides an overview of the research design used for the study, beginning with the rationale for the mixed qualitative and quantitative research

methodology. It also covers the research questions, research hypotheses, operational definitions, sampling method, and instrument design. Lastly, it discusses data collection and analysis procedures before concluding with a summary.

Research Design

The purpose of a study, as well as what one hopes to learn from it, should be a major driver of the research design. The purpose of this study was to explore the relationship between the pastorate and non-pastorate leadership of bivocational pastors who also lead in their non-pastorate jobs.

Since there is no previous study on bivocational pastoral leadership in Nigeria available to this researcher and therefore no empirical literature, it was helpful to explore the phenomenon in detail through interviews, and get a “thick description” (Gall, Gall, & Borg, 2007) of it from the participants. The interviews were used to explore the perspectives of the participants towards bivocational pastoral ministry, and their subjective understanding of the relationship between pastorate and non-pastorate leadership.

This qualitative approach of the study used a phenomenological design. “A phenomenological study describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon” (Creswell, 2012, p. 76). Gall et al., (2007, p. 495-496) summarize the procedures used in conducting a phenomenological investigation as follows: 1) identify a topic of personal and social significance, 2) select

appropriate participants, 3) interview each participant, and 4) analyze the interview data using reflective analysis.

A quantitative approach consisting of a correlational and causal-comparative design, was also used to further explore the qualitative findings. Several factors informed the choice of the quantitative design as follows. Transformational leadership is a widely used and recognized leadership construct which has a clearly defined variable and a standardized instrument as discussed in chapter two. The purpose of this study is exploring a relationship between pastorate leadership and non-pastorate leadership. Correlational research is used to determine the presence and extent of a relationship between two or more quantifiable variables by means of correlational statistics (Gall, Gall, & Borg, 2007). Causal-comparative research also looks at relationships between variables, but it seeks to identify cause and effect relationships between variables by examining different groups of individuals in whom the independent variable “is present or absent – or present at several levels – and then determining whether the groups differ on the dependent variable” (Gall, Gall, & Borg, 2007, p. 306). A correlational and causal-comparative design was thus most appropriate for the quantitative portion of this study. Quantitative data was collected with questionnaires and correlational statistics was used to investigate the relationship between pastorate transformational leadership and non-pastorate transformational leadership.

This study thus used a mixed method approach. The qualitative portion utilized semi-structured interviews in a phenomenological design, while the quantitative aspect utilized both a correlational and a causal-comparative design on questionnaire data.

Statement of the Research Questions

The primary goal of this study was to answer the research question: What is the relationship between the pastorate leadership and the non-pastorate leadership of bivocational pastor-leaders in Southern Nigeria?

Subsidiary research questions included:

Question 1: What are the perceptions of bivocational pastor-leaders in Southern Nigeria on the relationship between their pastorate and non-pastorate leadership?

Question 2: Does the power distance orientation of bivocational pastors and their followers have any significant relationship to the reported levels of transformational or transactional leadership of bivocational pastor-leaders in Southern Nigeria?

Question 3: Does transformational leadership in the pastorate predict transformational leadership in the non-pastorate jobs, and vice versa?

Research Null Hypotheses

The following null hypotheses were tested with correlational analyses:

H₀ 1: There will be no significant relationship between the self-rated transformational leadership and the rater transformational leadership in the pastorate.

H₀ 2: There will be no significant relationship between the self-rated transformational leadership and the rater transformational leadership on the non-pastorate job.

H₀ 3: There will be no significant relationship between the rater transformational leadership scores in the pastorate and the rater transformational leadership scores in the non-pastorate job.

H₀ 4: There will be no significant relationship between the averaged (self and rater) Transformational Leadership scores in the pastorate and the averaged Transformational Leadership scores in the non-pastorate job.

H₀ 5a: There will be no significant relationship between the averaged (self and rater) Idealized Attribute scores in the pastorate and the average Idealized Attribute scores in the non-pastorate job.

H₀ 5b: There will be no significant relationship between the averaged (self and rater) Idealized Behavior scores in the pastorate and the averaged Idealized Behavior scores in the non-pastorate job.

H₀ 5c: There will be no significant relationship between the averaged (self and rater) Inspirational Motivation scores in the pastorate and the averaged Inspirational Motivation scores in the non-pastorate job.

H₀ 5d: There will be no significant relationship between the averaged (self and rater) Individualized Consideration scores in the pastorate and the averaged Individualized Consideration scores in the non-pastorate job.

H₀ 5e: There will be no significant relationship between the averaged (self and rater) Intellectual Stimulation scores in the pastorate and the averaged Intellectual Stimulation scores in the non-pastorate job.

H₀ 6a: There will be no significant relationship between the averaged (self and rater) Contingent Reward scores in the pastorate and the averaged Contingent Reward scores in the non-pastorate job.

H₀ 6b: There will be no significant relationship between the averaged (self and rater) Active Management-by-Exception scores in the pastorate and the averaged Active Management-by-Exception scores in the non-pastorate job.

H₀ 6c: There will be no significant relationship between the averaged (self and rater) Passive Management-by-exception scores in the pastorate and the averaged Passive Management-by-Exception scores in the non-pastorate job.

H₀ 7: There will be no significant difference between pastorate Transformational Leadership scores and the non-pastorate Transformational Leadership scores.

Operational Definitions

Most of the terms used in this study will be familiar to a wide range of individuals and are fairly standard within the field of christian ministry and leadership. Nevertheless, for clarification purposes, this section contains the definitions of key conceptual terms as they are used in this study.

Bivocational Pastor-Leader

Bickers (2004) defines a bivocational minister as “anyone who serves in a paid ministry capacity in a church and has other personal sources of income” (p. 2). Overton (2011) describes, “paid ministry” as “compensation while working full or part-time as a senior pastor”, and “other personal sources of income”, as coming “from concurrently

working another job” (p. 5). For this study, a bivocational pastor-leader is an ordained senior pastor in charge of a church congregation, who holds another job where he or she occupies a leadership position. Bass & Riggio (2006), point out that transformational leadership can be exhibited by anyone, not just those at the top. However, for this study, leadership position was restricted to those who have a position with subordinates. In the church setting, ‘subordinates’ referred to church staff or volunteers who serve in the church.

Transformational Leadership

This is defined as the process whereby a leader with high moral and ethical standards, engages with others, and creates a connection that raises the level of motivation and morality in both the leader and the follower (Bass & Riggio, 2006; Burns, 1978). This type of leader raises the followers’ levels of consciousness about the value of specific idealized goals, inspires them to go beyond their self-interest for the team or organization, and motivates followers to address higher-level needs (Bass B. M., 1985). For this study, transformational leadership referred to the participants’ scores on the Multifactor Leadership Questionnaire (MLQ).

Transactional Leadership

This is the process where a leader utilizes a system of social exchange to reward or discipline the follower depending on the follower’s response (Bass B. M., 1985; Bass B. M., Leadership and performance beyond expectations, 1985). In this study, it also referred to the participants’ scores on the MLQ.

Power Distance Orientation

Power distance is defined as “the extent to which a society accepts unequal distribution of power in institutions and organizations.” (Dorfman & Howell, 1988, p. 129). According to Kirkman, et al., (2009), *Power Distance* or its equivalent is an important cultural value included in most cultural value frameworks. (See for instance Hofstede, 2001; House, et al., 2004, and Schwartz, 2004. Schwartz uses a different but conceptually similar concept, *heirarchical - egalitarian*, referring to high - low power distance). In line with previous research (Kirkman, et al., 2009) this study uses the term *power distance orientation* to denote an individual level construct instead of the country level construct. Therefore *power distance orientation* is defined as “the extent to which an individual accepts the unequal distribution of power in institutions and organizations.” (Farh, Hackett, & Liang, 2007, p. 716). It was measured in this study by the six power distance items from the Dorfman and Howell (1988) scale.

Southern Nigeria

Southern Nigeria is the predominantly Christian southern region of Nigeria comprising 17 states in three geopolitical zones (South-East, South-South and South-West). This study included people in Southern Nigeria and the Federal Capital Territory (FCT). The FCT was included since it is not part of any geopolitical zone and thus shared equally by all the states.

Population and Sample Selection

The target population for this study comprised bivocational pastors in Nigeria who are leaders in their non-pastorate jobs. The sample was drawn from Southern Nigeria. Since there is no specific record of bivocational pastors who are leaders in their non-pastorate job, the study utilized a purposeful, snowball sample drawn initially from the researcher's contacts, denominational rosters, and ministry associations. Gall, Gall, & Borg (2007, p. 650), describe purposeful sampling as "the process of selecting cases that are likely to be 'information-rich' with respect to the purposes" of the study. According to Gall et al. (2007, p. 185), snowball sampling "involves asking well-situated people to recommend cases to study." As this goes on the number of said "well-situated people", and "recommended cases" continues to increase. This type of sampling can generate a highly credible sample (Gall et al., 2007, p. 185). The study thus utilized a purposeful snowball sampling method in that the initial persons who met the specification of the research were requested to recommend other similar individuals to participate in the study. In order to get a purposeful sample I started with my contacts who are bivocational pastor-leaders. I also requested other "well-situated people" (Gall et al., 2007, p. 185), to recommend participants.

The interviews utilized a stratified purposeful sample representing a range of institutional and personal demographic variables such as church size (smaller, mid-size, moderately large, and very large), denominations, and age. Gall et al. (2007) describe a

stratified purposeful sample as including “several cases at defined points of variation ...with respect to the phenomenon being studied” (p. 182).

Each bivocational pastor-leader, who was recruited for the study was also requested to recommend up to three associates from the non-pastorate job as well as from the pastorate to rate them anonymously on the instrument. The purposeful snowball sampling is a qualitative sampling method. Unfortunately, through the research process, I confirmed that snowballing was not always reliable for generating quantitative data where many participants are required.

Instrument Development

This sections describes the instruments used for the study. The interview questions used in the qualitative segment are presented first. Then the instruments used for the quantitative segment are discussed.

Interviews

The qualitative phase of the study included interviews with a stratified purposeful sample from the questionnaire participants. The interviews explored their perceptions of the relationship between their pastorate leadership and their leadership in their non-pastorate jobs. It explored similarities, difficulties, advantages and challenges from combining the two vocations. The interviews provided an in depth, “thick” description of the subject. The interviews were conducted in person and over the phone, recorded, transcribed, and analyzed. The interview questions were:

(1) How did you come to be in bivocational ministry?

- (2) What have you experienced in terms of bivocational ministry?
- (3) What contexts or situations have influenced your experience of bivocational ministry?
- (4) What are the challenges and strengths of bivocational ministry?
- (5) What do you consider the most important requirements for pastoral ministry?
- (6) Identify a pastor you have known whose pastoral leadership was exceptional, describing what made the person an exceptional pastor?
- (7) What have you experienced in terms of leading in the church and leading in your non-pastorate job?
- (8) What contexts or situations have influenced your experience of leading in the church and leading in the non-pastorate job?
- (9) Describe any way your pastoral leadership influences your leadership role in the other job.
- (10) Describe any way your leadership role in your non-pastorate job influences your leadership in the church.
- (11) How do you relate the biblical requirements for pastoral leadership and the actual practice in your church community?
- (12) Compare and contrast the biblical requirements for pastoral leadership, and the typical requirements for leadership in your non-pastorate job?
- (13) What else would you like to share from your experience, about bivocational ministry?

Questionnaires

The data collection instrument used for this study was designed to collect and measure data on leadership, power distance and demographic variables. Furthermore, two versions of the instrument were used in the study: a self-rating questionnaire, completed by each leader; and a rater questionnaire, completed by followers/subordinates from both the pastorate and the non-pastorate job of each leader.

Leadership Variables

Leadership variables were measured with the Multifactor Leadership Questionnaire MLQ-5X (Short). There are two forms of the MLQ 5X (Short) used in this study; the self-rating leader form and rater form. Associates from the pastorate and non-pastorate jobs were to complete the rater forms for each pastor. The MLQ-5X (Short) is discussed in more detail in chapter two, but a brief discussion of the instrument follows.

The Multifactor Leadership Questionnaire (MLQ-5X). The MLQ-5X was developed by Bernard M Bass (1985), to assess the five components of transformational leadership, three components of transactional leadership as well as laissez-faire leadership. The MLQ (5X) contains 45 items. There are 36 standardized items - 4 items for each of the nine leadership dimensions; Idealized Attributes (IA), Idealized Behaviors (IB), Inspirational Motivation (IM), Intellectual Stimulation (IS), Individual Consideration (IC), Contingent Reward (CR), Active Management-by-Exception (MBE-A), Passive Management-by-Exception (MBE-P), and Laissez-Faire (LF) leadership

(Bass & Riggio, 2006; Avolio & Bass, 2004). The additional nine outcome items included in the MLQ-5X, were not used in this study. Only the 36 items were used.

Each item is rated on a five point scale ranging from 0 = *Not at all*, to 4 = *Frequently if not always*. The following is a sample of some of the items:

1. *My leader instills pride in me for being associated with him or her (IA)*
2. *My leader specifies the importance of having a strong sense of purpose (IB)*
3. *My leader articulates a compelling vision of the future (IM)*
4. *My leader makes clear what one can expect to receive when performance goals are achieved (CR)*
5. *My leader delays responding to urgent requests (LF) (Bass & Riggio, 2006)*

Psychometric Properties. The scales of the MLQ have demonstrated a good internal consistency reliability with alpha coefficients above the .80 level (Bass & Riggio, 2006). Antonakis, Avolio, & Sivasubramaniam (2003) found support for the construct validity of the MLQ (5X) from a large pooled sample ($N = 3,368$).

Power Distance Orientation

Power distance orientation was measured with the six *power distance* items from Dorfman and Howell's (1988) scale in accordance with previous research (Farh, Hackett, & Liang, 2007; Lin, Wang, & Chen, 2013). The scale was based on the work of Geert Hofstede, who identified cultural difference among 116, 000 IBM employees in 66 countries. Hofstede's cultural values were however measured at the societal level, assigning values to each country. Dorfman and Howell developed a scale, which

measured these values at the individual level. Confirmatory factor analysis showed the Dorfman & Howell scale and each of its subscales to have good convergent and discriminant validity (Culpepper & Watts, 1999, p. 29). It has also been shown to have good reliability in previous research with a Cronbach's alpha .77 (Lin, Wang, & Chen, 2013) and .74 (Farh, Hackett, & Liang, 2007). The six items which are rated on a 5-point Likert scale from 1 = *strongly disagree* to 5 = *strongly agree*; are as follows:

1. *Managers should make most decisions without consulting subordinates,*
2. *It is frequently necessary for a manager to use authority and power when dealing with subordinates,*
3. *Managers should seldom ask for the opinions of employees,*
4. *Managers should avoid off-the-job social contacts with employees,*
5. *Employees should not disagree with management decisions, and*
6. *Managers should not delegate important tasks to employees.*

Demographic Variables

Each questionnaire also contained some personal demographic questions on age, gender, location, and tenure. In addition, the leader questionnaire contained specific demographic questions such as church denomination/tradition, church size, pastoral ministry longevity, pastorate tenure, and non-pastorate job sector.

Self-Rating and Rater Questionnaires

The self-rating questionnaire consisted of the 36 leadership items on the MLQ-5X (Short), 6 items from the Power Distance scale of Dorfman and Howell's (1988)

instrument, as well as personal and institutional demographic variables such as age, gender, pastoral ministry longevity, current pastorate tenure, church denomination/tradition, church size (attendance), location, and non-pastorate job sector. The rater questionnaire consisted the 36 leadership items of the MLQ-5X (Short), 6 Power Distance items, together with a few personal demographic variables such as age, gender, and tenure with leader.

The questionnaires were constructed with Google Forms after receiving consent and copyright from Mind Garden, the publishers of the MLQ-5X, as well as from Peter Dorfman, the author of the power distance scale.

Data Collection Procedures

This section describes the data collection procedures. Seventeen bivocational pastors participated in the interviews. Forty-nine bivocational pastors and 54 raters completed the questionnaires. The questionnaire data collection procedures are described first then the interviews.

Leader Recruitment and Data Collection

Emails were sent to the researcher's contacts and associates in Nigeria, requesting assistance in soliciting participants. Some of the contacts are bivocational pastor-leaders known to the researcher as described above. Others who received email contact are members of NIFES FUTU alumni and friends online group – a college Christian alumni group to which the researcher belongs. NIFES is Nigeria Fellowship of Evangelical

Students, a national student movement (similar to Intervarsity in the US), and FUTU is the researcher's alma mater. The members of the online Yahoo mail group, numbering almost two thousand, are all professing Christians most of whom live in various parts of Nigeria. The email solicited assistance from (1) those who are bivocational pastors, (2) those in the group whose local churches are served by bivocational pastors, and (3) those who know bivocational pastors.

Email and telephone contact was made with the denominational office and with administrators in churches known to encourage bivocational pastoral ministry such as the Redeemed Christian Church of God (RCCG) and the Church of Nigeria (Anglican Communion). Potential participants were contacted by email explaining the purpose of the study, requesting the nomination of at least one (at most three) raters each from the church and from the non-pastorate job; and requesting assistance with snowballing. Nominating raters involved providing their names, email and phone contact information. The email also contained a link to the online questionnaire, the web-based version of the questionnaire. The first page of this online questionnaire contained two required items (a) the informed consent form and (b) a space for the assigned code used for matching leader and rater data. The first set of emails were sent out on December 02, 2014 and some responses were received the same day. Reminder emails were sent after week and a second set of reminder emails were also sent after an additional week. The reminders were not all sent at the same time but according to the timing of the initial recruitment to each participant following the snowball pattern.

Some leaders preferred a paper survey and a research assistant in Nigeria delivered and picked up the surveys from them. The participants thus had two means (paper or web-based) of completing the questionnaires.

Rater Recruitment and Data Collection

Raters were nominated by the leaders; who had the option of forwarding them the link to the online survey with matching codes, or providing the researcher with rater contact information. If the nominating leader opted for the latter, the raters were contacted with an email explaining the details of the study and the questionnaire. This email acted as a cover letter, and also included a link to the web-based questionnaire. The first section of this online rater questionnaire required informed consent and matching code. Those who preferred paper surveys were provided paper surveys delivered by the researcher or research assistant.

Interviews

The leader recruitment procedures are described above. Interviews were either face-to-face or by telephone. The location and mode of the interviews depended on the availability of the participants. Five interviews were face to face, one was mediated face to face (via Skype), two were email interviews and the rest were telephone interviews. These in-depth interviews had a semi-structured format using a prepared interview guide with the open-ended interview questions above allowing the participants to respond without limitation or restriction. In a semi-structured interview, “the interviewer asks a

series of structured questions and then probes more deeply with open-ended questions to obtain more information” (Gall, Gall, & Borg, 2007, p. 653).

The semi-structured nature of the interviews enabled me to factor in responses from other participants in order to get confirmation or disconfirmation of previous input. Each interview was recorded for transcription. In-person interviews were recorded with a voice recorder, while phone interviews were recorded with the android phone application *Auto Call Recorder*. Upon the completion of each interview, I reflected on the interview process and responses of the participant, taking notes on my internal responses and potential biases. The recorded interviews were transcribed and the transcribed data used for qualitative data analyses.

According to Gall, Gall, & Borg (2007), the decision to end qualitative data collection involves practical concerns such as time and budgetary constraints. It also involves theoretical concerns such as exhaustion of sources, or saturation of categories (p. 465). It is also advisable in qualitative research for data collection and data analysis to go on concurrently since it enables the researcher to identify the approach towards theoretical saturation. Therefore, preliminary analysis of interview data went on concurrently with data collection. This involved repeatedly listening to the audio data, paying attention to words, phrases, and ideas, as well as noting the emerging concepts.

Data Analysis Procedures

This section explains the data analysis procedures, applied to the collected data. Qualitative and quantitative data analyses are discussed separately.

Analysis of Qualitative Data

The qualitative data derived from the interviews was transcribed and then analyzed using NVIVO version 10. The data analysis proceeded according to the three stages described by King and Horrocks (2010, p. 153); descriptive coding, interpretive coding, and overarching themes. The first stage, descriptive coding, involved analyzing the transcripts, the interview memos, as well as memos from reviewing the audio data, in order to highlight relevant material and define descriptive codes. The codes were then refined as the process was repeated with each interview transcript. The second stage, interpretive coding, involved the clustering of descriptive codes into concepts in an attempt to elicit the meaning being conveyed by the participant in line with the research question. Stage three was the deriving of overarching themes spanning the whole data set. These overarching themes facilitated a better understanding of bivocational leadership as it is experienced and understood by bivocational pastor-leaders. In order to ensure and maintain the quality of data analysis, these three stages, though largely sequential, were not entirely so. The process in each stage fed into the refining of the other stages in a cyclical manner.

Validity, reliability and bias. In this section, I discuss important methodological issues, and how they were addressed in this study. Qualitative research raises questions about validity, reliability and credibility in research. Auerbach and Silverstein (2003) point out that validity and reliability are quantitative concepts. In place of these, they “suggest the qualitative concept of justifiability of interpretations” (p. 78). Therefore,

qualitative researchers need to justify their conclusions through transparent communication of steps involved in data collection, handling, and analysis. This enables others to see how the researcher derives specific interpretations or conclusions, whether or not the third party agrees with them (Auerbach & Silverstein, 2003).

Furthermore, in place of the quantitative concept of generalizability, Auerbach and Silverstein (2003) further suggest the qualitative concept of *transferability of theoretical construct*, in which abstract patterns described by emerging theoretical constructs will be applicable to other research samples even if their specific contents differ (p. 91). This enables theory developed within a qualitative design to extend beyond a specific sample” while remaining uniquely specific (Auerbach & Silverstein, 2003, p. 86).

Furthermore, since the researcher is the main instrument in qualitative research, qualitative researchers also need to address the issue of researcher bias. Corbin and Strauss (2007) stress the importance of researchers remaining aware of their biases and assumptions. Their suggested solution is “keeping a journal and/or writing frequent memos about the researcher’s reactions and feelings during the data collection and analysis” (p. 303).

Given the concerns mentioned above, the following steps were taken to ensure quality of the qualitative section of this research study:

Multiple reviews (repeated listening) of the audio data from each participant, taking notes of words, phrases, concepts and ideas. I also listened to the interview audio

data while reviewing the transcripts. This enabled me not only to make corrections, but also to make notes on emphasis, emotion, inflection, and tone of voice. Any corresponding notes from my research journal were also taken into consideration to forestall bias.

I made use of a reflective journal to take note of my internal responses, and how it connected with my experiences and perspectives, having grown up with a bivocational pastor father, and been one myself. This furnished self-awareness and enabled a self-critical approach that remained open to whatever direction the data led and which kept my own prejudices, opinions, and values at bay.

Creswell (2012) writes that in phenomenological enquiries, “researchers must bracket out, as much as possible, their own experiences” (p. 81), in order to adequately describe the participants’ view. Creswell further explains that this bracketing is very difficult, and thus suggests “suspending our understandings in a reflective move that cultivates curiosity” (p. 83). This is the purpose served by my reflective research journals. At the end of each interview, I also recapped some of the main points raised by the participant, to give them an on-the-spot opportunity to redirect or make any clarification.

I use two strategies to triangulate my data to strengthen confidence in the findings. First, the interview data was compared with the quantitative data gathered from the instrument. Furthermore, as a form of theory triangulation, I also asked two doctoral colleagues to review random selections of the coded data to confirm the interpretation of the data from different perspectives and minimize researcher bias. The data reviewed did

not include real names or identifying details, therefore this bias checking measure did not compromise participant confidentiality. Both colleagues agreed that my analysis seemed fair and consistent while posing some helpful questions and comments for further analysis. I also used rich, thick descriptive reports in the participants' words as much as possible, to enable readers confirm how the conclusions were derived from the data.

Analysis of Quantitative Data

Quantitative data was analyzed using the Statistical Package for the Social Sciences (SPSS) version 23. After data collection, the data was analyzed using descriptive statistics to see if the distribution was normal. Because the scores were not normally distributed, non-parametric tests were used for analysis. Correlational analysis was done using Spearman's rank correlation. The causal comparative portion of the research was done using the Mann-Whitney test, and t-tests. Probability levels (p values) of .05 and .01 were used for testing statistical significance on all statistical analyses.

Chapter Summary

This is a study of bivocational pastor-leaders that explores the relationship between their leadership in the pastorate and their leadership in their non-pastorate jobs. This chapter discussed the research questions, hypotheses, operational definitions, sampling, and instruments. Data collection and analysis were also discussed. A mix of qualitative and quantitative research methods was the best approach given the exploratory nature of the study, the research question, as well as the nature of the variables.

Semi-structured interviews were conducted with 17 bivocational pastor-leaders in Southern Nigeria through a purposeful snowball sample, generating a rich, thick, first-hand description of the relationship between pastorate and non-pastorate leadership. The interview data was collected through face-to-face, Skype and telephone interviews. Interview data was transcribed and analyzed with NVivo. Validation strategies for the qualitative data collection and analysis included; multiple audio and transcript reviews, journaling, member checking, and triangulation.

A purposeful snowball sample of 49 bivocational pastor-leaders in Southern Nigeria and their 55 raters from both the church and the non-pastorate jobs, completed the MLQ-5X (Short). The study generated both *self* and *other* ratings of the primary participants' transformational leadership. Correlation, and t-tests, were used to test the correlational and causal-comparative hypotheses of the study. While this chapter presents the research design, chapter five will present the findings, while chapter six will summarize with the implications, recommendations, and conclusion.

CHAPTER FIVE

FINDINGS

This study was conducted to explore the leadership of bivocational pastor-leaders in Southern Nigeria. Specifically, the study was designed to explore the relationship between their leadership in the pastorate and their leadership in their non-pastorate jobs. The qualitative portion of this study utilized semi-structured interviews in a phenomenology design, while the quantitative portion of this study was designed to use descriptive, correlational, and causal-comparative analysis for hypothesis testing.

Qualitative Results and Findings

The qualitative research for this study was carried out in Southern Nigeria. Seventeen participants residing in the South-East, South-West, or South-South regions of Nigeria, were interviewed. A brief demographic description of the participants follows.

Demographics of Research Participants

Each participant in the interviews will be described briefly below. All the participants are male, married, and reside in the South-East, South-West, or South-South regions of Nigeria. There are female pastors as well as single pastors in Nigeria, even though these two categories are decidedly in the minority. However, because all the participants were male and married, it is important to note that the results of this study

may not accurately represent the experience of bivocational pastors who are female or those who are single. Other studies can explore the experiences of female bivocational pastors and single bivocational pastors.

The demographic profiles include age, location, education, theological education, pastoral tenure, non-pastorate vocation, and church size. The church sizes are categorized into four in the surveys as follows. Smaller (less than 100), mid-size (100-250), moderately large (251-500) and very large (500+).

The following steps were taken to safeguard the anonymity of participants. English and native Nigerian names consistent with local practice, were chosen and assigned at random to each participant as pseudonyms, in order to preserve confidentiality. Denominational affiliations are identified, however locations are only restricted to geopolitical zones and there is thus no mention of states or cities. Therefore, it is difficult for instance, for anyone to identify “an Anglican priest in the South-West” when there are six states in South-West Nigeria, containing 48 Anglican dioceses.

Akpan. Akpan is an attorney in his late 40s who is also a Christ Life Episcopal pastor in the South-West. He has been a pastor for 5 years and has always been bivocational. He serves in a smaller church and has a theological bachelor’s degree.

Bayo. Bayo is an Engineer in the South-South who works in oil and gas. He is about 50, has been a pastor for 9 years, and has always been bivocational. He was previously a Redeemed Christian Church of God (RCCG) pastor, but now pastors a moderately large independent nondenominational church, which he founded. He has a master's degree and bachelors level theological training.

Brian. Brian is an early 50s university professor and Deeper Life pastor in the South-East. He has been a pastor for 14 years, has an earned PhD and no formal theological education. He serves a larger church and has always been bivocational.

Chuck. Chuck, an Anglican priest works as a medical consultant in a psychiatric hospital the South-East. He is in his late 40s and was ordained 7 years ago. He serves in a smaller church and has always been bivocational as a pastor. He has a non-degree theological diploma.

Eno. Eno is an engineer in manufacturing in the South-South who serves as an RCCG pastor. He has been a pastor for 15 years, always bivocationally. He has a non-degree theological diploma.

Gabriel. Gabriel is a 50 year old, married RCCG pastor who also owns and runs a business in the South-South. He has been a pastor for 18 years and has always been bivocational. He serves a larger church and has a non-degree theological diploma.

Jeb. Jeb is a 39 year old RCCG pastor in the South-West who is also an accountant. He has a master's degree and a non-degree theological diploma. He serves in a mid-sized church, has been a pastor for 5 years and has always been bivocational.

Mike. Mike is a late 40s engineer and project manager for an oil and gas multinational in the South-West. He was an RCCG pastor but is now the founding pastor of a smaller, non-denominational church, and has always been bivocational. He has a master's degree but no formal theological education.

Nnamdi. Nnamdi is an early 40s physician and medical school professor who is also an Anglican priest in the South-East. He has been a pastor for over a year, bivocationally. He serves a moderately large church and has a non-degree theological diploma.

Oji. Oji is a Methodist pastor who works in public broadcasting in the South-East. He has always been bivocational has a bachelor's degree and is currently undergoing theological training.

Okechi. Okechi is a 40 year old Anglican Reverend Canon in the South-East. He is an accountant with the state government. He pastors a mid-sized church and has been a pastor 14 years, and has always been bivocational. He has a master's degree and a non-degree theological diploma.

Okoro. Okoro is a 55 year old Methodist pastor who is a physician and a medical school professor in the SE. He has been a pastor for 27 years, always bivocationally. He has a bachelor's level theological degree.

Rasak. Rasak is an RCCG pastor in his mid-50s. He is also a commissioner in the state's executive council and was previously a bank executive. He serves a larger church and he has always been bivocational.

Theo. Theo is an early 60s Anglican priest in the South-East who worked several decades in public broadcasting. He just retired about a week before our interview, which took place at his retirement party. He has been a pastor for 20 years, always bivocationally, and currently serves a mid-sized church. He has a bachelor's degree and a non-degree theological diploma.

Tony. Tony is a married, 50 year old, Anglican archdeacon in the South-East who is also a university professor and head of department. He has been a pastor for 15 years and has always been bivocational. He has a PhD but no formal theological degree.

Udo. Udo is a 39 year old Anglican reverend Canon who works in a regional hospital in the South-East. He has a bachelor's degree and a non-degree theological diploma. He serves in a moderately large church, has been a pastor for 14 years and bivocational for 12 years.

Yusuf. Yusuf is a late 40s oil and gas engineer who has been an RCCG pastor for 12 years in the South-South. He has always been bivocational, has a master's degree and a non-degree theological diploma. He serves in a smaller church.

Qualitative Data Analysis and Findings

This section begins with a brief overview of the analysis process. After the transcription of the interview data, I started with descriptive coding of each transcript, focusing on key words and phrases. This descriptive coding gave rise to free nodes. I reviewed each transcript multiple times at this stage of the process. After I had thus coded all the transcripts descriptively, I reviewed all the transcripts to gain a global sense of the whole, and to observe patterns in the data with respect to the phenomenon under study – namely, bivocational pastoral leadership. At this stage, I began observing what was unique to specific participants, as well as those shared among participants. Subsequently, I began the interpretive coding, resulting in tree nodes from which over-arching themes were derived.

The interview data is reported as categorized in four over-arching themes namely, (a) Onset, (b) Challenging yet fulfilling, (c) God's man, and (d) Ethical compassionate leadership and efficient professional ministry. Onset will describe the factors that influenced the participants' entry into bivocational ministry. Challenging yet fulfilling will generally discuss their experience of the bivocational ministry phenomenon itself, while God's man describes the way they view themselves as bivocational pastors as well as what they consider as requirements for pastoral ministry. Ethical

compassionate leadership and efficient professional ministry will explore their bivocational leadership. Table 5.1 contains an outline of the themes and subthemes.

Table 5.1

Themes and subthemes

Themes	Subthemes
Onset	Intentional bivocation Ministerial growth in service Denominational encouragement Financial independence <i>Financial pressures</i> <i>Church funding</i>
Challenging Yet Fulfilling	Challenges <i>Vocational tensions</i> <i>Time pressures</i> <i>Availability to parishioners</i> <i>Bivocational vs fulltime</i> Strengths <i>Benevolence</i> <i>Fulfilling</i> <i>Respect</i> <i>Connection with parishioners</i> <i>Job as extension of ministry</i> <i>Mobilization</i>

(Table continues)

Table 5.1 (continued)

Themes and subthemes

Themes	Subthemes
God's man	Integrity Pastoral Identity Pastoral Ministry Requirements <i>Conversion</i> <i>Calling</i> <i>Character</i> <i>Theological Education</i>
Ethical Compassionate Leadership & Efficient Professional ministry	Ethical Leadership Pastoral Ethos Professional Influence on pastorate Time management Personal Discipline

Onset

This section will discuss the factors related to the participants' choice of bivocational ministry. The data was specifically related to interview questions 1 – “how did you come to be in bivocational ministry”? The participants were mostly already engaged in the non-pastorate vocation they became pastors, so they were intentionally bivocational. However we also see that denominational policy seemed to play a role. In other words, the denominational authorities encouraged the bivocational model of

ministry. Furthermore, financial independence turned out to be another motivating factor in the choice of bivocational ministry. The above factors are discussed presently.

Intentional bivocation. The participants in this study were intentionally bivocational. They were already in the other vocations when the call to pastoral ministry became clear and they did not see the need to abandon their vocations. Describing how he came to be bivocational, Akpan said,

I'd been working as a lawyer, but I still felt I had the call and I wanted to still serve God so I went to Bible college, and I still work and I don't feel I should stop my [non-pastorate] work because I'm a minister.

Similarly, Theo said,

I was already in broadcasting before I became a priest and I will say before the call came for this vocation I was already in broadcasting .The call came after I have started work here so I didn't need to break this one.

The above observation was made across vocations and across denominations. Nnamdi echoed the same sentiment,

I had always known that I had a call to preach the gospel but never knew how, where and when. I prayed for these points and had been patiently waiting for God's directive and leading. While I waited, I had to continue my career pursuit as a medical doctor. When it was time God opened a door of ministry for me as a bivocational minister in my Church. I knew it was from God so I did not refuse it when the opportunity came.

Ministerial growth in service. While some participants such as those referenced above specified the role of an explicit call to ministry, others described it more like a process of growth in ministry and service beginning from service as church volunteer workers. Rasak, a state commissioner who was previously a bank CEO started by stating

“It wasn’t something one purposefully set out or wanted to do.” Describing this process of growth, Rasak continued,

For me from being a church worker, there’s a training program for workers, there’s an appraisal system and then you’re just getting higher responsibility, and then the pastor will recommend you for ordination, beginning from deacon. And somehow you’re just sucked into the work and because you’ve signed up to serve, whatever assignment you get given, you do it.

This seemed to be the case with several of the participants serving with the Redeemed Christian Church of God. After a detailed description of this process of ministerial growth, Gabriel, a business owner concluded by explaining,

So at no time was it an issue that – we were just serving God because we love God and in the RCCG as I said, they recommend people for higher office, which is exactly what happened. We were just serving God as workers in the church and then we were given responsibilities, and we were still doing our secular jobs. I had my own business. I was trying to grow my business and I was also serving God because I just love to serve God. ...It is not as if one made up his mind to be a pastor – we just volunteered to serve God as workers and then in the RCCG, as you serve you are recommended for higher levels of responsibility.

Denominational encouragement of bivocational ministry. Many of the participants mentioned the role of denominational encouragement of bivocational ministry. Udo was the only participant who had ever not been bivocational. Concerning that brief initial stint and his decision to become bivocational, the Anglican Canon said,

I was enlisted as a fulltime staff - a pastor in training - we call it church teacher - so after the first 2 years or so the bishop did not ordain us as promised- his reason was that he wanted more of bivocational pastors - non-stipendiary priests. The bishop said that he preferred pastors who work.

Chuck, a medical doctor who is also an Anglican priest but from a different diocese, explained that “the Anglican Communion has an order for non-stipendiary

priests.” Okoro, a Methodist presbyter who is a medical school professor describes how he desired to go into what he called “collared ministry” while he was still in medical school,

I didn't know it was possible for someone to remain a [medical] doctor and still be a pastor. I was wishing that one could have such an opportunity. So one of those times we attended a conference and an Anglican bishop came, ministered to us and told us of those options that were available in the church. There and then I told myself that I think I have found what I was looking for. So I made up my mind that when I graduate from [medical] school I will offer myself for that kind of service, which was exactly what I did. When I graduated from school, I indicated with my church that I felt I had the call and the church gave me the opportunity of being trained as a minister in the church. So that's how I became bivocational.

Note that while it was from an Anglican bishop he first realized the option was available, his own church where he eventually became and still remains a bivocational pastor, is the Methodist church.

However, the Redeemed Christian church of God (RCCG) more than any other denomination in Nigeria epitomizes this denominational encouragement of bivocational ministry. Rasak, the state commissioner pointed out that “more than any other denomination in Nigeria, the Redeemed Christian Church of God (RCCG) has popularized the bivocational model of pastoring.” Several other participants who have never been a part of the RCCG corroborated the above statement. Mike describes this prominence of bivocational pastoral ministry in RCCG thus,

The RCCG model to a large extent - I don't know the population now but at the time I was in Redeemed they probably had like only 10% of the ministers were fulltime, the remaining 90% were bivocational. That's basically the model that Redeemed was built on, and that helped them to grow rapidly and have so many pastors that didn't feel obliged to resign

their jobs and who also being normal workers were just doing the ministry work.

Bayo suggested that church planting and expansion is one reason associated with this intentional RCCG stance on bivocation; “the Redeemed church with the network of churches and the rate at which the church develops, it is difficult to have full time pastors for every parish. Both Mike and Bayo are Engineers, were formerly pastors within RCCG, and had each then founded independent non-denominational churches. It was therefore not surprising that Eno an RCCG pastor who works as an Engineer in oil and gas said, “I didn’t have to leave my job. It was never an issue, and it was not in my agenda at all because I was only serving God.”

Financial independence. One emerging difference between the Nigerian occurrence of bivocational ministry as exemplified by our sample and its occurrence in North America is on the issue of wages. Bivocational pastors in the North American context are paid by the church. It is in fact reflected in Bickers (2004) definition, with the term “paid ministry capacity” (p. 2), and which Overton (2011) in turn describes as “compensation while working full or part-time as a senior pastor.” However, for most of the bivocational pastors in this study, it is not just that the church pays them a part-time salary but that the church does not pay them at all as will be shown in the references below. Thus in a financial sense of monetary wages, the bivocational pastors are independent. They associated this financial independence with boldness in their preaching since they are not beholden to anyone.

Financial pressures. Two participants mentioned this financial independence as one reason behind their being bivocational, but also linked it to the negative examples of financial struggles they had witnessed. One of the two was Okoro, the Methodist, medical school professor referenced above.

I was not very comfortable with what I saw about ministers. Maybe in our church, and I felt that they had some of their problems like poor remuneration that made them unable to even look at people in the face and tell the truth without...And I thought within myself.. I didn't know it was possible for someone to remain a doctor and still be a pastor. I was wishing that one could have such an opportunity.

It was similar for Mike, an oil and gas engineer who pastors an independent church,

growing up in the church then, a few of the challenges I did notice was that depending on the church you come from, you find that the pastor of the church may not be in a position to speak the whole truth as he feels in his heart if financially there's a committee that has control over the finances of the church. Like he has people sponsoring the church and you know they're doing things that are not scriptural but you can't stay on the pulpit and condemn them because they are the financiers of the church. I think that was the principal thing that really drove in my heart that I wanted to ...be working - ...but not drawing salary from the church. That way, you don't really have any allegiance financially to anyone so you can't be threatened. ... So those are things I think that governed my line of thought quite early in life about doing bivocational work.

Unlike the two persons mentioned above, other participants did not mention this financial independence specifically when describing how they initially became bivocational. However, when asked to describe the strengths and challenges of bivocational ministry, this subject came to the fore as the greatest strength of bivocational ministry. Several described it in terms of the liberty to speak and preach the word of God boldly. Okechi, a 40 year-old Anglican canon who is a government accountant said,

You are not paid by the church, nobody will say “if you do this, we will tell the Bishop and he will sack you.” If you sack me, I will continue my job, so it makes you have some level of confidence to declare the word of the Lord, where there is fear.

Nnamdi, a medical doctor concurred,

Because I don't get my pay from the church, I'm not under the kind of psychological pressure I anticipate those who get paid [by the church] are under. So what I say, I say it without fear that if what I say has offended so and so, my welfare will go down. You know there are influential people who sponsor the church, influential people who influence your postings and things like that, which someone who is a fulltime priest will have to have a stronger mindset to overcome. I'm not under such pressures.

Several persons referenced the above-mentioned financial pressures, which pastors usually face, and which sometimes led them to compromise. Therefore, they opted for bivocational ministry to avoid them. Akpan, the lawyer who pastors a Christ Life church explained,

I feel it's not the best to wait until members donate and give you 1 naira before you're able to buy toilet tissue if you're a fulltime pastor. But if you have something doing [a bivocational job], you now find out that the pressure on the church and also even your ministry will not be [about] money money money.

Chuck, an Anglican doctor, was even more emphatic in saying,

If we have more bivocational ministers, I believe we should have less of the money money money money money money money [7x] talk, if those bivocational ministers are really called. Because the pressure for funds or funding, influence our sermons.

Mike gave an example of this while discussing the same issue,

The pressure to mismanage church funds is less if you're on your own. So many churches have so many issues with mismanagement of funds of the church. ... I've been in a church where a pastor was being transferred and they put a lot of pressure because the pastor had said “if I'm leaving I need a car as a gift for me to go with.” And members [of the church] were

tasked to buy a car for the pastor as a befitting parting gift. But if you're working and you are comfortable on your own, your members are not going to feel that pressure.

Beyond the explicit discussion of financial pressures, financial independence also served as a validation of their calling since it showed that they were not in ministry for the financial benefit. According to Bayo,

The flock don't see you as someone relying on them or needing them to run or to survive. They know that if you could continue to do your work and still choose to be a pastor, in a way it kind of reinforces their confidence that you must have a calling. Because it's not as if you really need anybody's offering here. You're not going into it because of what you could possibly get from the people; it is a calling that you have to obey.

Others on the other hand, like Nnamdi, a medical doctor, connected financial independence with the desire not to be a burden on the church or its members,

It is a great feeling to know that you can preach the gospel and bless people without depending on them or being a burden to them.

Yusuf, an RCCG pastor expressed a similar sentiment,

I prefer a situation where one can do ministry without having to make a lot of [fundraising] appeals – appeal to people all the time - not all of them are financially empowered, and it could come across as if one does not understand what they're going through.

Yet others like Oji, a Methodist journalist, grounded it in the fine tradition of Apostle Paul “I want to be independent, to fend for myself like Paul of the Scriptures who said that he can labor with his hands and get what he can use for himself and the rest of the people, the hearers.”

Funding for the church. Bivocational ministry was discussed by the participants in this study as a source of funds for the church. Rasak, an RCCG pastor explained how it is done there,

Typically most of the bivocational ministers, not only do they not depend on the church for sustenance but they actually support the work with their means. A lot of the new church plants you see, the guy gets the mandate to go and set up the [church] with his private or family funds and then he gets friends the way that people will start a business. The only thing is this is God's own business.

Mike confirmed this, "I've been kind of blessed with a job that for the very first one or two years we were literally providing all the funding to run the church. That's been a positive for me." Others expressed a similar joy and satisfaction in the fact that they were at the forefront when it came to giving in the church.

In conclusion of this section, the participants in this study were intentionally bivocational since most of them were already in their non-pastorate vocations before assuming pastoral ministry. However they were encouraged by denominational support of bivocational ministry, and therefore felt no need to give up their non-pastorate jobs. Many of them grew organically in ministerial service from volunteer church workers till they became pastors and the opportunity of being financially independent in ministry was a major motivation.

Challenging Yet Fulfilling

This section describes the participants' experience of bivocational ministry. The contents of this section relates mostly to data from interview questions 2, 3, 4, and 13.

- What have you experienced in terms of bivocational ministry?

- What circumstances or situations have influenced your experience of bivocational ministry?
- What are the challenges and strengths of bivocational ministry
- What else would you like to share from your experience about bivocational ministry?

Many of the participants described bivocational pastoral ministry as challenging. Okoro, the Methodist pastor summarized the entire interview in his response to the last question by saying in part, “It’s a challenging life. It is a thing that somebody has to think well before you opt for it. ...but it’s also a very rewarding experience.” Similarly, Yusuf, an RCCG pastor said “it’s a bit stressful but it is fulfilling. It provides an opportunity for me to minister to others ...help, counsel them and offer them some form of guidance.”

For Udo, an Anglican priest,

Bivocational ministry is very challenging. Especially if you are - if you have a heart for ministry - heart for work ...if you have a heart for those things it is very challenging. In fact, anybody in bivocational ministry with commitment should be praised.

It was interesting to note the description of bivocational ministry as very demanding and also very rewarding. It seemed as though the very demanding nature of this kind of life was also the source of fulfillment. Bayo described it thus,

while the office does not want to know whether you are a full-time pastor or whatever you’re doing, -you’re a staff and you must deliver to earn your salary; the church too on their own part, also want to see you delivering the same. If you say you’re a pastor, please be a pastor. So, you’re having to deliver fully to the church and having to deliver fully to your work.

The same participant Bayo also said, “I felt very comfortable and I didn’t have any reason to feel as if I’m not doing my best. I felt quite fulfilled.” The fulfillment also stemmed from the purposeful focus of their lives as described by Oji, the Methodist journalist, “you feel fulfilled in life, you feel satisfied. You feel that you’ve achieved your purpose in life.” For some that purpose consisted in serving others as seen in Yusuf’s statement above.

Challenges. Some of the challenges are discussed presently, followed by the strengths, which are a source of fulfillment to these bivocational pastors.

Vocational tensions. When one looks at the last block quote above, one will notice that it described the challenging nature of bivocational ministry in terms of the vocational tensions arising from trying to satisfy the demands of both ministry and work. It is noteworthy that the church work was always referred to as “ministry” or “church.” The participants did not refer to it as a “job.” While they talked about the responsibilities and demands being as much or even surpassing those from their careers, yet they never referred to it as a job. Furthermore, these individuals were people who were committed to excellence on the job as well as in ministry. Tony, the 50 year old Anglican professor describes this commitment to excellence in church ministry,

It is tempting to give it half commitment, change it to shared time ministry, some people even call it part-time ministry that is to me the height of - I don’t know how to describe it. As far as I am concerned there is nothing like part-time ministry, there can’t be part-time ministry, you’re either doing it or you’re not doing it and some people go with that mentality and do it really part time in the sense that "whatever remains of the time, I put it there"

Okechi, another Anglican pastor on the other hand describes the commitment to excellence on the job

So we try as much as possible to make sure we do our work very well in our office so we will be known as those who work hard. Once you're known as a person who works hard, when you take permission [for ministry related duties] they will be very willing to say "go ahead."

Okoro, the 55 year old Methodist professor, also described this vocational tension, pointing out how a lack of support made things tougher.

I had to make many sacrifices in terms of my own career growth and development. I never had the time I needed to do research for my other vocation to grow in the career. I spent a lot of time in parish work – both teacher and administer. And the church failed to see me as somebody they would look out for. So at a point I really had a conflict, it was a struggle [serving] both as a minister and as a doctor pursuing postgraduate training – “look at me I'm a doctor in postgraduate training; I'm using a lot of resources in terms of time and resources. Then I'm pastoring a church congregation that in no way thinks that you need support from them. Even the church hierarchy did not regard you as somebody who needs support because you are bivocational. So at a point it was like I ran into a conflict but God helped me, we sorted it out, I just took it that whatever [happened] was a sacrifice I needed to make.

Time pressures. The biggest challenge identified by the participants in their bivocational life was time. The above observation about time pressures, is also in line with all the previous research on bivocational pastors (Brushwyler, 1992; Clapp, Finney, & Zimmerman, 1999; Gramling, 2008). Yusuf captured this sentiment succinctly when he said, “the challenge is that people expect so much, and there is very little time available to you to do so much.” The participants described this in terms of time for prayer, time for personal or preparatory Bible study, or time for the family. For example, Mike the engineer pastor said,

Time is a major challenge for someone doing bivocational work. And then except when you're on vacation, you can't just say "today I'm just going to lock myself in and pray I don't want to go anywhere" You don't have that luxury. Its only when you're on vacation you can do that.

Availability to church members. One area where they described as seriously affected by the time pressures is in their availability to church members counseling and other needs. According to Eno, an RCCG pastor,

A lot of people want their pastor to be there always, we can't always be there. Sometimes we have members who have a need, you can't be available for what you would have loved to do. They might want to come to church for counseling during the day but we are not available.

Bayo, included visitation as another area affected by this

particularly in the area of caring, looking after the flock, visitations and all that, you won't say that for people like us who are doing bivocational leadership in the church, we may not score high in that area [because] you're not available except in the evenings and some things happen in the daytime which you are not able to attend

Bivocation vs fulltime. As the participants responded to the questions, several participants made comparisons between bivocational pastors and fulltime pastors. On the surface, it appeared as though they were just using fulltime ministry, which is the norm, as the baseline or a backdrop to highlight the features of bivocational ministry. However, on closer inspection one could sometimes detect a tension in the descriptions. This theme was coded bivocation vs fulltime to reflect the tension.

The first clue to this tension was the reaction of certain participants to the term "part-time" as the opposite of "full-time." This study made no reference to "part-time", preferring the descriptive term "bivocational." One participant, Tony, the Anglican

archdeacon resented the use of the term “part-time” to refer to their ministry, insisting that it was every bit as demanding as being full-time,

Some people even call it part-time ministry that is to me the height of - what do I call it, -height of - I don't know how to describe it. As far as I am concerned there is nothing like part-time ministry, there can't be part-time ministry, you're either doing it or you're not doing it.

Eno an RCCG pastor agreed, “...to be honest there's no part-timers. Even at midnight or at work people call me.”

When the participants made the comparisons between themselves and full-time pastors (they introduced the terms “full-time” and “part-time”), these comparisons ranged from the innocuous comparison to show equivalent effort, through the slight denigration of fulltime pastors, to the clear articulation of the tensions between bivocational and fulltime pastors. The following references highlight the above mentioned range. When describing the contexts influencing his bivocational experience, Bayo the engineer said,

The fact that you're a part time [pastor] does not require that you do any less than the full timers are doing. The full timers only have the luxury of time which a bivocational pastor may not have. But in terms of deliverables and tasks and targets, you have exactly the same. If they are planting churches you are planting your own parish. ...There was no segregation as to - this one is a full-time and this one is not full-time – the expectations from them are the same.

Furthermore, Okechi, an Anglican canon when describing his experience of bivocational ministry, said,

It helps us so much because once you get to your office, you're ready to do work unlike those of them who are just doing [pastoral work], they wake up by 9am, they will think they have enough time and then they will keep rigmarolling, sleeping, doing all kinds of things, before they know it the day is over. But it helps us so much that we sit up in your office and do a lot of work, ministry work when I have chance, ... so I do more work

than those who are fulltime because they think they have really full time but they don't have the full time at all, that's just it. And I have found out also in this diocese, that those who are doing better-off in their churches are mostly those who are not fulltime, I have found that out because they think they have the time to pray, we wake up early morning because we know we don't have time, so you know your time is tight, so you make sure you make out time to do your work.

Oji, a Methodist pastor, on the other hand, clearly articulated the tensions,

And again, sometimes what is due us in certain places, we'd be denied. some privileges, some welfare, it's as if somehow they look at us as people who are enjoying the world and getting some certain things in the world and now you're trying to come in and begin to have quarrel with the full-time ministers.

Some of this tension may show up when the bivocational pastors are unavailable for meetings. Chuck, an Anglican medical doctor, describes this,

But, on the challenging side, sometimes they want me at certain places and I will not be there. And so because I'm not there, sometimes I ask myself and sometimes they also wonder "is it that I'm proud, is it that because I'm a doctor I feel I'm too big?" And so, one needs to keep examining and checking priorities so that you know whether you are doing things right because you have to have the right balance.

For Nnamdi, another Anglican medical doctor, a major challenge is that "it has not been easy working with fellow pastors who are not bivocational. They seem not to understand you. Sometimes an air of jealousy is perceived."

Okoro, who has been a Methodist pastor for almost 3 decades, also described how at some point, the church had a policy that bivocational pastors were not allowed to advance in ministerial rank once they were ordained. Presently, the policy has been reversed, but there is still a limit beyond which a bivocational minister cannot advance in that denomination. In his words this felt "discriminatory", especially given that the

bivocational pastors were better educated, often more mature and experienced, and had done even better in pastoring churches.

This bivocational – “fulltime” tension was more evident among pastors serving in High-Church traditions such as Anglican or Methodist. It would be helpful and enlightening to survey the perspective of non-bivocational pastors serving alongside bivocational pastors to get their perspective of this tension.

Strengths. Some of the strengths of bivocational ministry are discussed in this section. Some of these include benevolence, connection with parishioners, non-pastorate jobs as an extension of ministry, mobilization, and financial independence

Benevolence. Financial independence was discussed under the section titled onset, but it is still important to mention it here since it was one major strength of bivocational ministry in the perspective of the participants. It is closely related to the theme titled benevolence, therefore they will be discussed together. As the participants talked about their financial independence, it was obvious that they found joy and fulfillment in being able to give to support the ministry. The references cited in that section will suffice. Tony, the Anglican university professor described this benevolence,

I find it easier to empathize with those who have needs, so there have been occasions when we have to take care of the needs of our members
...financially empowering our members has also been a very important part of our ministry

However, this benevolence could also be a challenge at times when people took advantage of it. Okoro describes this,

The majority of the people you are pastoring are also down there in the ladder [socioeconomically] ...they know that you are bivocational so they

depend on you. So when I'm preaching to the church that the brethren should show love and care to one another, it directly translates to members coming to request for one type of help or the other. If you don't do it you appear to be a hypocrite, as if you don't do what you preach.

Several participants from different regions of the country described identical scenarios where even people who were not really interested in the church try to take advantage of the perception of a rich pastor. One reference from Mike will illustrate this.

people know that "oh if the pastor works in [oil multinational], he should be rich, so you find people that come to church because in the neighborhood they heard "oh the pastor works in Shell, or he works in Exxon, oh he works in the oil company" so after service someone shows up to ask for help.

Respect. A few participants described how their being pastors gained them respect in the society, both publicly as well as in their places of work. Says, Okoro,

Your pastoral leadership at that level also influences your [non-pastorate] leadership – even in the wider society - in the sense that people are looking at you as "this is a man of God" and they give deference to you in whatever thing they are doing with them.

Connection with parishioners. The bivocational leaders in this study described how their bivocational ministry enabled them to connect, understand, identify with, and inspire their parishioners. Udo, an Anglican priest who works in a regional hospital described how this is helpful for effective pastoral ministry,

I discovered that people come to the church wearing church attitudes. So I felt that I needed to go to work where they work, where they come from to church, to be conversant with what is out there, so that I'd be able to minister appropriately and relate well with them

Mike, an independent church pastor, described how working outside the church exposes the pastor to some of the temptations faced by the parishioners, giving their ministry authenticity. According to him, pastors who are not bivocational are often not

...exposed to what people are exposed [to] in the business world. So if you've never been faced with giving bribes to someone, it's easy to come out in the public and say "thou shalt not give bribes" and you hold on to it because you've not faced that situation,

Udo talks about how this exposure fosters understanding in a pastor's ministry,

It makes you understand people more, know people know why they do certain things, you know. And know that those who come to church are not saints, but sinners. Not sinners in terms of condemnation, but sinners who are coming to look for a way to remedy their situation.

Yusuf, an RCCG pastor, talks about how a bivocational pastor "is able to encourage the [church] members" because "they can see that you feel the pain." Eno, another RCCG pastor discussed it in terms of bivocational pastors being inspiring models since "it shows them that they can still serve God in spite of the busyness of their jobs."

Jobs as an extension of ministry. Some of the bivocational pastors in this study described how their non-pastorate jobs provided opportunities for ministry in a way that suggested these jobs were extensions of their church ministry. Tony, an Anglican university professor discusses this. "Daily where I work being a lecturer in the university, the opportunity to meet with students, talk with them, is also in essence opportunity sometimes for unspoken ministry, sometimes verbalized." Nnamdi, an Anglican, said "As a medical doctor, it is easier for me to reach out to my patients with the gospel. Talking to fellow doctors also has become easier."

Okoro, another doctor, who is Methodist described how in “the secular world” people view a bivocational pastor differently, because they see one as a “man of God”, thus “when I am consulting in our clinic, I find that many more patients want to talk to me than they want to talk to my colleagues. Because they are looking at you [thinking] “I think this one will understand me better than the other person”

Two pastors who were journalists, one a Methodist and the other an Anglican, Oji and Theo, both described how their professions facilitated the use of broadcasting to propagate the gospel.

Mobilization. The participants also talked about mobilizing others to help in ministry. Some people spoke of delegation while others spoke of empowering people. This might have been one way in which they addressed the time pressures and unavailability described in another section. Eno describes this “I like to empower people who work with me ...I preach like once or twice in a whole month ...I try to build a team, grow them. It takes away much of the stress.” Bayo concurred, “You need to develop people and develop them very fast, so that they can help to do some of these things for you. So, you need to develop resources.” Similarly Yusuf said “Because of time constraints I make use of dedicated people around.” Some of them reflected this in the way they defined ministry as shown in Chuck’s words,

The calling to be a minister is the calling to develop one’s ministry in the life of your congregation. So, how do I recognize people who have specific skill sets and develop them while at the same time improving on my own ability to serve?”

Bayo, the founding pastor of an independent charismatic church and who is an oil and gas engineer mentioned that there is a difference between a pastor who has had industry experience and someone who “just came out from secondary school and then went to seminary, and then became a pastor.” When asked to elaborate on this difference Bayo said the person who has only had pastoral experience

...will more or less see the people as a flock, which is good. “If they’re flock, then I need to be a good shepherd.” Meanwhile the person who worked in the industry will see a bit more. He’ll see that these are not just flock alone; they are also resources and assets. So you tend to draw a bit more out of them. You can easily identify people that have potentials that you can tap into for the growth of the church because of your exposure in the industry. You can easily identify people that have skill that you can tap into for your use. That may not be easily available to the man who just went straight from seminary to pastor.

This mobilization can be connected to the section on ministerial growth in service. It appears that this is the other side of the coin. The mobilization results in ministerial growth in service because some of the participants, especially those from the RCCG described the process of their own mobilization resulting in their own pastoral ministry. This seems to be the engine behind the fast propagation of the Redeemed Christian Church of God. Gabriel describes this as he recounts how he became a pastor,

In the RCCG, when you are a worker, based on the pastor’s recommendation, they recommend you to be ordained. First of all I was given responsibilities in the church. I headed some departments. I had zeal for the things of God. Pastor then asked me to take over a fellowship that he was teaching, outside [city name] at [suburb]. But then it grew to become a big fellowship, from less than twenty people to a point [when] we were a hundred and twenty something in the fellowship. So from there I was recommended to be ordained I was ordained an assistant pastor ’95, and then in ’96 I was transferred to assist a parish pastor, one year later in ’97 I was made a parish pastor in that church.

In conclusion, we see in this section that these bivocational pastors experienced bivocational ministry as both challenging and fulfilling. Some of the challenges included vocational tensions, time pressures, availability to members as well as the tensions between them and their non-bivocational ministry colleagues. The rewarding aspects of it included being able to support the ministry materially and financially, respect in the society, having a deeper connection with members, finding ministry opportunities in their non-pastorate jobs, as well as mobilizing and empowering others for the ministry.

God's Man

This section will describe how these participants saw themselves in their practice of bivocational ministry, as well as in the combination of bivocational leadership. This over-arching theme, was elicited from the responses to most of the questions. As these leaders reflected on their bivocational ministry and on their bivocational leadership there seemed to be a pronounced self-consciousness of being God's representatives. This was articulated by Udo, a 39 year old Anglican, who works in a hospital, "Leading in the non-pastoral was a bombardment that awakened me to the fact that I'm Christ's man, not the world's man."

There was a consciousness of the need to be examples and of the fact that their lives were on display and therefore they had the responsibility of representing God. Udo, further said "people are looking at you, your colleague are looking at you not as a colleague but as a colleague with a different background. So you are expected to always

maintain that. That is very important.” This over-arching theme was titled God’s man.

According to Tony the 50 year old Anglican university professor,

based on the purpose we have at hand, to lift Jesus as Lord, present Him to society as the savior, we are bound to live lives that demonstrate His character, that demonstrate His love. And because of that, like I said earlier, I’m not going to miss my class in school because if I do so the student will say “ah, see pastor.” I’m not going to be harsh at my staff or suppress them or deprive them, because anything I do is going to impact on how much people believe that Jesus Christ is Lord because I’m his representative, I’m his emissary

This self-awareness was reflected by participants regardless of denomination. Bayo, the independent charismatic church pastor

...of course when you are known as a pastor in your place of work, everybody addresses you as pastor. That alone puts a kind of pressure on you. So when you have been in church for so long and you’re known as a pastor, it tends to in a way, drive the way you also behave in the place of work. You always have to be on your guard not to compromise your pastoral stand

Chuck, an Anglican MD, describes how a fellow bivocational pastor drew his attention to it in the workplace when he newly became a bivocational pastor.

In my other job, since I’m a pastor, I’m acutely aware of the need to live a blameless life. I remember very well. I think it was the very year I got ordained, I was quite upset and had almost a shouting match with another member of staff, and an older bivocational minister called me aside and said “you’re different.” And so I don’t forget that and since then, I don’t forget that, it influences my mannerism, and I seek to work in a gentler, humane way bearing in mind that what I do or don’t do at work is a reflection of the ministry that I bear.

This awareness was not only limited to the church or the job settings but seemed to be pervasive. This is described by Okoro, the 55 year old Methodist medical school professor,

You find that people know you as a pastor. Also it places a lot of responsibility on you in the area of trust. People who know me, trust that I will not misbehave. It makes you to guard against those things – “I must not betray this confidence.” Let me give you a common example: You’re driving on the road and they see you as a pastor, they assume that certain things are correct about even the vehicle you’re driving and all that. Even if there is anything and you come out – they identify you – a lot of what you say is taken in confidence. Even in my other vocation, I find the same type of experience. People put a lot of trust and confidence in you.

Gabriel, the RCCG business owner spoke of beginning to “wear that consciousness as a badge – that you’re supposed to be a good example.”

Integrity. The participants had an acute sense of the need for integrity. Apart from the fact that some participants mentioned integrity specifically as one of the requirements for pastoral ministry, they described it, as they discussed their bivocational ministry and leadership, both in the sense of high ethical standards and in the sense of unity and consistency between their church persona and that of the non-pastorate jobs.

Okechi, the government accountant, gave an example of this,

there is something that happened in the office I was given an assignment and I found out that people were eating money [there was corruption] and since that time I came in, I have been saving for my office, some money in the neighborhood of almost twenty thousand [Naira - 100 USD] every day. And some of my staff said “oga [boss] you’re doing all these things, how many of them have they given you”? [How much of the money will they give you?] I told them I’m doing my work and am paid for my work and that’s how I made them understand that I’m doing my work. If I’m paid, that’s okay. I keep doing my work to the glory of God, it is God who blesses every one. So I believe the work we do is the work of integrity. What you are here is what you should be over there.

According to Gabriel, the RCCG business owner,

“My life is as transparent as a glass” there’s no difference between my life in the church, my life in the office, and my life in the house; by the special grace and mercy of God. What you see is what you get. There’s no fine

print, no hidden thing. It's Just as it is. That has helped me because, what I will not do inside the church because I know God is seeing me, I will not do it anywhere else. I know the same God who sees me in the church sees me in the taxi, sees me in my own house, and the office.

Likewise for Brian, the Deeper Life professor,

I carry what I have in Christ to anywhere I go. Wherever I go I make sure I live a life of sincerity and honesty, humility. You're God fearing wherever. I don't because I'm in my office now I begin to behave like an office man, then when I get to the church I begin to behave like a church man. I like to remain what I am wherever I am

Pastoral identity. For some of the participants, their pastoral identity carried over into their non-pastoral jobs such that they were even addressed by the term “pastor” in their places of work. Bayo said “people address you not by your office title, they call you a pastor to the hearing of everybody.” Likewise Eno, an RCCG pastor, “even though I'm an Engineer most of them [at work] call me Pastor.” Both Bayo, a charismatic, oil and gas engineer, and Theo, and Anglican journalist, described playing unofficial, but recognized pastoral roles at work. In Bayo's words,

We have roles for people to do specific things that are not directly your job description, so they appointed me as the pastor of the department. So if they need pastoral functions for example, somebody is celebrating birthday amongst us, they will call pastor to pray.

Pastoral Requirements. This study included several questions to explore the perspective of the pastors on the requirements for pastoral ministry. When asked what they considered the most important requirement(s) for pastoral leadership, three themes stood out from their responses. The three themes were 1) conversion, 2) calling, and 3) character. A fourth theme, theological education is discussed in this section.

Conversion. The need to be born-again is one surprising thing, which the majority of the respondents mentioned as a requirement for pastoral ministry. There were responses like Okechi's "...the pre-requisite is that, the person must be born again," or Gabriel's "the person must be genuinely converted. That is sine qua non." Similarly, according to Nnamdi, "spiritual qualification of being born-again is first." Likewise in Okoro's words, "...the most important requirement is that such a person must be born again." Udo described the same requirement while declining to use the term "born-again" because according to him, "...we have bastardized that term." In his words, the most important requirement is "a personal relationship with the Lord." Eno on the other hand used the terms "a genuine encounter with the Lord Jesus," while Oji simply said "first of all you must be a Christian. ..."

This identified requirement of conversion was surprising since this researcher expected that this would be assumed, given that all the respondents were evangelical Christian pastors. It is possible that the emphasis on conversion is directly connected to nominalism in that part of Nigeria. Nominalism refers to the scenario where people identify in name only, or culturally, with Christianity, with neither a clear understanding nor a serious commitment to it. Another requirement was a clear sense of calling.

Calling. The respondents also expressed the need for a clear sense of calling, presumably to pastoral ministry. According to Nnamdi, one of the most important requirements is "...the call and enablement from God." Eno, said "you must be sure of

your call”, while Jeb said “you must be called. You do not call yourself. I see it this way. The call, Preparation and Separation.”

While they articulated calling as an important requirement for ministry, they also described it as they shared about their respective journeys through pastoral ministry. An example is when Jeb said “I was called by God to work in his vineyard, and I have been doing that for over 10 years.” Nnamdi referenced the same idea of calling; “I had always known that I had a call to preach the gospel but never knew how, where and when. I prayed for these points and had been patiently waiting for God's directive and leading.”

Some of the participants were aware of this call prior long before they became pastors. An example is Nnamdi as shown in the quote above. Others seemed to have gradually grown in ministerial service as discussed under the heading “Growth in Ministerial Service.” However, both those who had an initial sense of the call and those who “accidentally” became pastors, all currently evinced a strong awareness of their call to pastoral ministry.

The sense of calling acted like a compass helping them to focus on their true purpose. In Theo’s words,

“One has to be sure that he is called by the Lord and he has been prepared for it and then if you keep that at the back of your mind, it will help you to focus on what your service is.”

It was also a factor in facing the challenges of ministry. When one has the call, Theo continued, “...the Lord will give you the grace to weather the storm when criticisms come.” Oji described it as a source of encouragement, “...all the same we are encouraged because our purpose of joining the ministry is simply and simply the call of God to

propagate the gospel the kingdom of God.” Some participants contrasted this strong sense of calling with the idea of doing ministry without the call. Okechi describes this

There are some people who entered this job, just because they want to answer “Reverend” and there are people who have entered it for the sake of the ministry and what God has called them to do and they are so particular about it. If you see them you will know them but those who have come just because they want to wear this white [cassock] and some of the things that are gotten...

Akpan also made the contrast, “if you don’t have the call and you just want to be in ministry because others are doing it, you won’t be effective.” Mike describes pastors who were seen as “hirelings” because,

They didn’t go into pastoral work because they had a calling or a passion. They went into it as a job. They went into it because they needed a job and they saw pastoral work and felt “hey, if I’m the pastor of a church, thanksgiving is always going to happen, people are going to bring things, and we’ll have a lot of stuff in the house”

The participants’ strong sense of calling is a component of their strong and clear awareness of being God’s representatives in the society. That awareness was described above under the heading “God’s Man.”

Character. The responses of the participants to the question above showed that they placed a lot of emphasis on character, just like the Pastoral Epistles as discussed in chapter three. The first conclusion drawn from the close examination of 1 Timothy 3:1-7 in chapter three was that good leadership springs from the good character and lifestyle of the leader. It is therefore not enough to focus on the practical skills without paying attention to the character of the candidate for leadership in God’s church.

The participants seemed to be keenly aware of this. When asked what they considered the most important requirement(s) for pastoral leadership, Tony said; “It is character, is it not? Leadership is about character.” Bayo echoed the same sentiments in response to the same question;

The most important requirement is character. If your character is tight and strong, everything else will line up. If your character is loose it would soon take down your anointing no matter how anointed you are. Character is the most important thing.

Chuck also concurred, contrasting it with other things which are presumably valued highly;

If I’m going to be a leader it has to do with character. The Bible does not talk about where you are from. ...how much education you have. ...how much money you can make. The Bible centers on one thing; character.

Theological education. This brief section on formal theological education is included because of its glaring absence when compared to the normative practice in North American pastoral ministry. It is important to note that the participants were highly educated persons as reflected both in the quantitative survey data as well as in the demographic profiles of the interview participants. Most of them were formally educated at the post baccalaureate level. Therefore, the lack of formal theological training was not a literacy or access issue. Only one participant mentioned it as a necessity for pastoral ministry.

One participant, Gabriel, mentioned theological training in contrast with spiritual endowment, “formal [theological] training is not as important as spiritual endowment – because this is the work of the spirit.” Gabriel started using the apostles of Jesus as

examples of the point above, then paused, acknowledging that one "...can say they had formal training with Jesus for 3 years." Gabriel continued,

"But when the day of Pentecost came and they were filled with the Holy Spirit, the same Peter that denied him in the presence of a little girl, that same Peter stood boldly before the Sanhedrin ... So something drastic and radical happened to Peter on the day of Pentecost when he was filled with the Holy Spirit. So to me, I think we should emphasize being filled with the Holy Spirit.

One can deduce that formal theological education does not seem to be a high priority in churches like the Redeemed Christian Church of God where Gabriel serves. There is however a Bible college, where they went through a "diploma course that lasted about four months." It appears that the ministerial training was more hands-on in the local church context, and there was not much formal theological training among the bivocational pastors in the Redeemed Christian Church of God.

This issue of theological training is one area where there is a difference between the charismatic denominations and the mainline denominations such as the Church of Nigeria (Anglican Communion), or the Methodist Church. Gabriel actually describes this difference. "If you take the orthodox [mainline denominational] churches, for you to become an Anglican pastor or reverend, it takes a lot of training, and the training also involves time – maybe more than a year or 2 years." Nnamdi, an Anglican priest, said the "most important requirement for pastoral ministry is the call and enablement from God. This is closely followed by training as a pastor." Okoro, a Methodist pastor described how the church requires bivocational pastors to receive the same formal theological training as the non-bivocational pastors.

We do exactly the same training as those in full-time. We write the same exam, go through the same processes of ordination. Nothing is waived for you. While they do the regular schooling in our theological school, they organize a kind of sandwich program for us during the long vacations – we come in and spend two months and they run the same syllabus – all of the things that are taught them are taught us. So, it is the same curriculum, nothing is waived – you earn the same degree with them

Therefore, the participants valued conversion, calling, and character as requirements for pastoral ministry. There was little emphasis on formal theological or ministerial training. The three-fold emphasis on conversion, calling and character feeds into the overall theme describing their awareness of being “God’s man.”

In conclusion of this section, these participants had a deep consciousness of being God’s representatives, on display before the world, living lives marked by moral integrity and whose pastoral identity tended to go beyond the church spheres to the non-pastorate jobs and the public sphere. When considering pastoral ministry, they also saw the necessity for genuine conversion, calling, and character as requirements for ministry but gave little emphasis to formal theological education.

Ethical Compassionate Leadership and Efficient Professional Ministry

This section describes how the participants saw the interaction between their pastoral leadership and their leadership in the non-pastorate jobs. This section was derived mostly from the data from interview questions seven through ten;

- What have you experienced in terms of leading in the church and leading in your non-pastorate job?

- What contexts or situations have influenced your experience of leading in the church and leading in the non-pastorate job?
- Describe any way your pastoral leadership influences your leadership in the other job.
- Describe any way your leadership in your non-pastorate job influences your leadership in the church.

The data showed that the pastoral leadership influenced their non-pastorate leadership in the form of integrity and high ethical standards as well as compassionate leadership while the non-pastorate leadership influenced the pastoral ministry in the form of greater professionalism and efficiency. The fore mentioned items are discussed presently.

Ethical leadership. Reflecting on the requirements for leadership in their non-pastorate jobs, many of the participants said the emphasis seemed to be more on technical proficiency or on academic qualifications rather on things like character. According to Nnamdi, an Anglican medical doctor, “in my vocation, the requirement for leadership is first of all, academic qualifications before competence and integrity.” Chuck, another Anglican in the same medical profession explained that it is by examinations, which are scheduled and fixed, and “...once you meet those conditions, then you get promoted. It's cut and dried.” According to Theo, the Anglican journalist, “for somebody to be a leader here, all you require is proficiency.” For Akpan, the attorney, “in the job, it is experience and ability to deliver, to meet the professional standards.” Because there isn't as much emphasis on ethics, Eno observed that,

If I try to follow through my requirements for pastoral leadership I will surpass the requirement for leadership in my job. ...In the church, I have additional requirement of my heart, my motives, and my attitudes.

Mike, an engineer who works in a large multinational oil company, talked about the company values which have ethical expectations that are in his words “unusual for an environment like Nigeria.” Mike explained that the fear of God in him, which he brings from the church influences what he does at work and that is how he can uphold those ethical values – not because of the company but because of the fear of God. Mike tells a story which illustrates this,

I had a contractor working for us. He got a job low bid and then executed the job and it was still an ongoing contract and then ...he met me in the office of one of my direct reports. He had a gift, I opened up the gift it turned out it was an iPad. I opened it and said “Sorry, by my company policy, I can’t accept any gift of value \$25 from you. So sorry. I appreciate what you’re trying to do to appreciate our business through the year but I won’t be able to collect that. His first reaction was shock, but then he now offered if I can tell him who to give it to so he can give it to the person. The first thing that ran through my brain was “oh I have missionaries I’m supporting. I can ask him to give the missionaries.” But it struck me immediately that [if I did that] you’ve collected it. If there’s a cause you’re supporting, he has sponsored that cause you’re supporting and if he feels that he has done you a good and needs a good in return also from you in the future, you might have made a commitment to him. So I politely declined him. I can do that because of my leadership in the church and because of the fear of God I have. If I didn’t want to do that I could ask him to come to my house and bring the iPad. Probably nobody will ever know that I collected it and I know that there are people within the system here that do collect more substantial things or even demand from contractors. So I think that leadership in the church has influenced me

The high integrity, some of which was described under the theme of “God’s man” emerged when the participants were discussing about the influence their pastoral leadership had on their non-pastorate leadership.

Pastoral ethos. Participants also talked about how their pastoral ministry enabled them to be more caring and compassionate with those they lead in their non-pastorate jobs. This theme was titled pastoral ethos because of how it captured the spirit of a shepherd in their non-pastorate leadership. Yusuf, an RCCG pastor and oil and gas engineer, speaking of his non-pastorate job subordinates at work, talked about finding “...opportunities to minister to them in the area of counseling.” Counseling subordinates is not what the average person will expect as part of the general routine of an oil and gas engineer, but this respondent identifies as one way his pastoral leadership bleeds into his non-pastorate leadership. Eno, an engineer and RCCG pastor, also described how “at work they come to me for counseling or advice. Other managers too, they come to me because they believe I have something to offer them. Even though I’m an engineer, they call me pastor.”

This pastoral ethos affected the very way they viewed their work colleagues and the job. Eno also described how because of his [pastoral] “background”, he wanted to give someone “another chance.” Mike spoke of having compassion and also looking at people without thinking of them merely as “instruments to work.” Describing this radically different approach to people in the workplace Mike continued

You have boardroom politics where people see each other as pawns. [And the philosophy is] “If he stands in my way get rid of him and ensure that you get to the top.” But with leadership in the church and the fear of God, where you’re told to carry everybody along, when you’re told to prefer others to yourself, it does influence how you lead your group and how you relate with members of your team.

Brian, a Deeper Life professor, talked about this pastoral ethos in his non-pastorate leadership, describing how it helped him "...to get the people because they know you care." According to Brian, "if you don't care about your workers – they have problems you're not bothered – all you say is "you must do this you must do that", the people will not love you."

Professional influence in the pastorate. Participants sometimes described how their professional training and practice in their non-pastorate jobs influenced the way they approached ministry. A good illustration of this is found in this description by Chuck, an Anglican medical doctor.

If I see a trend going on, as a doctor I am trained to respond to trends, you don't wait until everything has collapsed. If a trend is going wrong you step in to reverse that trend. So it also helps me if I see a trend in the behavior of someone in the church or a trend in the way things are going in the church I begin to address it in prayers and if there is opportunity to talk constructively, I might go ahead and do that.

Majority of the respondents made reference to administrative and professional skills acquired through the non-pastorate jobs, which in turn help them to be more efficient in the pastoral ministries. Jeb, an RCCG pastor, talked about how one can "leverage on the training and Management principles from the other vocation which can be applied in ministry." Yusuf, another RCCG pastor, also made a similar point, "the organization I work with there is continuous training, skill and upgrading knowledge on how to manage, all those are brought to bear in my leadership role in the church. For instance time management." Okechi, the Anglican government accountant, and Mike, the

independent charismatic engineer in an oil multinational, gave specific examples.

According to Okechi,

Doing the work of the government makes us bureaucrats, and that helps us, so we do better administration. We have learnt administration all through, it's in our blood, I have worked for thirteen years as a civil servant, so I have worked administration all through, I know the levels you should go and how you pass across information and all that, so that helps one channel it back to your church. Sometimes I wonder frankly how I coordinate every arm of the church and still in charge. It's the vocation work I'm doing that is helping me so much.

Mike similarly furnished another example,

Being that I do project management here, and project control is part of it and you need to have your books correct; so it's something I've been able to bring to bear. That I can overall show what we've done [in church], where our [church] funds has gone to and how we have spent it through the years.

We can see clearly how these bivocational pastors found application for their professional skills in some of their pastoral leadership duties. Eno, an RCCG pastor, also described some of the “tools” he uses as a church leader, being drawn from his “training in the secular.” Eno continued, “Every year since 2000, at the beginning of every year I share clear vision, goals for the year. These are things I learnt in my secular work. ...I teach them audit.”

It was however, not only limited to administrative or management skills. Udo, an Anglican, told how he applied one of these skills to corporate Bible study,

I must tell you the truth, FMC has sponsored me to go for training, workshop, seminars, that I even took what I learnt and translated it to workable materials in the church. I even felt that the church should pay FMC for training me. ...like I went for a training at Sheraton Hotel and we were able to develop – they just told us a story, and from that story they asked us questions. From that when I came home I used it to develop a

new method of Bible Study entirely. They just brought out a true life situation, and after reading it they gave it as an assignment for u to go and find a solution. So I started using that model in the church and adapted it for Christians. So I must thank God for – I would encourage every minister to have secular experience.

Time management. Time management was part of the professional influence of the non-pastorate jobs on the pastoral leadership of these participants. It was coded as a specific theme of its own because, not only was it mentioned specifically by some participants such as Yusuf in the reference above, but it was additionally demonstrated in many other descriptions. Mike described time management when he talked about the duration of church services. Others reflected this in talking about meetings. Tony, the Anglican university professor, gives an illustration of this time management even though he does not use the terms “time management.”

I developed something we call *guide to meeting*. Instead of agenda we use *guide to meeting*. This *guide to meeting* gives us all the information on all the issues being discussed, so it’s like an executive summary of all we are going to discuss. It gives background information. Before you come to meeting you have it, so you go through all those and then when you come to the meeting, the time the pastor would have used to give background information based upon which issues will be discussed, you have already eliminated that - you have done that already, so by the time people come into the meeting, it's a matter of "yes", "no", "yes", "no", and the meeting is done. These are things that we get from the school or from other trainings.

One of the biggest challenges facing these bivocational pastors was time pressures as discussed in another section. Therefore, they seemed to be more adept at managing time by necessity. Unfortunately, there was some indication that their time management was a source of tensions between them and their non-bivocational ministry colleagues or supervisors. Chuck, the Anglican medical doctor describes this in reference to meetings.

When there are extra meetings called, sometimes things that I'm supposed to attend, not because I'm expected to play a role in them but everybody needs to be there. If my patient needs me, I WILL NOT [emphasis] be there. No apologies. If my family needs me, I WILL NOT be there. No apologies. Okay? But where I am able to come, then I go. That's what I was saying earlier, like now there's a meeting that holds every week about the time I do surgery. I can't abandon surgery to be at the meeting. And I'm not going to tell you "sorry" because you should know that I can't abandon surgery. I'll just tell you "I'm afraid, I'm not able to be there." But where the surgery is postponed or is not holding, then I should be there, and I make effort to be there. If in that meeting there's a role I'm supposed to play, then I will see how I can arrange it to be present. But not that, I'm not there for surgery, I'm not there to supervise my residents simply because I'm going to be at a meeting.

Notice the slight irritation with being required to attend meetings just because everyone should be there. If it is not clear enough in the reference above, it should be clearer in the following words, also from the same participant.

For you to become a Christian and a professional, a leader, not in the church but elsewhere; some measure of discipline, time management and goal-directed living, is already put in you. So when you now add ministerial training, you have someone who is efficient. Who doesn't want to sit down with you and talk from morning till night, who knows what he wants to achieve in a given time and goes about to do it.

Personal discipline. Notice the first quality listed in Chuck's description in the reference above. Discipline was mentioned by many of the respondents as a requirement for bivocational ministry. According to Bayo "you have to discipline yourself also to say 'ok I need to be really focused.'" According to Bayo, bivocational ministry requires "a very strong discipline." Similarly, Tony emphasized that to "get it right in both" vocations, one "will really need to be disciplined and the name is work, work, work."

In conclusion of this section, it appears that from the perspective of these bivocational pastor-leaders, their pastoral leadership impacts their non-pastorate

leadership in the form of ethical and compassionate leadership. Their non-pastorate leadership on the other hand, influences their pastoral leadership by making them manage time, and be more goal directed. The non-pastorate leadership also furnishes other administrative and professional skills employed in the course of their pastoral duties.

Summary of Qualitative Results

The qualitative findings were discussed under four over-arching themes;

1. Onset,
2. Challenging yet fulfilling,
3. God's man,
4. Ethical compassionate leadership and efficient professional ministry.

The first theme, *Onset*, described the factors which influenced the participants' entry into bivocational ministry. The participants in this study were intentionally bivocational. Most of them were already in their non-pastorate vocations before assuming pastoral ministry. Furthermore denominational encouragement of bivocational ministry was another factor. This denominational encouragement was sometimes explicit church policy, or the implicit support of denominational leaders, therefore the participants felt no need to give up their non-pastorate jobs when they assumed pastoral ministry. Another factor was a natural ministerial growth in service. Many of the participants did not set out to be pastors but rather, grew organically in ministerial service from volunteer church workers till they became pastors. Most participants described the financial independence

afforded by bivocation as an asset to their pastoral ministry, suggesting that it might have also been a factor.

The second theme, *Challenging yet Fulfilling*, described how the participants experienced bivocational ministry. They described bivocational ministry as challenging and yet fulfilling at the same time. The greatest challenge was time pressures. Many participants therefore lamented their unavailability to church members. Other challenges were vocational tensions stemming from trying to satisfy the demands of two vocations, as well as tensions between them and their non-bivocational pastoral ministry colleagues.

The rewarding aspects of bivocational ministry included being able to support the ministry materially and financially, being respected in the society, and having a deeper connection with members because of the shared experience of having vocations outside the church. Other sources of fulfilment included finding ministry opportunities in their non-pastorate jobs, as well as mobilizing and empowering others for the ministry.

The third theme, *God's Man*, describes how the participants viewed themselves as well as how they viewed pastoral ministry. These bivocational pastors carry a clear awareness of being God's representatives, on display before the world. This awareness makes it imperative for them to live lives marked by moral integrity. Their pastoral identity also tends to go beyond the church spheres to their non-pastorate jobs and the public sphere. Their lives are marked by integrity not only in the sense of high ethical and moral standards but also in the sense of unity. That is, they strived for consistency between their lives in the church setting and their lives in non-pastorate settings.

Concerning pastoral ministry, they also emphasize the need for genuine conversion, calling, and character as requirements for ministry. They however place little emphasis on formal theological training.

The fourth theme, *Ethical Compassionate Leadership and Efficient Professional Ministry*, describes the relationship between the pastorate and non-pastorate leadership of the participating bivocational pastors. Bivocational pastoral leadership impacts non-pastorate leadership in the form of ethical and compassionate leadership. Their non-pastorate leadership on the other hand, influences their pastoral leadership by making them goal directed time managers. They also apply other administrative and professional skills in the course of their pastoral duties.

Quantitative Results and Findings

Quantitative analysis was also conducted with the questionnaire data and some of the qualitative findings above are explored further with the quantitative findings discussed in this segment.

Descriptive Statistics of the Sample

This section presents the descriptive and demographic information of the sample. This includes the response rates, and a description of the matching of leaders and rater data.

Response Rate of the Sample

A total of 141 bivocational pastors were contacted for the survey; 122 were contacted electronically for the online survey, and 19 were sent paper questionnaires. Forty-nine responded giving an approximately 35% response rate. This low response rate represents a limitation to the study and will be discussed in chapter six. Because of the nature of the sampling and rater recruitment, only 26 raters were contacted directly by the researcher, however there was a total of 55 valid rater responses, making a total of 104 complete surveys. However the majority of the participating leaders had no matching raters, or had only raters from the non-pastorate job and not from the church, or vice versa. The distribution of matched surveys is shown in Table 5.2.

Table 5.2

<i>Matching distribution of completed surveys</i>		
Type of Matching	Leader Surveys	Rater Surveys
Leader surveys with both church <i>and</i> non-pastorate job raters	8	25
Leader surveys with only church rater(s)	8	9
Leader surveys with only non-church job rater(s)	1	2
Matched leader surveys with no indication if they are church or non-pastorate job rating	4	16
Unmatched leader surveys	28	0
Unmatched raters with leader who didn't complete the survey	0	2
Total	49	54

Sample Demographics

The participating bivocational pastors ($N = 49$) were mostly between 35 and 54 years of age, and only 6% ($n=3$) were female. They had been pastors for about 11 years on average ($S.D. = 6.6$). The longest ministerial tenure was 24 years and the shortest was 1 year. They had served in their current pastorates for an average of five and half years ($S.D. = 3.85$). The longest current pastorate tenure was 18 years while the shortest was 1 year. They were well educated (66% at a master's degree level or higher), but did not have as much formal theological education with only about 10% reporting a baccalaureate level or higher and about 15% reporting none. The modal denomination represented was the Redeemed Christian Church of God (RCCG) as shown in Table 5.3. The majority (42.5%) were located in the South-East region of Nigeria, while about a quarter of them were located in the South-West and another quarter from the South-South regions.

More than 60% ($n=25$), of the raters who reported their age, were between 35-54 years of age, a quarter of them were female, and they had worked or served with the leaders for just over 3 years on average ($S.D. = 1.81$). The modal educational level for the raters was the master's degree.

Table 5.3 outlines the demographic details of the participating pastors, while tables 5.4 and 5.5 outline the rater demographics and church demographics respectively.

Table 5.3

Leader Demographics

Variable	Categories	<i>n</i>	%	Valid %
Church Size	less than 100	13	26.5	32.5
	100-250	10	20.4	25.0
	251-500	8	16.3	20.0
	above 500	9	18.4	22.5
	Total	40	81.6	100.0
	Missing	9	18.4	
Gender	F	3	6.1	
	M	46	73.9	
Age	25-34	2	4.1	4.4
	35-44	17	34.7	37.8
	45-54	21	42.9	46.7
	55-64	5	10.2	11.1
	Total	45	91.8	100
	Missing	4	8.2	
Education	Bachelors	14	28.6	31.1
	Postgrad/MA	28	57.1	62.2
	Doctorate	3	6.1	6.7
	Total	45	91.8	100
	Missing	4	8.2	
		None	7	14.3
Theological Education	Non-degree Diploma	28	57.1	70
	Bachelors	4	8.2	10
	Postgrad/MA	1	2	2.5
	Doctorate	0	0	0
	Total	40	81.6	100
	Missing	9	18.4	

Table 5.4

<i>Rater Demographics</i>				
Variable	Categories	<i>n</i>	%	Valid %
Gender	F	10	18.5	25.6
	M	29	53.7	74.4
	Sub-total	39	72.2	100
	Missing	15	27.8	
Age	18-24	4	7.4	10
	25-34	6	11.1	15
	35-44	14	25.9	35
	45-54	11	20.4	27.5
	55-64	3	5.6	7.5
	65+	2	3.7	5
	Sub-total	40	74.1	100
Missing	14	25.9		
Education	Secondary	1	1.9	2.9
	Bachelors	18	33.3	45
	Postgrad/MA	20	37	50
	Doctorate	1	1.9	2.5
	Total	40	74.1	100
	Missing	14	25.9	

Table 5.5

<i>Church Demographics</i>				
Variable	Category	<i>n</i>	%	Valid %
Church Size	less than 100	13	26.5	32.5
	100-250	10	20.4	25.0
	251-500	8	16.3	20.0
	above 500	9	18.4	22.5
	Sub-total	40	81.6	100
	Missing	9	18.4	

(Table continues)

Table 5.5 (continued)

<i>Church Demographics</i>				
Variable	Category	<i>n</i>	%	Valid %
Denomination	Anglican	9	18.4	19.6
	Christ Life Episcopal Church	1	2.0	2.2
	Deeper Life	1	2.0	2.2
	First Fruit Christian Church	1	2.0	2.2
	Foursquare	3	6.1	6.5
	Living Faith	1	2.0	2.2
	Methodist	3	6.1	6.5
	New Covenant Church	1	2.0	2.2
	Non-denom./Independent	9	18.4	19.6
	RCCG	16	32.7	34.8
	Church of God Mission	1	2.0	2.2
	Sub-total	46	93.9	100
	Missing	3	6.1	
Location	Federal Capital Territory	2	4.1	
	South-East	21	42.9	
	South-South	13	26.5	
	South-West	13	26.5	
	Total	49	100	

Description of the Data

The leadership of the bivocational pastors in this study was measured using 36 leadership items on the Multifactor Leadership Questionnaire (MLQ-5X). There are 9 subscales each comprising 4 items. Five transformational leadership scales, 3 transactional leadership scales, and 1 laissez-faire leadership scale. The power distance orientation (PDO) of bivocational pastors as well as that of their raters was measured with 6 items from the power distance scale of the Dorfman and Howell's (1988) dimensions of culture instrument. The instruments are described in chapter four.

Internal reliabilities were tested for the scales used in this study using the scale reliability analysis function of SPSS 23 and the Cronbach alpha coefficients were computed. The 36 leadership items of the MLQ showed an acceptably high reliability with an alpha coefficient of .729. The reliability testing was conducted separately for both the self-rating version of the instrument completed by leaders as well as the rater version. The leader version had a reliability of $\alpha = .770$, while the rater version had a reliability of $\alpha = .703$. Reliability coefficients were further calculated for each subscale of the MLQ. Some of these had low alpha coefficients as shown in table 5.6.

Table 5.6

Alpha Reliability Coefficients for MLQ Subscales

	IA	IB	IC	IM	IS	CR	MBEA	MBEP	LF	TF	TS
Both	.48	.67	.55	.71	.60	.51	.63	.52	.68	.88	.44
Leader	.56	.57	.46	.84	.60	.31	.77	.36	.49	.87	.54
Rater	.44	.72	.52	.61	.61	.59	.39	.58	.73	.88	.37

A closer look at table 5.6 shows that some of the transactional leadership subscales had alpha reliability coefficients that were quite low. For instance, the reliability coefficient of the leader version of the Contingent Reward subscale, $\alpha = .312$. One of its items showed very weak and negative correlations (-0.03, and -0.18) with two of the other three items in the CR subscale. The corrected item-total correlation for this item was also very low at -0.063. Furthermore, analysis also showed that if the item was removed, the CR scale's alpha reliability coefficient increased from $\alpha = .312$ to $\alpha = .597$.

The observations above makes one wonder if there were misunderstandings or mixed understandings of the question by the participants. The item reads; *I provide others with assistance in exchange for their efforts*. There was a similar case with one item in each of the MBE-A and MBE-P subscales respectively. Feedback obtained during the pilot study, highlighted the need for clarifying statements to some items on the instrument (with permission from the publisher). However, the participants in the pilot study were not drawn from all the regions where the surveys were eventually administered. Perhaps this might have revealed more questions where clarifications were needed.

Reliability coefficients were also computed for the six power distance orientation items. The alpha coefficient was 0.487. Analysis also showed that the corrected item-total correlation for the sixth item, namely, “*Managers should not delegate important tasks to employees*”, was only 0.048. Furthermore, if that item was deleted, the Cronbach alpha increased from 0.487 to 0.545. The instrument has however been shown to have good reliability in previous research with a sample size of 762 and a Cronbach’s alpha .77 (Lin, Wang, & Chen, 2013). The low reliability coefficient is a concern of this study.

While the low reliability coefficients is admittedly a valid concern for this study, the reliability might have been affected by the non-normal distribution of the sample data. Sheng and Sheng (2012) point out that

Coefficient alpha is not robust to the violation of the normal assumption (for either true or error scores). Non-normal data tend to result in additional error or bias in estimating internal consistency reliability. A larger error makes the sample coefficient less accurate, whereas more bias causes it to further under- or overestimate the actual reliability. p. 10

In other words, the alpha reliability assumes a normal distribution and when the normalcy of the distribution is violated like it is in the present study, the coefficient alpha reliability is not itself reliable. Perhaps with a normal distribution the alpha reliability scores would have been higher.

Descriptive and Statistical Analysis

In this section, descriptive analyses of the data is presented and discussed. The results of the inferential statistical tests are also presented. The tested research hypothesis are outlined and the results are discussed.

Descriptive Analysis of the Data

Descriptive analysis of the data involves computing the mean scores and standard deviation for all the subscales used from the study's instruments.

Distribution of the data. Visual inspection of their histograms, box plots and normal Q-Q plots suggested that the scores on the transformational leadership subscales were not normally distributed. The histograms showed that the data for its 5 subscales was negatively skewed, showing indications of a possible ceiling effect. Of the three transactional leadership scales, Contingent Reward (CR) had a negative skew, Active Management-by-Exception (MBE-A) was approximately normally shaped and Passive Management-by-Exception (MBE-P) was positively skewed. A Shapiro-Wilk's test ($p > .05$) of normality was applied to the data. It confirmed the non-parametric nature of the data, yielding a significant statistic ($W_{(98)} = .939, p = .000$) for Transformational Leadership (TF) as well as for all its subscales. See table 5.7.

Table 5.7

Shapiro-Wilk Test of Normality

	IA	IB	IM	IC	IS	CR	MB E-A	MB E-P	TF	TS	PDO
W	.93	.86	.79	.91	.93	.94	.98	.90	.94	.99	.98
sig.	.000	.000	.000	.000	.000	.000	.063	.000	.000	.793	.119

Transactional leadership and power distance orientation, on the other hand, were approximately normal, with acceptable skewness and kurtosis scores.

Transformational leadership. The participants had combined mean transformational leadership scores of ($M=3.33$, $SD = 0.49$). The first observation is that the self and rater scores were similar as shown in table 5.8. The only difference between self and rater scores seemed to be in the individualized consideration (IC) subscale. Self and rater scores were compared using a Mann-Whitney test and there was no difference between leader and rater transformational leadership scores as well as in four of its five subscales. Self-scores for individualized consideration ($M = 3.47$, $SD = .47$) were higher than rater scores ($M = 3.09$, $SD = .71$) $U = 897$, $p = 0.004$, $r=.28$. However, the size ($r=.28$) of the difference was small.

Thus the bivocational pastors' transformational leadership self-ratings were generally similar to those by their raters. The only exception was in the individualized consideration (IC) scale where they generally rated themselves higher than their raters did. The pastors thus viewed themselves as exhibiting individualized consideration than

their raters did. Perhaps their self-awareness as pastors makes them to believe they are displaying this leadership trait (which is conceptually connected with shepherding) more than their associates actually recognize them to. This discrepancy between their self-perception and that of others is small however.

Table 5.8

Comparing Self and Rater Mean Scores from Questionnaire Data

			Self N=49		Rater N=54		Both N=103	
	Min	Max	M	SD	M	SD	M	SD
IA	0	4	3.18	.67	3.13	.72	3.15	.70
IB	0	4	3.46	.51	3.40	.68	3.43	.60
IM	0	4	3.56	.55	3.58	.55	3.57	.55
IC	0	4	3.47**	.47	3.09**	.71	3.27	.63
IS	0	4	3.23	.55	3.15	.74	3.19	.65
CR	0	4	3.13	.63	3.02	.81	3.07	.73
MBE-A	0	4	1.70**	.99	2.30**	.90	2.01	.99
MBE-P	0	4	.71	.55	.82	.87	.77	.73
TF	0	4	3.38	.43	3.27	.54	3.32	.49
TS	0	4	1.85	.48	2.06*	.47	1.96	.48
PDO ¹	1	5	1.99	.57	2.32**	.61	2.16	.61

¹ PDO: Self N = 48, Rater N = 50, and Both N = 98

*. Difference between leader and rater scores significant at .05 level

** . Difference between leader and rater scores significant at .01 level

The second observation is that transformational leadership scores were generally high. This is in alignment with the observation made in chapter two about the average

transformational leadership ratings of pastors being above average. The mean scores in the various subscales of the MLQ are also reported in table 5.8 for both the self and rater versions of the survey. The bivocational pastors rated themselves highest on the Inspirational Motivation (IM) ($M = 3.56, SD = 0.55$), this mean score is in the 80th percentile when compared to publisher-provided information, based on US self-ratings. The next was Individualized Consideration (IC) ($M = 3.47, SD = 0.47$), followed very closely by Idealized Behaviors (IB) ($M = 3.46, SD = 0.51$), then Intellectual Stimulation (IS) ($M = 3.23, SD = 0.55$) and Idealized Attributes (IA) ($M = 3.18, SD = 0.67$). The Raters also rated the bivocational pastors highest on IM ($M = 3.58, SD = 0.55$), then IB ($M = 3.56, SD = 0.55$). Thus the high mean scores above align with the observation previously made about pastors being rated as highly transformational.

Thirdly, the data aligns with the previously made observation that while MLQ scholars arrange the Transformational Leadership factors in order of effectiveness (IA, IB, IM, IS, IC), pastors are rated most highly in the two subscales IM or IB. Inspirational Motivation (IM) refers to how the leaders inspires followers by articulating a vision of the future, and motivates them to go beyond their comfort. Idealized Behaviors (IB) on the other hand refers to the leader being a role model who “walks the talk”, living a life based on values.

Transactional leadership. The bivocational pastors self-rating on Contingent Reward (CR) was ($M = 3.13, SD = 0.63$), ($M = 1.70, SD = 0.99$) for Active Management-by-Exception (MBE-A) and ($M = 0.71, SD = 0.55$) for Passive Management-by-

Exception (MBE-P). The first two were both in the 50th percentile compared to US self-ratings and the third is in the 20th percentile. Average rater scores were ($M = 3.02, SD = 0.47$), ($M = 2.30, SD = 0.47$), and ($M = 0.82, SD = 0.47$) respectively for CR, MBE-A, and MBE-P.

When self and rater transactional leadership scores were compared with a Mann-Whitney U test, raters scored these pastors more highly transactional ($M = 2.06, SD = .47$) than the pastors rated themselves ($M = 1.85, SD = .48$) $U = 1010, p = 0.038, r = .20$. The size of the difference was small. There was no difference between self and rater scores on two of the three subscales, CR and MBE-P. However, the raters scored them more highly ($M = 2.30, SD = 0.47$) on MBE-A than they scored themselves ($M = 1.70, SD = 0.99$), $U = 856, p = 0.002, r = .31$. The magnitude of this difference was medium. This indicates that the transactional leadership behaviors (especially active management-by-exception) of these leaders was more noticeable to their associates than to the leaders themselves. However the size of the discrepancy seems to be small.

Power distance orientation. The descriptive results also show that participants in this study reported themselves as low in their power distance orientation (PDO) as shown in table 5.8. It is important to note that PDO was entirely self-rated, that is, the raters reported their own power distance orientation unlike the leadership items where they rated the leadership behaviors of the bivocational pastor-leaders. On the instrument which has a minimum score of 1 and a maximum of 5, the mean PDO score for the combined

sample was ($M= 2.16$, $SD = 0.61$). The average PDO of the bivocational pastors was ($M= 1.99$, $SD =0.57$) while that of the raters was ($M=2.32$, $SD= 0.61$).

A one-way ANOVA showed that the bivocational pastors scored significantly lower in Power Distance Orientation ($M= 1.99$, $SD =0.57$) than their raters ($M=2.32$, $SD= 0.61$) ($F_{(1, 96)} = 7.456$, $p= .008$, $\eta^2 = 0.072$). Levene's test ($F = 0.737$, $p = 0.393$) showed equal variance for both groups. The effect size of this difference was medium.

Table 5.9

<i>One Way ANOVA between leader and rater PDO</i>						
Measure	M	SD	df	F	p	Eta ²
Group						
1 (leader PDO)	1.99	0.57				
2 (rater PDO)	2.32	0.61				
One-way ANOVA			1, 96	7.546	.008	.072

Statistical Analysis of the Data

Statistical analysis involved correlational analysis and comparison of means between the subscales of the instrument, between leaders and raters, and between pastorate raters and non-pastorate raters. Correlational analysis was done using Spearman's rank correlation test because of the non-parametric nature of the data which was described above. Comparison of means was done using the Mann-Whitney U test for the same reason. The independent samples t-test was used to compare leader and rater PDO means, since the data for that variable was approximately normal.

The leader and rater scores generally followed the same patterns as shown on table 5.8. There was statistically significant difference in only two (IC and MBE-A) out of the nine MLQ leadership scales. Even in the IC, which showed a statistically significant difference, there was still similarity in pattern. That is, even though the pastors rated themselves higher on IC ($M = 3.47$, $SD = .47$) than raters did ($M = 3.09$, $SD = .71$), both self and rater IC scores were high. The similarity boosts one's confidence on the appropriateness of the MLQ-5X for this kind of study, since the general patterns show that bivocational pastors and their followers viewed their leadership similarly. Correlational analysis between variables was conducted with leader self rating data as well as with the rater data as presented in table 5.9. Correlational analysis was also conducted with the combined self and rater data since they were similar in pattern.

The results of the Spearman correlational analysis are shown in the correlation matrices of tables 5.10, 5.11, and 5.12. The transformational leadership scales mostly had moderate but statistically significant positive correlations with each other. Contingent Reward which is a transactional leadership subscale had a better correlation with the transformational leadership scale than with the other two transactional leadership scales.

The Spearman's rank correlation analysis also revealed that Power Distance Orientation scores exhibited a statistically significant, moderate, inverse relationship with IB scores ($\rho_{(98)} = -0.431$, $p = 0.000$, $\rho^2 = .19$). This indicates that when ranked, PDO accounted for almost 20 percent of the variance in the IB scores. PDO also showed similar negative (though weaker) relationships with Transformational Leadership (TF)

($\rho_{(98)} = -0.317, p = 0.001, \rho^2 = .10$) and some of its other subscales as follows; IC ($\rho_{(98)} = -0.216, p = 0.033, \rho^2 = .05$), IS ($\rho_{(98)} = -0.323, p = 0.001, \rho^2 = .10$). This is a confirmation of Leong and Fischer's (2011) observation that egalitarian (low power distance) cultural value seems to be related to higher transformational leadership. In the case of this sample, that inverse relationship seems to be most salient in the Idealized behaviors dimension where there was at least a moderate relationship.

Further investigation showed that the negative correlation between PDO and TF was slightly stronger when the correlations were run with rater data only, than with the self-rating or with combined scores. With rater data only, the correlations were as follows; PDO and IB ($\rho_{(54)} = -0.459, p = 0.000, \rho^2 = .21$), PDO and IS ($\rho_{(54)} = -0.378, p = 0.000, \rho^2 = .14$), then PDO and TF ($\rho_{(54)} = -0.347, p = 0.000, \rho^2 = .12$). The first is a moderate correlation while the second and third are weak correlations, however all three indicate an inverse relationship. Using only the leader self-ratings the correlations were still negative but only the relationship between PDO and IB was statistically significant, as follows; PDO and IB ($\rho_{(49)} = -0.399, p = 0.000, \rho^2 = .16$). This indicates a moderate inverse relationship between them.

In conclusion, the data showed an inverse relationship between PDO and transformational leadership, and this inverse relationship was most salient in the idealized behaviors subscale. The inverse relationship was slightly more pronounced in the data from raters than it was from the leader generated data.

Table 5.10

Rater Correlation Matrix between variables (Spearman's Rho)

	IA (N=54)	IB (N=54)	IM (N=54)	IC (N=54)	IS (N=54)	CR (N=54)	MBE-A (N=54)	MBE-P (N=54)	LF (N=54)	TF (N=54)	TS (N=54)	PDO
IA		.441***	.469***	.480***	.407**	.398**	.090	-.191	-.224	.691***	.150	-.149
IB			.488***	.579***	.717***	.665***	.098	-.269*	-.393	.795***	.207	-.459***
IM				.479***	.500***	.550***	.147	.506***	-.490***	.700***	.097	-.181
IC					.556***	.660***	.086	-.439***	-.366**	.797***	.051	-.130
IS						.672***	.300*	-.438***	-.445***	.849***	.317*	-.378**
CR							.117	-.415**	-.395**	.752***	.380**	-.270
MBE-A								.060	-.048	.092	.772***	.220
MBE-P									.634***	-.494***	.398**	.351**
LF										-.486***	.154	.309*
TF											.168	-.347**
TS												.242
PDO												

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

** . Correlation is significant at the 0.01 level (2-tailed).

*** . Correlation is significant at the 0.001 level (2-tailed).

Table 5.11

Self-rating Correlation Matrix between variables (Spearman's Rho)

	IA (N=49)	IB (N=49)	IM (N=49)	IC (N=49)	IS (N=49)	CR (N=49)	MBE-A (N=49)	MBE-P (N=49)	LF (N=49)	TF (N=49)	TS (N=49)	PDO (N=49)
IA												
IB	.541***											
IM	.600***	.519***										
IC	.266	.512***	.403**									
IS	.536***	.624***	.485***	.550***								
CR	.522***	.696***	.555***	.452	.545***							
MBE-A	.331*	.267	.064	.004	.226	.220						
MBE-P	.192	-.071	-.201	-.068	.040	.020	.015					
LF	-.113	-.201	-.140	-.091	.039	-.294*	.111	.273				
TF	.801***	.806***	.750***	.660**	.830***	.709***	.291*	-.013	-.135			
TS	.543***	.435***	.223	.183	.385**	.559***	.814***	.368**	.074	.501***		
PDO	-.118	-.399***	.136	-.166	-.235	-.200	.200	-.039	-.001	-.230	.008	

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

** . Correlation is significant at the 0.01 level (2-tailed).

*** . Correlation is significant at the 0.001 level (2-tailed).

Table 5.12

Correlation Matrix between Variables (Spearman's Rho)

	IA (N=103)	IB (N=103)	IM (N=103)	IC (N=103)	IS (N=103)	CR (N=103)	MBE-A (N=103)	MBE-P (N=103)	LF (N=103)	TF (N=103)	TS (N=103)	PDO (N=98)
IA	(.481)	.484***	.526***	.365***	.476***	.467***	.199*	-.035	-.164	.741**	.336**	-.138
IB		(.673)	.502***	.513***	.682***	.670***	.167	-.195*	-.324**	.798***	.296**	-.431***
IM			(.714)	.412***	.499***	.548***	.118	-.379***	-.340***	.715***	.152	-.170
IC				(.547)	.542**	.552***	-.134	-.300**	-.271**	.728***	.018	-.216*
IS					(.596)	.637***	.237*	-.278**	-.301**	.842***	.332***	-.323***
CR						(.506)	.141	-.259**	-.362***	.736***	.424***	-.257*
MBE-A							(.626)	.041	.046	.151	.819***	.255*
MBE-P								(.518)	.498***	-.296**	.353**	.221*
LF									(.681)	-.336***	.094	.215*
TF										(.882)	.294**	-.317***
TS											(.443)	.178
PDO												(.487)

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

** . Correlation is significant at the 0.01 level (2-tailed).

*** . Correlation is significant at the 0.001 level (2-tailed).

Parenthesis = Cronbach Alpha for variable

Hypothesis Testing

The hypotheses were tested using correlational and difference analysis. Two challenges encountered with inferential statistical analysis were (a) the non-normal distribution, and (b) the low number (N=8) of matched surveys. These are addressed.

Correlational analysis. Because of the non-normal distribution of the data, Spearman's rank-order correlation was used instead of Pearson's product moment correlation. Spearman's is not as robust as Pearson's and has a higher risk of type II errors. However, where significant relationships are detected in spite of the risk of type II error, they are more likely to be based on actual relationships rather than on chance.

The small size of the correlation samples makes it difficult to draw any useful conclusions from it with respect to any population. The correlation findings therefore serve only as further exploration of the qualitative results and as the bases of recommendation for future research. The first and second hypotheses explored the correlation between self-rating of the bivocational pastors with ratings given by their pastorate and non-pastorate raters. The third and fourth hypotheses explored the relationship between pastorate and non-pastorate transformational leadership.

Hypothesis one. ($H_0 1$): *There will be no significant relationship between the self-rated transformational leadership and the rater transformational leadership in the pastorate.* The Spearman rank correlation between self-rated and pastorate rater transformational leadership ($\rho_{(16)} = 0.243$, $p = 0.365$) showed a weak, positive, but

statistically non-significant relationship between the two variables. Therefore the null hypothesis $H_0 1$ was accepted.

Hypothesis two. ($H_0 2$): *There will be no significant relationship between the self-rated transformational leadership and the rater transformational leadership in the non-pastorate job.* The spearman rank correlation ($\rho_{(9)} = 0.536$, $p = 0.137$) between the self-rated and non-pastorate rater transformational leadership scores, showed a moderate, positive, but statistically non-significant relationship. The null hypothesis $H_0 2$ was thus accepted.

Hypothesis three. ($H_0 3$): *There will be no significant relationship between the rater transformational leadership in the pastorate and the rater transformational leadership in the non-pastorate job.* The Spearman correlation between church rater transformational leadership and non-pastorate job rater transformational leadership ($\rho_{(8)} = 0.060$, $p = 0.887$) showed no relationship between the two. Therefore the null hypothesis $H_0 3$ was accepted.

Hypothesis four. ($H_0 4$): *There will be no significant relationship between the average (self and rater) transformational leadership in the pastorate and the average (self and rater) transformational leadership in the non-pastorate job.* The spearman correlation ($\rho_{(8)} = 0.645$, $p = 0.084$) between the averaged pastorate transformational leadership scores and the averaged non-pastorate transformational leadership scores, showed a strong but statistically non-significant relationship. The null hypothesis $H_0 4$ was thus accepted.

Hypotheses five. (H₀ 5) The fifth group of hypotheses explored the relationships between the averaged (self and rater) pastorate and non-pastorate transformational leadership scores in each of the transformational leadership subscales. Only two of the 5 investigated relationships were found to be statistically significant. These were Idealized Behaviors and Inspirational Motivation.

H₀ 5a: There will be no significant relationship between the averaged (self and rater) idealized attribute scores in the pastorate and the averaged idealized attribute scores in the non-pastorate job. The Spearman rho coefficient for averaged pastorate IA and averaged non-pastorate IA ($\rho_{(8)} = 0.485, p = 0.223$) indicated a moderate, direct but statistically non-significant relationship. Therefore the null hypothesis H₀ 5a was accepted.

H₀ 5b: There will be no significant relationship between the averaged (self and rater) idealized behavior scores in the pastorate and the averaged idealized behavior scores in the non-pastorate job. The Spearman correlation revealed a statistically significant very strong, direct, relationship between the averaged pastorate (self and rater) Idealized Behavior scores and averaged non-pastorate IB scores ($\rho_{(8)} = 0.914, p = 0.001, \rho^2 = .84$). Squaring the correlation coefficient indicated that when ranked, pastorate IB accounted for 84 percent of the variance in the non-pastorate IB scores. The null hypothesis H₀ 5b was thus rejected.

H₀ 5c: There will be no significant relationship between the averaged (self and rater) inspirational motivation scores in the pastorate and the averaged inspirational

motivation scores in the non-pastorate job. There was a statistically significant strong, direct, relationship between the averaged pastorate (self and rater) Inspirational Motivation scores and averaged non-pastorate IM scores ($\rho_{(8)} = 0.726, p = 0.042, \rho^2 = .53$). Squaring the correlation coefficient indicated that when ranked, pastorate IM accounted for more than half of their shared variance. The null hypothesis H₀ 5c was thus rejected.

H₀ 5d: There will be no significant relationship between the averaged (self and rater) individualized consideration scores in the pastorate and the averaged individualized consideration scores in the non-pastorate job. The Spearman rho coefficient ($\rho_{(8)} = 0.098, p = 0.817$) showed a very weak, direct, but non-significant relationship between averaged pastorate IC and averaged non-pastorate IC. The null hypothesis H₀ 5d was thus accepted.

H₀ 5e: There will be no significant relationship between the averaged (self and rater) intellectual stimulation scores in the pastorate and the averaged intellectual stimulation scores in the non-pastorate job. There was also a weak, positive, but non-significant relationship between averaged pastorate IS scores and averaged non-pastorate IS scores ($\rho_{(8)} = 0.395, p = 0.333$), therefore the null hypothesis H₀ 5e was accepted.

The above results show that there is a very strong positive relationship between pastorate and non-pastorate idealized behaviors (IB) and a strong relationship between pastorate and non-pastorate inspirational motivation (IM). The implication is that IB and IM are two dimensions where the bivocational transformational leadership of these

pastors converge. That is, they seem to use these leadership styles in both their pastoral leadership and their non-pastorate jobs.

The above conclusion seems to partially confirm the findings from the qualitative analysis. Idealized Behaviors, describes the leaders' values-based lives and modelling of high moral ethics. The interview participants had identified ethical leadership as a way in which pastoral leadership influences their non-pastorate leadership. They also identified integrity as a quality of their lives which caused them to maintain the same standards both in the church and the non-pastorate setting. These qualitative conclusions are confirmed by the strong correlation between pastorate and non-pastorate IB scores.

Hypotheses six. The sixth group of hypotheses explored the relationship between averaged pastorate and non-pastorate Transactional Leadership in its three subscales CR, MBE-A and MBE-P.

H₀₆: There will be no significant relationship between the averaged (self and rater) transactional leadership scores in the pastorate and in the non-pastorate job.

H_{06a}: There will be no significant relationship between the averaged (self and rater) contingent reward scores in the pastorate and in the non-pastorate job.

H_{06b}: There will be no significant relationship between the average (self and rater) active management-by-exception scores in the pastorate and in the non-pastorate job.

All three null hypothesis were accepted, since none of the three relationships were statistically significant. A different non-parametric test (Kendall's rank correlation) was

used to conduct identical correlational analyses and the same relationships were flagged as statistically significant at about the same significance level in each case. See table 5.13

Table 5.13

Spearman (ρ) and Kendall tau_b (τ) Correlation Coefficients for Hypothesis Testing

Hyp.	Variables	N	(ρ)	Sig.	(τ)	Sig.
H ₀ 1	Self-rated TF & Pastorate TF	16	0.19	0.467	0.15	0.435
H ₀ 2	Self-rated & Non-pastorate TF	16	0.54	0.137	0.41	0.134
H ₀ 3	Pastorate TF & Non-pastorate TF	8	0.06	0.887	0.15	0.615
H ₀ 4	Ave. Past. TF & Ave. Non-past. TF	8	0.65	0.084	0.52	0.079
H ₀ 5a	Ave. Past. IA & Ave. Non-past. IA	8	0.49	0.223	0.34	0.255
H ₀ 5b	Ave. Past. IB & Ave. Non-past. IB	8	0.91**	0.001	0.83**	0.007
H ₀ 5c	Ave. Past. IM & Ave. Non-past. IM	8	0.73*	0.042	0.62*	0.041
H ₀ 5d	Ave. Past. IC & Ave. Non-past. IC	8	0.10	0.817	0.08	0.798
H ₀ 5e	Ave. Past. IS & Ave. Non-past. IS	8	0.40	0.333	0.33	0.262
H ₀ 6a	Ave. Past. CR & Ave. Non-past. CR	8	0.59	0.125	0.49	0.100
H ₀ 6b	Ave. Past. MBE-A & Ave. Non-past. MBE-A	8	0.45	0.268	0.44	0.132
H ₀ 6c	Ave. Past. MBE-P & Ave. Non-past. MBE-P	8	0.15	0.728	0.19	0.521

Difference analysis. The last hypothesis explores the differences between pastorate and non-pastorate transformational leadership. The hypothesis was as follows:

H₀ 7: There will be no significant difference between pastorate Transformational Leadership scores and the non-pastorate Transformational Leadership scores.

The above difference hypothesis on pastorate and non-pastorate leadership was not tested on the basis of matched pairs as the numbers would have been too small. Instead, they were pooled into two samples, then the distributions of these two samples of pastorate ratings (N=24) and non-pastorate ratings (N=14) were compared with Mann-Whitney *U* and independent samples *t*-tests. A cursory look at mean scores for the two groups (see table 5.14) shows that pastorate rater scores were higher than those from non-pastorate raters for all Transformational Leadership subscales, while non-pastorate scores were higher for two Transactional Leadership subscales (MBE-A and MBE-P).

Table 5.14

Group Statistics Comparing Pastorate and Non-pastorate Rater Means

Variable	Group	N	Mean	SD	Mean Rank	<i>U</i>	<i>p</i>	<i>r</i>
Transformational Leadership	Church Rater	24	3.60	.30	22.33	100	.039*	.33
	Job Rater	14	3.30	.42	14.64			
Idealized Attributes	Church Rater	24	3.40	.63	21.25	126	.196	
	Job Rater	14	3.09	.62	16.50			
Idealized Behaviors	Church Rater	24	3.69	.42	19.98	156.50	.711	
	Job Rater	14	3.66	.52	18.68			
Inspirational Motivation	Church Rater	24	3.89	.19	22.85	87.5	.013*	.43
	Job Rater	14	3.48	.64	13.75			
Individual Consideration	Church Rater	24	3.45	.56	22.46	97	.032*	.35
	Job Rater	14	3.00	.60	14.43			
Intellectual Stimulation	Church Rater	24	3.57	.52	21.40	122.50	.154	
	Job Rater	14	3.25	.67	16.25			

(Table continues)

Table 5.14 (continued)

Group Statistics Comparing Pastorate and Non-pastorate Rater Means

Variable	Type of rating	N	Mean	SD	Mean Rank	U	P	r
Contingent Reward	Church Rater	24	3.47	.53	21.19	127.50	.213	
	Job Rater	14	3.13	.81	16.61			
Active Mgt. by Exception	Church Rater	24	2.23	1.07	19.04	157	.738	
	Job Rater	14	2.36	.90	20.29			
Passive Mgt. by Exception	Church Rater	24	.44	.62	17.56	121.5	.135	
	Job Rater	14	.82	.87	22.82			
Transactional Leadership	Church Rater	24	2.06	.44	19.25	162	.855	
	Job Rater	14	2.10	.57	19.93			
Power Distance Orientation	Church Rater	21	2.13	.63	18.00	126	.709	
	Job Rater	13	2.08	.50	16.69			

The above differences were explored with a Mann-Whitney *U* test. The differences were statistically significant on Transformational leadership, and two of its sub-variables, Inspirational motivation (IM) and Individualized consideration (IC). Transformational leadership scores were significantly higher from pastorate raters (M=3.60, SD=0.30, Mean Rank = 22.33), than from non-pastorate raters (M=3.30, SD=0.42, Mean Rank = 14.64), $U = 100$, $p = 0.039$, $r = .33$. Inspirational Motivation leadership scores were also significantly higher from pastorate raters (M=3.89, SD=0.19, Mean Rank = 22.85), than from non-pastorate raters (M=3.48, SD=0.64, Mean Rank =

13.75), $U = 87.5$, $p = 0.013$, $r = .43$. Individualized Consideration scores were higher from pastorate raters ($M=3.45$, $SD=0.56$, Mean Rank = 22.46), than from non-pastorate raters ($M=3.0$, $SD=0.60$, Mean Rank = 14.43), $U = 97$, $p = 0.032$, $r = .35$. The magnitude of all the above differences (r values) were all medium. These means that the pastors in this study were rated as more transformational by church raters than by raters from their non-pastorate jobs and the magnitude of the difference between their pastorate transformational leadership and their non-pastorate transformational leadership is medium. This difference is also reflected most in individualized consideration and inspirational motivation.

Finally, to confirm these significant differences flagged by the Mann-Whitney test, independent sample t -tests were also conducted. The independent samples t -test ordinarily assumes a normal distribution. However, as Jaccard and Becker (2010) explain,

...the test is fairly robust to normality violations for sample sizes as small as 15 per group, if not somewhat smaller. When the sample sizes are equal... [It] is quite robust to violations of homogeneity of variance (Posten, 1978). For example, when the sample size is 15 in each group, the test performs satisfactorily even when the population variance for one group is four times larger than ...for the other group. This trend is also evident for unequal sample sizes in the two groups as long as they are not too discrepant. (p. 296-297).

Furthermore, Zimmerman, (1987) concluded from statistical comparison that the t -test retained its superiority over the Mann-Whitney U test even when homogeneity of variance and equality of samples were violated. Combining unequal samples and unequal

variances, the U -test was preferable only when the smaller sample had the smaller variance. The t -test was a better choice in all the other combinations.

Table 5.14 shows that while our two samples (pastorate and non-pastorate ratings) were unequal ($N=24$ and $N=14$), the smaller sample had equal or larger variance. Thus, according to Zimmerman (1987), the t -test will perform better than the Mann-Whitney U test, hence the decision to run t -tests.

The t -test confirmed the same differences flagged in the Mann-Whitney analyses (see table 5.15). The t -test showed that pastorate transformational leadership scores ($M=3.60$) were significantly higher than the scores from non-pastorate raters ($M=3.30$), ($t_{(36)} = 2.56, p = .015$, Cohen's $d = 0.82$). The magnitude of this difference is large. The test also showed that church raters scored these pastors significantly higher on IM ($M = 3.89$), than the non-pastorate raters did ($m = 3.48$) ($t_{(14.3)} = 2.34, p = .034$, Cohen's $d = 0.87$). The effect size of this difference is large. Their pastorate IC scores ($M = 3.45$) were also significantly higher than their non-pastorate scores ($M = 3.0$) ($t_{(36)} = 2.33, p = .025$, Cohen's $d = 0.78$). The effect size of this difference is also large.

Table 5.15

Independent Sample t-tests Comparing Pastorate and Non-Pastorate Rater Means

	Levene's Test				t-test for Equality of Means					
	F	Sig.	T	df	Sig.	Mean Difference	Std. Error Difference	95% C I of Difference		
								Lower	Upper	
TF	.475	.495	2.561*	36	.015	.30	.12	.062675	.539905	
IA	.474	.495	1.458	36	.153	.31	.21	-.119773	.732868	
IB	.125	.726	.173	36	.863	.03	.15	-.286738	.340309	
IM	Unequal Var.	14.986	.000	2.342	14.434	.034*	.41	.17	.035490	.782962
IC	.017	.897	2.334	36	.025*	.45	.19	.058768	.837065	
IS	1.027	.318	1.628	36	.112	.32	.19	-.077571	.709516	
CR	Unequal Var.	6.186	.018	1.417	19.517	.172	.34	.24	-.163036	.850536
MBE-A	.525	.474	-.367	36	.716	-.12	.34	-.813145	.564137	
MBE-P	1.140	.293	-1.558	36	.128	-.38	.24	-.869910	.113958	
TS	1.765	.192	-.214	36	.832	-.04	.17	-.371953	.300856	
PDO	1.480	.233	.258	32	.798	.05	.21	-.367299	.473770	

*. Significant at the 0.05 level (2-tailed).

The Mann-Whitney U and t -tests indicate that participating bivocational pastors were more transformational in the pastorate than in the non-pastorate settings. The difference is significant going by the effect sizes in these two tests. This higher transformational leadership is most evident in the form of IM and IC.

Summary of Quantitative Results

The bivocational pastors in this study were highly transformational as indicated by their self-ratings as well as the ratings from their raters. They also rated themselves low in power distance orientation. Their leadership (self and rater) scores were highest on the Inspirational Motivation and Idealized Behaviors scales. Pastors scored themselves slightly higher on individualized consideration than their raters scored them. Raters on the other hand scored them higher on active management-by-exception. Furthermore, Power Distance Orientation showed a negative correlation with transformational leadership, but especially with Idealized behaviors.

The next group of findings were derived from limited group comparisons and correlation. Inspirational Motivation and Idealized Behaviors showed the most correlation when pastorate and non-pastorate ratings were compared, suggesting that IM and IB are areas of convergence in the bivocational leadership of the participating pastors. However, one must exercise caution before making any claims since the correlation was based on 8 bivocational pastors with matching pastorate and non-

pastorate raters (N = 25). At best, this finding confirms some of the qualitative findings and should serve as the basis for further exploration in subsequent studies.

Comparing pastorate and non-pastorate ratings, the participating bivocational pastors were shown to be more highly transformational in the pastorate than in the non-pastorate jobs since transformational leadership scores were higher in the pastorate than in the non-pastorate, and the difference was medium to large. The higher pastorate transformational leadership was most pronounced in the transformational subscales of Inspirational Motivation (IM) and Individualized Consideration (IC). The higher pastorate IM scores suggests that IM is required more in the pastorate than in the non-pastorate job and this suggestion confirms one of the qualitative findings from this study. Individualized Consideration (IC) was understandably more pronounced in the pastorate, since the very nature of the pastoral vocation is centered on shepherding, which is closely connected with the IC concept as discussed in chapter three

Connecting Qualitative and Quantitative Results

The qualitative results of this study were outlined first and then some of those results were explored through the quantitative analyses. Having summarized what one can learn from both segments of this study, we now try to make connections between the qualitative and quantitative results.

God's Man, Ethical Leadership, and Idealized Behavior

The qualitative theme *God's man* revealed that bivocational pastors live with high integrity. They are both conceptually similar to Idealized Behaviors, which describes the

leaders' values-based lives and their modelling of high moral ethics. Interview participants had revealed that ethical leadership is one way that pastoral leadership influences non-pastorate leadership. Furthermore, interview participants emphasized integrity as a constant pursuit and hallmark of their lives, insisting on living a unified life in both church and non-pastorate job settings. It is therefore no surprise that in Table 5.12 where pastorate ratings are higher than non-pastorate ratings on all the other transformational leadership scales, the IB scores from pastorate raters ($M=3.69$, $SD=0.42$) were very similar to those from non-pastorate raters ($M=3.66$, $SD=0.52$). When it comes to idealized behaviors, the bivocational pastors are equally rated both in church and other job settings. Their ethical and moral integrity is equally visible in the church as it is in the non-pastorate job. The limited correlational analysis showed a strong correlation in IB when pastorate and non-pastorate ratings were compared.

Mobilization and Inspirational Motivation

The qualitative theme *Mobilization*, described how these pastors empowered church members for ministry. There is similar to the description of inspirational motivation (IM), by which transformational leaders inspire and communicate meaning, then challenge followers to move beyond their comfort zone. Comparison of pastorate and non-pastorate IM ratings revealed that pastorate ratings ($M=3.89$, $SD=0.19$, Mean Rank = 20.81) were significantly higher than non-pastorate ratings ($M=3.48$, $SD=0.64$, Mean Rank = 12.15), $U = 87.5$, $p = 0.013$. The higher pastorate ratings suggest that bivocational pastors use IM more in their pastoral leadership than in the non-pastorate

leadership. This suggestion confirms data from the interviews. Participants had described how they had to depend on inspiring and motivating parishioners unlike in the non-pastorate job where, in Eno's words, the leader shares objectives with them, "review their performance regularly, they know they can be sanctioned and can lose out on benefits so their buy-in is easier to get." According to Eno, church is different being a voluntary organization, and to get the buy-in is "a bitter test of leadership." They therefore depended on appeals and inspiring people.

Compassionate Leadership and Individualized Consideration

Participants described how their pastoral leadership influenced their non-pastorate leadership in the form of care, counseling, mentoring, etc., as discussed in chapter five under the sub-heading *Pastoral ethos*. This compassionate leadership made them to view people differently, not as mere "instruments to work" or to be more likely to give people a second chance in the workplace. These descriptions are similar to Individualized consideration (IC), the leadership style where the leader notes the specific needs of individual followers, shows genuine concerns for their needs and feelings and facilitates a supportive climate through things like mentoring and coaching. Pastors are shepherds and the primary function of shepherds was caring for and guiding the sheep as described in chapter three. Therefore, by definition, Individual Consideration leadership is a part of all that shepherding entails.

Since the interview data revealed that the pastoral ethos flows from the pastorate to the non-pastorate (and not vice versa), it would be expected that individualized

consideration leadership should be stronger in the pastorate than in the non-pastorate.

Well, it is. Quantitative analysis showed higher IC scores from pastorate raters ($M=3.45$, $SD=0.56$, Mean Rank = 20.36), than from non-pastorate raters ($M=3.0$, $SD=0.60$, Mean Rank = 12.88), $U = 97$, $p = 0.032$.

Chapter Summary

This chapter described the findings and results of this study. Seventeen bivocational pastor-leaders were interviewed and the qualitative data analysis revealed among other things, that the participating bivocational pastors were intentionally bivocational, yet their bivocation was encouraged by church authorities, motivated by financial independence and facilitated by ministerial involvement and growth. They saw themselves as God's men, called to represent God while living lives marked by moral integrity. These participants also viewed bivocational ministry as challenging because of time and vocational pressures, tensions with non-bivocational pastoral ministry colleagues. Yet at the same time they viewed bivocational ministry as fulfilling because of the expanded ministry opportunities. When the relationship between their pastorate and non-pastorate leadership was explored, it turned out that the pastoral leadership of these bivocational pastors, influences their non-pastorate leadership in the form of ethical leadership and compassionate leadership. The non-pastorate leadership likewise influences the pastoral leadership in the form of efficiency and professionalism.

Forty-nine pastors and fifty-four raters also completed the MLQ 5X and a Power Distance Orientation instrument. The data did not have a normal distribution therefore

non-parametric tests were used for the quantitative data analysis. The results showed that the pastors in the study were highly transformational but low in power distance orientation. The high transformational leadership scores were consistent both from self-ratings as well as from the rater scoring. The bivocational pastors scored highest in Idealized Behaviors (IB) and Inspirational Motivation (IM) leadership. Spearman correlational analysis revealed a negative correlation between power distance orientation and transformational leadership.

When pastorate and non-pastorate ratings were compared with Spearman correlational analysis, there was a strong relationship between pastorate and non-pastorate ratings when it came to idealized behaviors (IB) as well as inspirational motivation (IM). Furthermore a casual examination showed that pastorate transformational leadership scores were higher than non-pastorate scores. Difference analyses using Mann-Whitney and independent samples t-tests revealed that Inspirational Motivation and Individualized Consideration (IC) scores were statistical higher in the pastorate than in the non-pastorate jobs.

The next chapter will discuss the findings outlined in this chapter, in light of the literature review in chapter two, and the theological integration in chapter three. In chapter six the qualitative and quantitative findings are also integrated showing where there is confirmation or support. Implications and recommendations are also outlined in chapter six. Lastly, the limitations of the study and suggestions for further study are made.

CHAPTER SIX

CONCLUSIONS

This study explored the leadership of bivocational pastors who also lead in their non-pastorate jobs. Specifically, the study explored the relationship between their pastorate and non-pastorate leadership. This chapter will present the conclusions and implications based on the findings of the study. This chapter will also outline the limitations of the study as well as recommendations for future research.

It was noted in chapter two that there are few transformational leadership studies conducted in Africa, and none of them on pastors. Furthermore, the transformational leadership research on pastors is generally limited compared to studies where the sample is drawn from other sectors, and yet that limited evidence suggests that pastors score higher on transformational leadership than non-pastoral leaders. This study thus explored the relationship between pastorate and non-pastorate transformational leadership using a sample of participants engaged in both. The study also sought to extend Kalu's (2010) research, which claimed the prevalence of highly transformational leadership in the Nigerian high power distance context. Since Kalu assessed power distance at the country/societal level, this study extended the research by rating power distance orientation at the individual level.

In exploring the leadership of bivocational pastors, this study also sought to gain a biblical understanding of pastoral leadership. As noted in chapter three, New Testament elders were overseers who shepherded the church of God (Acts 20:17, 28), therefore *elder*, *overseer*, and *pastor*, are mostly synonymous. Their major responsibilities were leading (which included oversight and care), and teaching; while the major requirement of elders was for each to have verifiable *above-reproach* character. They were to lead by servant hood, and the goal of their ministry was to equip believers to serve God and others. When analyzing the data, drawn from the experience of the participants, it was of interest to identify where it showed connections with the biblical understandings of pastoral leadership discussed more fully in chapter three.

Chapter four outlined the research design, explaining the mixed qualitative and quantitative methods. The qualitative analysis was done with NVivo on verbal data from interview transcripts using a phenomenology design. The quantitative analysis employed descriptive, correlational, and causal-comparative hypothesis testing, done with SPSS.

This chapter summarizes and discusses the research findings presented in chapter five. The discussion in this chapter will address the following questions namely: (1) Overall, what can be learnt from this study? (2) How does the survey data and the experiences of the interviewed bivocational pastors relate to the empirical literature presented in Chapter Two? (3) How does the survey data and the experiences of the interviewed bivocational pastors relate to the biblical theological principles discussed in

Chapter Two? (4) What can we learn about strengthening bivocational ministry practice? (5) How can bivocational pastors be intentional about the influence of pastoral leadership on non-pastorate leadership and vice-versa? (6) How can these insights be of help to pastors who are not bivocational? (7) What insights can help leaders better equip and or support bivocational pastors?

Research Questions

In this section we address the research questions before delving into more detailed discussion. The main research question for this study is as follows:

What is the relationship between the pastorate leadership and the non-pastorate leadership of bivocational pastor-leaders in Southern Nigeria?

This study also had three subsidiary research questions. What follows is a statement of each subsidiary question with a summary of the answer building up to the answer of the main research question.

The three subsidiary research questions are as follows:

Question 1: *What are the perceptions of bivocational pastor-leaders in Southern Nigeria on the relationship between their pastorate and non-pastorate leadership?*

Answer: From the perspective of the participating bivocational pastors from Southern Nigeria, their pastorate leadership influences their non-pastorate leadership in the form of ethical and compassionate leadership. Their non-pastorate leadership on the

ther hand influences their pastorate leadership in the form professionalized, goal-directed and efficient ministry.

Question 2: Does the power distance orientation of bivocational pastors and their followers have any significant relationship to the reported levels of transformational or transactional leadership of bivocational pastor-leaders in Southern Nigeria?

Answer: Yes there is a significant moderate inverse relationship between reported levels of power distance orientation and reported levels of transformational leadership. This inverse relationship is most salient in the transformational subscale of idealized behaviors.

Question 3: Does transformational leadership in the pastorate predict transformational leadership in the non-pastorate jobs, and vice versa?

Answer: Due to the inadequate quantitative sampling, this question could not be addressed.

Main Question: What is the relationship between the pastorate leadership and the non-pastorate leadership of bivocational pastor-leaders in Southern Nigeria?

Answer: pastorate leadership influences their non-pastorate leadership in the form of ethical and compassionate leadership. Their non-pastorate leadership on the ther hand influences their pastorate leadership in the form professionalized, goal-directed and efficient ministry. Bivocational pastors use idealized behaviors highly both in the pastorate and non-pastorate. They also seem to use inspirational motivation in both

arenas but it seems to be required more in the pastorate where they do a lot of mobilizing and equipping.

The findings are now explored in more detail.

Bivocational Ministry

The portrait of bivocational ministry which we find in this study contains similar features of bivocational ministry revealed in other studies as reviewed in chapter two.

Some of the similarities are described presently. Previous studies revealed that the most notable challenge faced by bivocational pastors is time constraints (Clapp, et al., 1999; Gramling, 2008; Overton, 2011). The biggest challenge noted by the bivocational pastors in this study is also time constraints. Bivocational pastors also reported high levels of job satisfaction (Overton, 2011; Russell, 2012), and emotional health (Wells, 2013).

Similarly, the bivocational pastors in this study described their bivocational experience as rewarding and fulfilling. Participating bivocational pastors also saw their non-pastorate jobs as an extension of their ministry providing more opportunities for further ministry.

This view was also reported in previous studies (Clapp, et al., 1999; Gramling, 2008; Brushwyler, 1992).

There were also some findings, which showed divergence from previous research on bivocational ministry. First difference is on the issue of wages. The bivocational pastors are not paid by the church. Bivocational pastors in the North American context

are typically paid some by the church. An indication of the importance of compensation in the understanding of bivocational ministry is seen from the very definition of a bivocational pastor. “Anyone who serves in a paid ministry capacity in a church and has other personal sources of income” (Bickers, 2004, p. 2). Notice the reference to “paid ministry capacity” (p. 2), which Overton (2011) further defines as “compensation while working full or part-time as a senior pastor.”

In contrast, the participants stressed how the church paid them nothing. Therefore, bivocational ministry for them was not some stop-gap temporary measure leading up to a point when they would go full-time. They were in it intentionally from the start and saw it as normative. When the researcher asked some of them if they would ever go full-time, they all said they did not object to full-time service and would go if God made it specifically clear that they should. Therefore bivocation was the default for them. Furthermore, the participants did not describe their pastoral ministry with terms like *job*, or *work*, preferring terms like *ministry* instead. Yet, there was a clear sense of all the responsibilities of pastoral ministry and they freely used terms like *work* in the descriptive sense of labor. Therefore in terms of remuneration, they clearly viewed the pastoral ministry from a volunteer perspective, while at the same time viewing it in every other sense as seriously (even more seriously) than their regular (non-pastorate) jobs.

Previous studies (Overton, 2011; Dorr, 1988; Gramling, 2008) identified financial constraints as the major reason why people go into bivocational ministry, however the

participating pastors in this study did not mention it (with the exception of two pastors) but emphasized financial independence as a strength of bivocational ministry in a way that suggests it as a factor. There is therefore both similarity with, and divergence from previous studies on the matter of financial constraints as a motivating factor for bivocational ministry.

The Integrated Lives of Bivocational Pastors

It was noted in the literature review of chapter two, how the holistic African worldview contributed to the trajectory of the Christian Church's development in Nigeria. It was suggested that seminary men trained in the western theological tradition operating vocationally only in the clerical "sacred" arena, are more likely to persist in the compartmentalizing that conceives salvation as "other-worldly" in a manner disconnected from the struggles of everyday living. It was suggested from the preceding historical analysis that bivocational pastors may be better equipped by their bivocation to holistically integrate the "other-worldliness" with the "this-worldliness" of salvation.

The above suggestions derived from the historical analysis of chapter two were confirmed by the qualitative data of this study. The participants embodied integration in various aspects of their ministries and lives. Some of this is discussed in chapter five under the headings "integrity", "connection with parishioners" and "jobs an extension of ministry." These bivocational pastors did not want to live isolated ivory tower lives. For instance, Udo described the importance of going to "... work where they [church

members] work, where they come from to church, to be conversant with what is out there so that I'd be able to minister appropriately and relate well with them.”

The participants emphasized the integration of life in the church and life in the workplace. Tony, an Anglican university professor and department chair describes this,

My job in the university is an opportunity for me to demonstrate the character of God to the larger society, the character of God's love, the character of God's discipline, the character of God's creativity, the character of God's faithfulness you know as one leads the department, as one interacts with students as one molds the character of those who are going to become leaders tomorrow. ... I struggle to be at my desk in the school despite how busy I am because I have got to do that in order that the name of the Lord will be glorified.

Gabriel further described this integration between the Sunday and Monday life,

There's no difference between my life in the church, my life in the office, and my life in the house; by the special grace and mercy of God. What you see is what you get. There's no fine print, no hidden thing. It's Just as it is. That has helped me because, what I will not do inside the church because I know God is seeing me, I will not do it anywhere else. I know the same God who sees me in the church sees me in the taxi, sees me in my own house, and the office.

Brian described the same thing,

I don't because I'm in my office now I begin to behave like an office man, then when I get to the church I begin to behave like a church man. I like to remain what I am wherever I am

What these pastors were describing is the absence of the “Sunday-Monday gap” - that bifurcated life where Sunday worship has little connection with Monday work, and where there is a disconnect between one's faith and the rest of one's life, particularly one's work (Miller, 2003). Another evidence of the absence of the gap is the description by many

participants, of how their jobs served as extensions to their ministry as non-pastorate colleagues recognized their pastoral identity.

Describing the problems associated with the Sunday-Monday gap, Miller (2003) points out that pastors rarely preach constructive sermons on work and thus people in the pews feel unsupported because of their perception of pastors’ “... unfamiliarity with, disinterest in, or a generally pejorative attitude towards the business world –and, by association, those who work in it” (p. 302). The portrait of bivocational pastors in Nigeria reflected by the participants diverges sharply from the scenario above described by Miller.

In the historical review of Christianity in Nigeria done in chapter two, the influential role of Pentecostalism was noted. McCain points out that in addition to the emphasis on prosperity, there is a more recent focus on poverty alleviation, economic empowerment, and national transformation. This new focus which he terms “progressive Pentecostalism”, sees the Church having changed from a conservative, movement with ethic of separation from the world, to one that thrives on social engagement at various levels. McCain cites Non-theological education and secular professions or bivocational ministry as some of the factors which have influenced this new focus.

Those studying or responding to the Sunday-Monday gap such as those involved in the faith at work movement, might glean a thing or two from bivocational pastors. Going by the experience of the participants, bivocational ministry seems to go hand in

hand with the absence of that Sunday-Monday gap. Who best to model and teach other believers how to eliminate the gap than those who already live without said gap. Bivocational pastors should be involved as resources in addressing this Sunday-Monday gap. One recommendation for future research is an investigation of how Nigerian bivocational pastors go about the integration described in this study.

The Leadership of Bivocational Pastor Leaders

Some of the major findings in this study concern the leadership of bivocational pastors. Some of them include ethical leadership, compassionate leadership, and mobilization. These are discussed in this section and arising recommendations are included in the discussion.

Highly Transformational Leaders

The bivocational pastors who participated in this study were highly transformational, scoring well above average ($M=3.33$, $SD = 0.49$) when compared to the norms provided by the instrument publisher. The trend of pastors being highly transformational was discussed in chapter two. Kennard (2002) had found that a sample of 113 pastors rated more highly on almost all the transformational leadership scales. Table 2.4 examined 14 available transformational leadership studies of pastors and found that their average transformational leadership scores were high.

Furthermore, although the group sizes were small in this study, when comparing pastorate ($M=3.60$, $SD=0.30$, $N=24$) and non-pastorate ($M=3.30$, $SD=0.42$, $N=14$)

transformational leadership ratings of the bivocational pastors, the pastorate ratings were higher. This observation is also in the same direction as the previous observation of highly transformational leadership in pastoral settings. Conceptually, it appears that transformational leadership taps into some fundamental values intrinsic to pastoral leadership as described in chapter three. The commonalities between them might explain why pastors score high on transformational leadership, and why the particular (bivocational) pastors in this study scored more highly when rated by church associates than when rated by their non-pastorate associates.

The pattern of the scores was similar when self-rating scores and rater scores were compared. Furthermore, the quantitative exploration showed confirmation of some of the qualitative findings as shown in chapter five. Therefore, transformational leadership, and the MLQ is amenable for use among pastors. It is recommended for further use in research and training among pastors since it is congruent with the theological foundations of pastoral leadership as described in chapter three.

As a well-designed, reliable and valid instrument, the MLQ-5X can be used in the developmental assessment of pastoral interns for feedback as well as for directed coaching and training of pastors in the practical aspects of leadership. For instance, MLQ might show that the pastor needs to improve on individual consideration (IC). Leaders can therefore emphasize growth in care and shepherding for the minister. While the

instrument gives insight into the leadership patterns of those being assessed, biblical material should be used to ensure the theological grounding of the training.

Ethical Leadership and Idealized Behaviors

The qualitative themes, *God's man*, and *Ethical Leadership*, describe how integrity is a central part of the interview participants' worldviews. These qualitative results align with the *above-reproach* life of moral and ethical integrity discussed in chapter three. This *above-reproach* life is the primary requirement for pastoral leadership as discussed in the Pastoral Epistles. There was confirmation from the quantitative data which showed the leaders scored most highly in idealized behaviors. Furthermore, the interview participants' emphasis on integrity was not just in the sense of high moral standards but also in the sense of consistency wherever they were – church or non-pastorate job. The survey data showed that the participating bivocational pastors were rated more transformational in the pastorate than in the non-pastorate. However, when it came to idealized behaviors, their pastorate ($M=3.69$, $SD=.42$) and non-pastorate scores ($M=3.66$, $SD=.52$) were roughly equal.

Enron, Arthur Andersen, and Bernie Madoff, bring up images of corporate scandals in the United States, and are illustrations of the need for personal ethics in corporate settings. Employers also frequently look for experiences outside of academics when hiring graduates (Thompson, 2014). It is recommended that corporate (non-church) organizations take notice of staff members or potential who serve as pastors in

bivocational ministry and recognize the potential strength they bring to their careers in the form of ethical leadership. Recruiters and HR practitioners can take note of this in hiring decisions.

Mobilization of Church Members and Inspirational Motivation

The qualitative theme *Mobilization*, described how these pastors empowered church members for ministry. It is not certain whether this mobilization is influenced by the necessity or by conscious theological reflection, but it is clear from their description that they engage in this mobilization. This might also be one factor behind the assertion several times by participants that they did better in ministry than their full-time peers. Could it be that they are more likely to depend on church members and therefore become better at mobilizing the believers in the church to serve in ministry? Whether by design or by necessity, these bivocational pastors actually follow the scriptural pattern for pastoral ministry, where pastors are called to equip believers for ministry, mobilizing them to serve God and others, as discussed in chapter three under the heading *Equipping the Saints: The Goal of Pastoral Ministry*. When believers thus do the work of ministry, the church thrives.

Inspirational Motivation makes transformational leaders to inspire and communicate meaning, then challenge followers to move beyond their comfort zone. The pastors also scored very highly on inspirational motivation. Furthermore pastorate IM ratings ($M=3.89$, $SD=0.19$, Mean Rank = 20.81) were also significantly higher than non-

pastorate IM ratings ($M=3.48$, $SD=0.64$, Mean Rank = 12.15), $U = 87.5$, $p = 0.013$. This suggests that bivocational pastors use IM more in their pastoral leadership than in the non-pastorate leadership. The above suggestion confirmed data from the interviews when participants observed that they depend a lot on inspiring and motivating people unlike in the non-pastorate jobs where their subordinates recognize that their livelihoods are directly affected by their actions.

Because they seem to use IM more in the pastorate, one might assume that it therefore flows only in one direction, that is, their church use of IM influences the non-pastorate use. However, some of the interview data suggests that their bivocational experience actually enables them to mobilize more in their pastoral leadership. Bayo, described this as a distinction between bivocational and fulltime pastors. Speaking of how bivocational pastors mobilize church members, Bayo said “you tend to draw a bit more out of them. You can easily identify people that have potentials that you can tap into for the growth of the church because of your exposure in the industry.”

Therefore, it appears that both vocations thus feed into each other with regard to the use of inspirational motivation. While their bivocation highlights the need for mobilization in the church and their non-pastorate experience equips them with the mindset, clarity, and tools for mobilization, their use of IM for mobilization in the pastorate makes them more inspiring and motivational leaders in their non-pastorate jobs.

It is thus not surprising that the analysis with the limited sample, showed a strong correlation between pastorate IM and non-pastorate IM.

Compassionate Leadership and Individualized Consideration

Qualitative results revealed that compassionate leadership is one way in which pastoral leadership influences the non-pastorate leadership of participants. Individualized consideration (IC) describes some of the aspects of shepherding which defines pastoral ministry. Therefore the pastors were rated higher in pastorate IC than in the non-pastorate IC leadership.

It is thus also recommended that corporate (non-church) organizations take advantage of bivocational pastors in the workplace as potential team leaders because of the leadership training and experience, which they bring from their pastoral ministry. Specific areas of strength as suggested by the findings of this study, are Inspirational Motivation and Individualized Consideration. Corporate organizations typically invest much in training employees for management. A typical area of training focus is emotional intelligence, which includes components like motivation, empathy, and social skills. There is evidence from this study that bivocational pastors bring some of these skills already from their pastoral vocations.

Highly Transformational Leaders with Low Power Distance

The bivocational pastors in the study scored low in their power distance orientation. We note that this low power distance orientation is very much in alignment

with Christ's instruction to lead by servanthood. Jesus in fact, seems to condemn high power distance in Luke 22:25-26 "The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors. But not so with you. Rather, let the greatest among you become as the youngest, and the leader as one who serves." It is therefore consistent that these bivocational pastors would rate as low in power distance. Additionally, since the participants in this study were drawn from the broader evangelical traditions, perhaps the doctrine of the priesthood of all believers might affect how the concept of power distance is lived out practically, resulting in low power distance.

Note that the participating bivocational pastors were relatively low in power distance orientation and at the same time highly transformational. On the power distance instrument, which has a minimum score of 1 and a maximum of 5, the mean PDO score of the bivocational pastors was ($M = 1.99, SD = 0.57$). The results also indicated that there was an inverse relationship between Power Distance orientation and Transformational Leadership (Spearman's $\rho_{(98)} = -0.317, p = 0.001$) and the said inverse relationship seemed to be most salient between power distance orientation and the Idealized behaviors dimension ($\rho_{(98)} = -0.431, p = 0.000$).

These observations with power distance orientation were interesting since Nigeria was previously shown to be a high power distance society in country-level (rather than individual-level) analysis (House, et al., 2004). In a previous transformational leadership study, Kalu (2010) had found leaders to be highly transformational in a high power

distance society, and thus suggested that transformational leadership was transcultural, that is, it seemed not to be affected by high power distance. However, evidence from Leong and Fischer's (2011) meta-analysis of 54 independent samples and 40 journal articles showed that lower transformational leadership scores were found in high power distance societies, indicating an inverse relationship between transformational leadership and the power distance cultural value.

Two meta-analyses (Leong & Fischer 2011; Jackson, 2013) measuring cultural value at the country/society level, had found no differences in transformational leadership scores based on the cultural value of collectivism. However, when measured at the individual level, it seemed to make a difference (Walumbwa & Lawler, 2003). Therefore, the suggestion at the onset of this study was that power distance needed to be measured at the individual level rather than assumed at a country/society level, since a particular leader sample in an otherwise high power distance society might be generally low in power distance.

The participants in this study, which was conducted in the same high power distance society as Kalu's (2010) study, were highly transformational but low in power distance. There was also an inverse relationship between the two variables in the data from this sample. This reconciles two strands of data, supporting the presence of highly transformational leaders in the high power distance society (Kalu, 2010); but indicating that these leaders were in fact low in power distance orientation, therefore confirming

Leong and Fischer's (2011) inverse relationship between transformational leadership and power distance.

It is therefore recommended that studies seeking to explore the cultural values and transformational leadership will do well to measure these cultural values at the individual level. Individual level assessment of cultural values seem to provide more salient data than when they are assumed at the country level.

Since power distance orientation shows a negative correlation with transformational leadership, the data suggests that the participating bivocational pastors are likely to have an understanding of leadership that does not place the pastor on the elevated pedestal of clergyfolk separated from the laity to do the ministry work. The qualitative data confirms this because the interview participants seemed to have a biblical *equipping the saints* approach to pastoral ministry. This biblical understanding of ministry is discussed below in the section titled "biblical and theological integration of findings."

Bivocational Ministry in the Church

One major conclusion from this study is that bivocational ministry is an asset to the Church. Church leaders should encourage bivocational ministry. The rest of this section will discuss why this conclusion is needful as well as suggest ways of implementing or improving bivocational ministry practice in the Church, in light of the response from the participating bivocational pastors.

Financial Advantage

Participants identified bivocational ministry as a source of financial advantage for the Church. First of all, it reduces the wage bill of the Church, but then the bivocational pastors themselves being very committed to the pastoral ministry, bring their own financial resources as well as resources from their networks to the benefit of the Church. Bivocational ministry should be recognized as a potential solution to financial challenges and could be used intentionally by church leaders as a response to financial constraints faced by the Church. It is no news that in North America the general trend of popular culture is growing increasingly at odds with the Christian worldview represented by the evangelical Christianity. If this trend continues, the day might come when churches that insist on representing a biblical worldview might have to forfeit the financial advantages and protections provided by the state in the US. Bivocational ministry is a strategic response to that potential situation. While the participants in this study described a sense of boldness resulting from financial independence on a personal level, bivocational ministry might provide a similar effect for the Church at the corporate level.

Bivocational Ministry as an Engine for Church Planting and Expansion

As discussed in chapter five, one main factor that led to the onset of bivocational ministry for many of the participants was described under the title; Ministerial Growth in Service. In other words, these present bivocational pastors described how they were mobilized and encouraged to serve in ministry in various capacities and as they advanced

in their experience, performance and gifting, they were given higher responsibility till they became pastors. Several, especially from the Redeemed Christian Church of God (RCCG) described how they were encouraged to start new churches and they launched out using their own resources and contacts. Rasak described this process in RCCG;

Typically most of the bivocational ministers, not only do they not depend on the church for sustenance but they actually support the work with their means. A lot of the new church plants you see, the guy gets the mandate to go and set up the [church] with his private or family funds and then he gets friends the way that people will start a business. The only thing is this is Gods own business.

Thus bivocational ministry is the engine of their church planting impetus. The reach and phenomenal growth of the RCCG is well documented and mentioned in chapter two. Bivocational ministry is revealed to be a major strategy in this. Gabriel describes this thus; “RCCG encourages church planting so much so that if your church is growing big they encourage you to split, like binary fission, so that the work is not too heavy on one person; the work is multiplying and it keeps growing.”

First of all, the ministers serve at no cost to the Church, but they even sponsor the ministry and attract more sponsorship as well as people to be reached through their own social and vocational networks. The process begins with mobilization of church members and then as they continue to grow in ministerial leadership, they are ordained as pastors, many of them commissioned to plant churches. Because of the bivocational nature of their ministry, they are forced to depend on, and therefore to mobilize and train others. Furthermore, being themselves products of this system, it is likely to be in their spiritual

DNA to mobilize and train others for ministry since that is what they have seen modelled for them. Thus they do the same for others. Therefore, we see the organic way in which bivocational ministry fuels church multiplication. This is exemplified by the Redeemed Christian Church of God, and explains the rapid and extensive growth of the denomination described in chapter two.

Generally in the literature, bivocational ministry is not discussed as a major strategy of church planting and church multiplication. Where one sees it come up is in discussions of foreign missions contexts where bivocation is often the only alternative for church planters serving as missionaries in nations and regions hostile to Christianity. However it is not discussed as a strategic tool for church growth, church planting and church multiplication.

There is occasional evidence in historical accounts such as the description of a church planting movement among the gypsy population of Spain, described in David Garrison's (2004) book on church planting movements in many regions of the world. The account's description of revival and church multiplication, points out how the pastors are bivocational. One factor contributing to the church multiplication, according to the accounts, is the emphasis on forming preachers. The process of formation;

...followed a pattern of mentorship. Those who wanted to enter the ministry presented themselves to the pastor who met with them two or three days a week. Once the pastor was satisfied that they were ready, he began giving them opportunities to lead music and preach in his church. After proving themselves to be faithful in their leadership for two years,

the ministry candidates were presented to the national convention as new preachers or pastors. (p. 151)

The description above is similar to the description given by RCCG pastors.

Gabriel, the pastor of a larger RCCG church who is also a business owner described how he came to be a pastor.

In the RCCG, when you are a worker, based on the pastor's recommendation, they recommend you to be ordained. First of all I was given responsibilities in the church. I headed some departments. I had zeal for the things of God. Pastor then asked me to take over a fellowship that he was teaching, outside Port Harcourt at [suburb]. But then it grew to become a big fellowship, from less than twenty people to a point [when] we were a hundred and twenty something in the fellowship. So from there I was recommended to be ordained I was ordained an assistant pastor '95, and then in '96 I was transferred to assist a parish pastor, one year later in '97 I was made a parish pastor in that church.

For Gabriel, bivocational ministry, as modelled by the Redeemed Christian Church of God, is strategic as a tool for church planting because the bivocational model allows the church to be flexible and nimble in its response to growth and outreach opportunities.

If for instance there's a need to start another church – there's a congregation there and they travel a great distance and you have a set of workers that have been with you and you trust. You know they love the Lord, you know they are zealous and they're hardworking, they're available, they're teachable. Do you wait 2 years to send them through a detailed formal training or you send them and pray for them and commit them into the hands of the Holy Spirit. You send them quickly, arrange for them to start the work and they start. You can't do that if you have to go through the whole gamut of training etcetera. That is the strength – you can be flexible and nimble in your feet. That is the strength that this one has as opposed to the orthodoxy [mainline denominational traditions] where you have to go through the whole gamut of training. By the time you finish that training maybe 2 years from now another person may have come and set up that place. Or in the case of certain places in Nigeria,

Muslims would have come in and the people you didn't harvest, the Muslims would harvest them.

In conclusion bivocational ministry presents a great opportunity for the Church.

First of all it is a source of funding for church ministry – both in terms of reduced or largely eliminated wage bill, and also in terms of funding generated from an already committed bivocational pastoral cadre. Secondly, bivocational ministry can be the engine for church expansion and multiplication.

Dealing with Challenges

While encouraging bivocational ministry, denominational leaders should also pay attention to its challenges. The biggest challenge identified by these bivocational pastors is lack of time and availability to the church members for ministry. One practical and theological suggestion to implement with this is team ministry. Team ministry can either be in the form of a team of bivocational pastors, or in the form of equipping saints to share in ministry responsibilities. There is biblical and theological precedent for team ministry as described in chapter three. This will decentralize the burden from one person.

It is also important to address potential tensions between bivocational pastors and their non-bivocational ministry colleagues. Perhaps it would be helpful to have clear expectations stated and clear to all. Some of the data suggested that there were unclear expectations of them, some of which they were unable to meet, particularly concerning pastor meetings held in the daytime during the week. When these bivocational pastors were unavailable it caused tensions between them and the non-bivocational ministers

who had to attend the meetings. Having clear and public policies on such things could go a long way to dampen the tension.

It is recommended that descriptive terms such as “bivocational” ministry or “tentmaking” be used instead of “part-time” in the Nigerian context. The concept of time, seems to tap into the challenges, strengths, and conflicts, of bivocational ministry. According to Lingenfelter and Mayers’ (2003) time versus event cultural continuum, in time oriented cultures there is concern for the amount of time expended, time is allocated carefully for maximum achievement within set limits, and rewards are offered as incentives for efficient use of time. In event oriented cultures on the other hand, the emphasis is on the details of the event regardless of the time required, problems are considered exhaustively till resolved, and completing the event is considered a reward in itself.

Therefore, bivocational pastoral ministry in the time oriented United States reflects some of these cultural features. Pastors are more likely to understand their ministry in terms of “part-time” and “full-time”, identifying this by the number of hours put into each vocation. Overton (2011) describes this in his study of bivocational pastors in the US Foursquare denomination, where the pastors were mostly full-time in the non-pastorate job and “part-time” in the pastorate. Bivocational pastors are also paid for said “part-time” pastoral work. Since Nigeria is on the event orientation end of that continuum, this might explain some of the differences. Bivocational pastors are not paid

for their pastoral ministry. While there is a concern about the lack of time (since everyone has only 24 hours each day), there is more emphasis on doing the pastoral work and fulfilling the requirements and less emphasis on how much time is put into it. Therefore they would see the mindset of “part-time therefore put in 20 hours into the church work” as lack of commitment. Tony describes this. “It is tempting to give it half commitment, change it to shared time ministry, some people even call it part-time ministry ... As far as I am concerned there is nothing like part-time ministry, there can’t be part-time ministry, you’re either doing it or you’re not doing it.”

Therefore, in places like Nigeria, it is helpful not to describe the ministry using a “time” term. It is recommended that descriptive terms such as *non-stipendiary* used by Anglicans, *tentmaking* used by Methodists, or the more generic *bivocational*, be used instead of *part-time*, considering the factors described above.

One other major finding from this study presents both a significant opportunity for the Church as well as a warning. The findings show that bivocational pastoral leadership impacts non-pastorate leadership in the form of ethical and compassionate leadership, while non-pastorate leadership influences pastoral leadership in the form of efficient, goal-directed professional ministry. Now that we know this, it can be used to assist bivocational pastors in being more effective in their pastoral ministry as well as the non-pastorate jobs. Recall the tensions discussed in chapter five between bivocational pastors and their non-bivocational ministry colleagues and supervisors. These findings

present an opportunity because denominational leaders can use the above bivocational leadership findings (including those on transformational leadership) as content for coaching, mentoring, and training support for bivocational pastors. These pastors will feel a sense of support when they sense that the church leaders want them to thrive in their non-pastorate jobs as they also thrive in local church pastoral ministry.

Lastly, bivocational pastors need to be careful as they implement and apply professionalism to their pastoral ministry. The pitfall is in the direct transfer of principles from the non-pastorate job without the theological reflection which enables one filter and translate them in a way that preserves and aligns with the spiritual purposes of the Church. It is possible to become driven by the similar principles that drive progress in organizations outside the Church. The danger is double since the bivocational pastors who are thus exposed to this also typically have little formal theological training (one RCCG pastor described a "...diploma course that lasted about four months."

Theological reflection is important to ground the pragmatic advantages of bivocational ministry. It is possible however, that theological reflection and training of a different kind happens in the church context. However that was not fully explored by this study. Perhaps future studies can focus on how the ministerial and theological training of bivocational pastors takes place. It is important to note how biblical the views of the participants about pastoral ministry was and that is the subject of the next section.

Biblical and Theological Integration and Findings

The biblical and theological concepts discussed in chapter three merit some discussion here. It was noted in chapter three that several questions were added to the interview guide to explore the biblical and theological review done in that chapter. It was noted in chapter three from the extended discussion of the Pastoral Epistles, that the primary requirement for pastoral leadership was for elders to have verifiable, above-reproach character. Given that the participants were mostly highly educated and highly skilled professionals, one wondered if their emphasis would be on technical skill when reflecting on ministry. However, the participants seemed to be keenly aware of the scriptural emphasis on the above-reproach character and it was evident in their description of their lives and ministry as discussed in chapter five under the heading *character*. They also referenced the same idea of being above reproach when asked directly about what they considered the most important requirements for pastoral ministry.

Furthermore, chapter three included a discussion on the use of the priestly motif in the understanding of ministry and concluded that New Testament teaches the priesthood of all believers. Unfortunately, it is common to profess the doctrine of the priesthood of all believers while in practice retaining the “clergy-laity” divide, such that “professional” ministers do the ministry work while other believers watch from the sidelines. The qualitative data suggests that the bivocational ministry model is antithetical

to the clergy-laity paradigm of ministry. In other words bivocational pastors are more likely to connect with the saints they lead as pastors, and less likely to see themselves in the elevated sense of the “clergy other”. The quantitative data supports this since we noted that the pastors themselves were low in power distance orientation making them less likely to see themselves as far removed from the rest of the believers.

It was also noted in chapter three that the goal of pastoral leadership is to equip believers for service. It was discovered that this equipping of the saints was important and central to the pastoral ministry of many participating bivocational pastors. Some of this equipping is illustrated in the discussion above on bivocational ministry as a church planting strategy. The bivocational nature of their ministry seemed to facilitate this biblical understanding of the nature of ministry. Note the similarity between participants’ description of how they came to be in ministry (discussed under the heading *growth in ministerial service*) and their description of how they in turn mobilized others for ministry (discussed under the heading *mobilization*).

Bivocational pastors were likely to facilitate ministry engagement among other believers, frequently resulting eventually in more bivocational pastors. This was most evident among those participants from the Redeemed Christian Church of God (RCCG). Even among those participants from a high Church tradition, such as the Church of Nigeria (Anglican Communion), this was evident. In one Anglican diocese where there

were many bivocational pastors, the bishop had himself been bivocational previously.

Bivocational ministry thus seems to facilitate ministry engagement.

In conclusion, the participants' view of pastoral ministry practice seemed to be very biblically influenced as shown in the discussion above. This biblical influence results in an emphasis on the above-reproach character as a requirement for ministry. It also results in greater ministry engagement among other believers in the Church.

There are several observations which have been made so far in this chapter's discussions. The data suggests that these bivocational pastors live integrated lives. It also suggests that they are able to mobilize and empower believers to be engaged in ministry, meanwhile the model itself is a source of funding for the church and can drive church planting and multiplication. These factors may transcend the immediate environment of Nigeria in which this study is situated. If these observations are applicable in other contexts, then it is perhaps time to rethink the traditional model of pastoral ministry where people go through seminary, frequently at great cost and then find that there is a shortage of 'professional' ministry jobs for them to be hired into.

This traditional approach which is the default approach to pastoral ministry feeds several dysfunctional trends (1) the ivory tower disconnect between pastors and other members of the church (2) professionalization which feeds the clergy-laity divide and undermines ministry engagement, (3) financial crisis as churches more and more are unable to fully support vocational pastors. Eventually it is a discouragement to people

who have the call to pastoral ministry and have pursued training only to join the glut of trained preachers with no pulpit. This situation could be a discouragement to such people. However, if we perhaps rethink our approach to ministry, it can be built into ministerial training. Seminaries can intentionally train and mentor students into ministering bivocationally seeing the many strengths which it brings to the ministry and to the Church. Bivocational ministry should not be an afterthought or a last resort. Bivocational pastors should not feel like second-class pastors. It should rather be promoted, such pastors encouraged, and future pastors mentored into it. I believe the Church here in Euro-America will be strengthened by a resurgence of people who intentionally engage in bivocational pastoral ministry.

Limitations of the Study

Some limitations of this study must be noted at this point. The first concern was the limited size of the sample as well as the response rate for the quantitative portion of the study. In the quantitative data section, there was a 35% response rate for the primary participants. Online surveys tend to have lower response rates than pen and pencil surveys, however, the response rate is still a concern and a greater response rate would have strengthened the conclusions of the study. The quantitative portion of the study can only be described as an exploratory study of the relationship between pastorate and non-pastorate leadership. Other studies can build on it and extend its findings.

Three factors impacted the recruitment resulting in fewer participants. First, the data collection was done in the festive month of December when there are many church events and people travel a lot. Secondly, it was in the midst of a turbulent and tense political transition period in Nigeria, therefore, there was less attention paid to things like invitations to participate in research. Lastly, some potential participants found it complicated and intrusive given the request to nominate raters. One potential participant replied the recruitment email saying; “I am sorry this survey is too complicated as it requires my intrusion into several other people's convenience. I don't think I can participate.” I also discovered that while the online survey worked fine in some places like Lagos, in other parts of Southern Nigeria, people preferred paper surveys as there was a reduced presence and familiarity with the internet.

Another limitation is related to the nature of the study's purposeful snowball sample. This affects the generalization of the study's quantitative findings seeing that the size was neither large nor its sample random. Furthermore, for snowball samples, more time is generally required for effective snowballing. However, other limitations prevented the researcher from spending more than 6 weeks in Nigeria. More time is required for better snowballing and therefore the sample size and response rate of the quantitative segment were adversely affected by this time limitation.

The third limitation is that the study was also biased by gender as all the interview participants were male and almost all the survey participants were also male. The

majority of pastors in Nigeria are men. However, there are women who serve as pastors in Nigeria, several of them bivocationally, but none of them was able to participate in the study. The fourth limitation is that the interview responses were based on the responses of the participants, as well as the assumption that they gave reflective responses on the subject. During the data collection attempts were made to encourage reflection such as providing the questions in advance where possible. The conclusions are based on what participants actually shared and may not represent their complete experience on the subject under investigation.

Another limitation stems from the qualitative phenomenological analysis of the interview data, where the human researcher invariably affects the research process. The processes and steps taken to reduce researcher bias are outlined in chapter four.

Recommendations for Further Study

The recommendations for future research are as follows. Future studies should replicate this study with greater response rates, as well as larger sample and demographic group sizes such as gender, denomination, job sector, tenure, etc. It would be insightful for a full quantitative study with a random, larger sample to explore the exploratory quantitative results of this study, such as the higher pastorate transformational leadership and the findings with IB and IM.

Secondly, it has been generally acknowledged that bivocational ministry is prevalent in the Redeemed Christian Church of God, and that it has been an effective

strategy for church multiplication. Therefore, it is recommended that a specific study of bivocational ministry be conducted among pastors in the Redeemed Christian of God. A random sample of bivocational RCCG pastors can be used to further explore the trends discovered in this study. A study is also recommended to be conducted on the effects of bivocational ministry on, and relationship with, church multiplication.

This study only explored the perspective of bivocational pastors. It is recommended that a study be conducted on the perspective of denominational leaders and church policy makers on their perspective of bivocational ministry. It is also recommended that a study be conducted exploring the relationship between bivocational pastors and their non-bivocational ministry colleagues. This study should include a survey of the non-bivocational pastors who serve alongside bivocational pastors.

All the participants in the study were married. It is recommended that a study be conducted to explore the experiences of female bivocational pastors and also the experiences of single bivocational pastors.

It is also recommended that a study be conducted to explore the practical means by which the bivocational pastors integrate their faith and work.

Summary

This chapter discussed the findings of the study in the light of principles and theories in the literature review as discussed in chapter two, as well as the theological principles described in chapter three. There were not many quantitative findings because

of the small sample size, low matching, and non-parametric sample. Nevertheless, the use of non-parametric tests and the complementary findings from the qualitative enquiry, strengthened the findings to be applicable to participants, who were studied. The qualitative, then quantitative findings are summarized below.

Interview participants described their entry into bivocational ministry as intentional, encouraged by the church authorities, motivated by financial independence and facilitated as people grow in ministerial service. They also experienced bivocational ministry as challenging because of vocational and ministerial tensions, and time pressures; yet it was also fulfilling because it provides expanded opportunities for ministry and opportunities to connect with, and empower others. These bivocational pastors also carry a clear calling, and awareness of being God's representatives, on display before the world as pastors, living lives marked by moral integrity.

In the participants' perspective, bivocational pastoral leadership impacts non-pastorate leadership in the form of ethical and compassionate leadership, while non-pastorate leadership influences pastoral leadership in the form of efficient, goal-directed professionalized ministry.

The bivocational pastors in this study were rated highly transformational and low in power distance orientation. Power Distance Orientation also showed a negative correlation with transformational leadership, but most especially with Idealized behaviors. The bivocational pastors were rated most highly for Inspirational Motivation

and Idealized Behaviors. The above two sets leadership behaviors (IM and IB) also showed the most correlation when the pastorate and non-pastorate ratings were compared, suggesting areas of convergence in their bivocational leadership.

Furthermore, Inspirational Motivation seemed to be more pronounced in the pastorate leadership than in their non-pastorate leadership, suggesting that while pastors use these two leadership styles most in both arenas, IM is used more in the pastorate. Also Individualized Consideration was understandably more pronounced in the pastorate, since the very nature of the pastoral vocation is centered on shepherding which is closely connected with the IC concept as discussed in chapter three.

The study recommended the encouragement of bivocational ministry as a strategy for church funding, church planting and church multiplication. The study also recommended the use of the MLQ for practical assessment and feedback purposes with pastoral staff, while conducting training with biblical grounded and integrated material.

Limitations of the study were noted including the gender bias, sampling, response rate and sample sizes of the quantitative study. Recommendations were made for future research. Some of the recommendations include a large study of bivocational pastors within the Redeemed Christian Church of God (RCCG). It was also recommended that the perspective of female and single bivocational pastors as well as denominational leaders and non-bivocational ministry colleagues be investigated to facilitate a fuller understanding of the phenomenon.

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APPENDIX A

QUESTIONNAIRE INFORMED CONSENT

Informed Consent Form for Questionnaires

Participant's name: _____

I authorize Agam Iheanyi-Igwe in fulfillment of his doctoral dissertation at Biola University, La Mirada, California, and/or any designated research assistants to gather information from me on the topic of the Transformational Leadership of Bivocational Pastor-Leaders in Southern Nigeria and the FCT.

I understand that the general purposes of the research are to explore the relationship between the Pastorate and Non-Pastorate Transformational Leadership of bivocational pastors who are leaders in their non-pastorate jobs. I understand that I will be asked to complete a questionnaire and that the approximate total time of my involvement will be 20 minutes.

The potential benefits of the study are to provide better understanding of the leadership of bivocational pastors, as well as to provide insights and recommendations for leadership in the pastorate as well as in non-pastorate settings.

I am aware that I may choose not to answer any questions that I find embarrassing or offensive. I understand that my participation is voluntary and that I may refuse to participate or discontinue my participation at any time without penalty or loss of benefits to which I am otherwise entitled. I understand that if, after my participation, I experience any undue anxiety or stress or have questions about the research or my rights as a participant that may have been provoked by the experience Agam Iheanyi-Igwe will be available for consultation.

Confidentiality of research results will be maintained by the researcher and my individual results will not be released without my written consent.

Signature

Date

There are two copies of this consent form included. Please sign one and return it to the researcher with your responses. The other copy you may keep for your records.

Questions and comments may be address to Agam Iheanyi-Igwe, USA Address, or Nigeria Address, Lagos, +1(234) 567-8910, researchermail@mailprovider.com.

APPENDIX B

INTERVIEW INFORMED CONSENT

Informed Consent Form for Interviews

Participant's name: _____

I authorize Agam Iheanyi-Igwe in fulfillment of his doctoral dissertation at Biola University, La Mirada, California, and/or any designated research assistants to gather information from me on the topic of the Transformational Leadership of Bivocational Pastor-Leaders in Southern Nigeria and the FCT.

I understand that the general purposes of the research are to explore the relationship between the Pastorate and Non-Pastorate Leadership of bivocational pastors who are leaders in their non-pastorate jobs. I understand that I will be asked to respond to interview questions and that the approximate total time of my involvement will be 45 to 60 minutes.

The potential benefits of the study are to provide better understanding of the leadership of bivocational pastors, as well as to provide insights and recommendations for leadership in the pastorate as well as in non-pastorate settings.

I am also aware that the interview I am participating in will be audio recorded for research purposes. By signing this form I agree to be audio recorded for this study and understand that the researcher and authorized personnel are the only individuals who will hear the recording.

I am aware that I may choose not to answer any questions that I find embarrassing or offensive. I understand that my participation is voluntary and that I may refuse to participate or discontinue my participation at any time without penalty or loss of benefits to which I am otherwise entitled. I understand that if, after my participation, I experience any undue anxiety or stress or have questions about the research or my rights as a participant that may have been provoked by the experience Agam Iheanyi-Igwe will be available for consultation.

Confidentiality of research results will be maintained by the researcher and my individual results will not be released without my written consent.

Signature

Date

There are two copies of this consent form included. Please sign one and return it to the researcher with your responses. The other copy you may keep for your records.

Questions and comments may be address to Agam Iheanyi-Igwe, USA Address, or Nigeria Address, Lagos, +1(234) 567-8910, researchermail@mailprovider.com.

APPENDIX C

RECRUITMENT EMAIL

Sample Recruitment Email to Initial Contacts

Dear [Name of contact],

Greetings!

As you may know, I am currently a doctoral candidate at Biola University's Talbot School of Theology. I am working on my dissertation which explores the relationship between transformational leadership in the pastorate and transformational leadership in non-pastorate settings. The target participants are bivocational pastor-leaders in Southern Nigeria and the FCT. This research project studies not just any bivocational pastor, but bivocational pastor-leaders. The study defines a bivocational pastor-leader as "*an ordained senior pastor in charge of a church congregation, who holds another job where he or she occupies a leadership position.*"

The insights from the study will provide specific targeted feedback for bivocational pastors in the area of their leadership. It may also demonstrate how leaders exhibit transformational leadership across vocational domains, providing training insights not just for pastors, but for other leaders.

I am writing at this time to invite you to participate in this research project tagged The Bivocational Pastors Leadership Study, because you are a bivocational pastor-leader., as well as to request your help with inviting other eligible persons to participate.

Your participation in the study will involve;

1. Completing a questionnaire about your leadership. The questionnaire which will take about 10 to 15 minutes to complete, can either be completed online or on a paper instrument which I will provide with return postage.
2. Nominating "raters" (typically church workers or direct reports) who will complete the same instrument anonymously rating your leadership. We would need at least one rater (no more than three) from the church you pastor, as well as a minimum of one (maximum of three) from your non-pastorate job.

This study will maintain the utmost confidentiality. Responses on the questionnaire are anonymous, as there is no identifying information requested. Also no individual data will be identified or analyzed separately, therefore the confidentiality of participants is protected. I hope to collect all the data between late November and late December 2014.

At this time, the next step is to respond to this email (through the contact information provided below) indicating your interest in participating. **Please would you be a part of this important study?**

Would you also help me connect with other bivocational pastor-leaders who meet the criteria in the definition above? You can forward them this message with the attached letter, tell them about the study and give them my contact information, ask their permission for me to contact them. With your help we can reach many people, and learn a lot from (and about) the leadership of bivocational pastor-leaders like you. **Will you help me reach other leaders?**

Please do not hesitate to contact me with any questions or concerns about this research project or your participation.

Thank you for your time and your anticipated assistance. I look forward to hearing from you,

Many Blessings,

Agam Iheanyi-Igwe

researchermail@mailprovider.com,

+1(234) 567-8910 (call, text, or WhatsApp)

Ph.D./Ed.D Program, Talbot School of Theology, Biola University, 13800 Biola Avenue, La Mirada, CA. 90639-0001, USA.

APPENDIX D

RECRUITMENT LETTER

Sample Recruitment Letter Attached to Recruitment Email (used for Snowballing)

Greetings!

If you are receiving this letter, it is because a fellow pastor, or friend identified you as an important, possible participant in a research study I am conducting. Therefore, I would like to invite you to participate in the Bivocational Pastors Leadership Study. First, allow me to briefly introduce myself, and the research study.

Who I am: My name is Agam Iheanyi-Igwe, I am a doctoral candidate and adjunct professor at Biola University's Talbot School of Theology in the Los Angeles area of California. I am married and we have four children. I am also a pastor and have served both back home in Nigeria and here in Southern California.

My Research: This research study is part of my Ph.D. dissertation and is focused on: *The Relationship between Transformational Leadership in the Pastorate and in the Non-Pastorate Jobs of Bivocational Pastor-Leaders in Southern Nigeria and the FCT.*

The study defines a bivocational pastor-leader as "*an ordained senior pastor in charge of a church congregation, who holds another job where he or she occupies a leadership position.*" The purpose of this leadership research study is to explore the relationship between leadership in the pastorate and leadership in non-pastorate settings. The target participants are bivocational pastor-leaders in Southern Nigeria and the FCT.

Bi-vocational pastoral ministry has been experiencing a renaissance in Nigeria in the past decade, in ways that are unique from other societies. This study thus provides an opportunity for us to learn about bivocational pastoral ministry in Nigeria from the perspective of those in the trenches like you. The insights from the study will show how bi-vocational pastors lead. It may also demonstrate how leaders exhibit transformational leadership across vocational domains, this may be useful for training both pastors and leaders in general.

As a token of appreciation for your participation, you will receive at your request, a report containing a summary of the study's findings.

Your participation in the study involves two things;

1. Completing a questionnaire about your leadership style. The questionnaire which will take about 10 minutes to complete, can either be completed online or on a paper instrument which I will provide with return postage.

2. Nominating at least one (no more than three) “rater” each, from the church you pastor and from your non-pastorate job respectively, to complete the same instrument anonymously rating your leadership style.

The identity, and participation of all participants will be kept confidential. Responses on the questionnaire are anonymous, and no individual data will be identified or analyzed separately, therefore the confidentiality of participants are protected. I hope to collect the data from late November to the end of December 2014.

If you are willing to participate in this important research project please kindly provide an email address where I can send you the link to the survey and nominate raters from your church and other job.

If you know a friend or ministerial colleague who fits the above-definition of bi-vocational pastor-leader, **please forward this letter to them.** With your help we can reach many people, and learn a lot from (and about) the leadership of bi-vocational pastor-leaders.

Please do not hesitate to contact me with any questions or concerns about this research project or your participation. Thank you for your time and assistance!

Many Blessings,

Agam Iheanyi-Igwe (*Principal Investigator*)

researchermail@mailprovider.com

+1(234) 567-8910 (call, text, or WhatsApp)

Ph.D./Ed.D. Program, Talbot School of Theology, Biola University, 13800 Biola Avenue, La Mirada, CA. 90639-0001, USA.

APPENDIX E

SAMPLE RECRUITMENT PHONE CALL TRANSCRIPT

Sample Recruitment Phone Call Transcript

Introduction

“Hello, am I speaking with [name of contact/potential participant]? (pause) I’m Agam Iheanyi-Igwe. I understand that you may be interested in participating in the Bivocational Pastors Leadership Study. I’m calling to follow up on the information in the email/letter you received about the project.”

Alternate introduction (for a “cold call”)

“Hello, am I speaking with [name of contact/potential participant]? (pause) I’m [Researcher name, school, program etc.]. Your name was given to me by [name of recommending contact] because he/she thought you would make an excellent candidate for the Bivocational Pastors Leadership Study. I understand you are a bivocational pastor. However, it is not just any bivocational pastor that can participate in the study. Participants need to be senior (or solo) pastors in charge of a church congregation, and they need to have a leadership position in their non-pastorate jobs (i.e. they have subordinates). We call them bivocational pastor-leaders, and we are studying those in Southern Nigeria and in the FCT” (*Then State the purpose and requirements of the study as follows :*)

“The purpose of this leadership research study is to explore the relationship between transformational leadership in the pastorate and transformational leadership in non-pastorate settings.

Your participation in the study involves two things;

1. The first is for you to complete a questionnaire about your leadership which will take about 10 minutes. This questionnaire can be completed online, or I can provide a paper and pencil survey for you to complete.
2. We would also like to have your associates rate your leadership on the same instrument. We would need at least 1 (or up to 3) persons from the church (such as church workers or associate staff) and at least 1 (or up to 3) person from the non-pastorate job (associates, subordinates etc.) to complete the instrument. Therefore, if you participate we’d like you to suggest some raters from both the church and the other job to complete the instrument. They will also choose to complete the instrument either online or on paper.”

“Do you have any questions about the study?” (pause)

“Would you like to participate in the study?”

The next step is to send you the survey for you to complete. Would you prefer to complete it online or would you prefer to receive a paper survey? (pause)

“Now I need your contact information, especially where I can deliver the survey (*email address for online survey, and address for paper and pencil survey*):

Address _____

Email address _____

“The survey will include an informed consent form explaining your agreement to participate in the study. It is important that you read and sign it in order to participate.”

“Next is for you to nominate the raters who will also complete the survey. We also need your help in recruiting them for the study.”

“There’s only two more things. Would you help reach more people like you to participate in this study? You can forward them the invitation email, or give me their contact information so that I can invite them.”

“Lastly, would you be interested in participating in an interview to further explore your perspectives about the relationship between pastoral leadership and non-pastorate leadership?”

“Here is my contact information in case you have any questions or you need to reach me...” (*Provide researcher’s local address, email address and phone number*).

APPENDIX F

VERBATIM INSTRUCTIONS

Verbatim Instructions for the Interviews

Thank you for your willingness to participate in this interview. You have been invited to participate in this study because you are a bivocational pastor who is also a leader in your non-pastorate job. This study is an effort to better understand bivocational pastoral ministry in Nigeria, as well as the relationship between pastoral leadership and non-pastorate leadership. The information you provide today will contribute to that research effort.

Throughout the interview, please feel free to stop me at any time if you have a question or feel the need to take a break. You are not obligated to answer any of the questions and if for some reason you would like to end this interview before we are finished just let me know.

You received an informed consent form before now, if you have not read it or returned a signed copy to me, now would be a good time to read it and sign it before we proceed with the interview.

(Pause)

Do you currently have any other questions about the interview?

(Pause)

Thank you again for your participation.

APPENDIX G

POWER DISTANCE ORIENTATION INSTRUMENT

Dimensions of Culture Questionnaire

(ONLY ITEMS 12 THROUGH 17 WERE USED FOR THIS STUDY)

In the questionnaire items below, please indicate the extent to which you agree or disagree with each statement. For example, if you **strongly agree** with a particular statement, you would circle the **5** next to that statement.

		1 = Strongly Disagree	2 = Disagree	3 = Neither agree nor disagree	4 = Agree	5 = Strongly agree
					Strongly disagree	Strongly agree
Uncertainty Avoidance	1				1 2 3 4 5	1 2 3 4 5
	2				1 2 3 4 5	1 2 3 4 5
	3				1 2 3 4 5	1 2 3 4 5
	4				1 2 3 4 5	1 2 3 4 5
Individualism/Collectivism	5				1 2 3 4 5	1 2 3 4 5
	6				1 2 3 4 5	1 2 3 4 5
	7				1 2 3 4 5	1 2 3 4 5
	8				1 2 3 4 5	1 2 3 4 5
	9				1 2 3 4 5	1 2 3 4 5
Power Distance	10				1 2 3 4 5	1 2 3 4 5
	11				1 2 3 4 5	1 2 3 4 5
	12				1 2 3 4 5	1 2 3 4 5
	13				1 2 3 4 5	1 2 3 4 5
	14				1 2 3 4 5	1 2 3 4 5
Paternalism	15				1 2 3 4 5	1 2 3 4 5
	16				1 2 3 4 5	1 2 3 4 5
	17				1 2 3 4 5	1 2 3 4 5
	18				1 2 3 4 5	1 2 3 4 5
	19				1 2 3 4 5	1 2 3 4 5
Masculine/Feminine	20				1 2 3 4 5	1 2 3 4 5
	21				1 2 3 4 5	1 2 3 4 5
	22				1 2 3 4 5	1 2 3 4 5
	23				1 2 3 4 5	1 2 3 4 5
	24				1 2 3 4 5	1 2 3 4 5
	25				1 2 3 4 5	1 2 3 4 5
	26				1 2 3 4 5	1 2 3 4 5
	27				1 2 3 4 5	1 2 3 4 5
	28				1 2 3 4 5	1 2 3 4 5
	29				1 2 3 4 5	1 2 3 4 5

APPENDIX H

PERMISSIONS

11/10/2014

Gmail - Permission and Access Request for use of your 1988 Instrument in Doctoral Dissertation Research



Agametochukwu Iheanyi-Igwe <agamtoks@gmail.com>

Permission and Access Request for use of your 1988 Instrument in Doctoral Dissertation Research

Peter Dorfman <pdorfman@nmsu.edu>

Sat, Oct 4, 2014 at 8:22 PM

To: Agametochukwu Iheanyi-Igwe <agametochukwu.d.iheanyi-igwe@biola.edu>

Dear Agam Iheanyi-Igwe

You have my permission to use the culture dimension scale in your research. It is attached.

Good luck in your research

Peter Dorfman

From: agamtoks@gmail.com [mailto:agamtoks@gmail.com] On Behalf Of Agametochukwu Iheanyi-Igwe

Sent: Saturday, October 04, 2014 5:49 PM

To: Peter Dorfman

Subject: Permission and Access Request for use of your 1988 Instrument in Doctoral Dissertation Research

Dear Dr Dorfman,

I am an African doctoral candidate at Biola University in California doing my dissertation on "*The Relationship between Transformational Leadership in the Pastorate and in the Non-Pastorate Job, Bi-Vocational Pastor-Leaders in Southern Nigeria.*"

Previous Transformational Leadership research in Nigeria has highlighted its validity in Nigeria, a high power distance society. I would like to extend the research by exploring Power Distance interaction when power distance is assessed at the individual level. That is why I am writing you. It is concerning the Power Distance scale of the instrument developed by your good self and Jon P. Howell in your 1988 "*Dimensions of National Culture and Effective Leadership Patterns*".

I would like request your permission to use the instrument (the Power Distance scale) in my PhD dissertation research only. I would also like to request your assistance with access to the instrument itself.

I look forward to hearing back from you

Blessings.

<https://mail.google.com/mail/u/0/?ui=2&ik=d6f8e8dc21&view-pt&q=dorfman&search=query&msg=148de5475a47adaf&dsqj=1&siml=148de5475a47adaf>

1/2



Agametchukwu Iheanyi-Igwe <agamtoks@gmail.com>

Re: MGAgree: Multifactor Leadership Questionnaire from Agam (Order # 34101)

Mind Garden <info@mindgarden.com>
To: agamtoks@gmail.com

Mon, Nov 24, 2014 at 4:08 PM

Agam,
Thank you for your purchase and for completing our Online Use agreement.
Please feel free to proceed with your research.
Best,
Valorie Keller
Mind Garden, Inc.

On Mon, Nov 24, 2014 at 4:01 PM, <agamtoks@gmail.com> wrote:
Message-Id: <20141124234316.E9D6F8A03F1@web016.mivamerchant.net>
Date: Mon, 24 Nov 2014 18:43:16 -0500 (EST)

Name: Agam

Email address: agamtoks@gmail.com

Phone number: 5623137141

Company/Institution: Biola University

Order/Invoice number: 34101

Order Date: 11/24/2014

Project Title: A MIXED METHODS STUDY OF PASTORATE AND NON-PASTORATE LEADERSHIP AMONG NIGERIA'S BI-VOCATIONAL PASTOR-LEADERS

Instrument Name: Multifactor Leadership Questionnaire

I will compensate Mind Garden, Inc. for every use of this online form.

I will put the instrument copyright on every page containing question items from this instrument.

I will remove this form from online at the conclusion of my data collection.

Once the number of administrations reaches the number purchased, I will purchase additional licenses or the survey will be closed to use.

VITA

AGAM IHEANYI-IGWE

EDUCATION

- Ph. D. in Educational Studies, Talbot School of Theology, Biola University, (2015)
- M. A. in Christian Leadership and Ministry, Talbot School of Theology, Biola University (2010)
- B. Eng. In Electronics Engineering, Federal University of Technology, Owerri, Nigeria (1998)

EXPERIENCE

- (Oct 2010- Date) - Pastor, *The Beacon, KAPC, Los Angeles, CA*
- (2013 – Date) - Adjunct Faculty/ Research Assistant, Talbot School of Theology, Biola University
- (2008- May 2010) Interim Pastor, *The Revived Presbyterian Church, Hawaiian Gardens,*
- (2000-2007) Chaplain and Dean Religious Affairs, *Glorious Vision Junior Seminary, Aba, Nigeria*

PAPER PRESENTATIONS

- (Mar 2013), “*Diversity in Christian Higher Institutions: Calling or Cross?*” presented at the Justice, Spirituality and Education Conference (at Biola University)
- (Mar 2015) “*How the Evangelical Missionary Enterprise Paved the Way for the Prosperity Gospel in Africa: The Case of Nigerian Christianity*” presented at the Evangelical Missiological Society SW Regional Meeting (at La Mirada, CA)

PUBLICATIONS

- “Fasting” in *The Encyclopedia of Christian Education*, ed. George Thomas Kurian & Mark A. Lamport (Scarecrow, 2015)
- “Christian Education in Africa” in *The Encyclopedia of Christian Education*, ed. George Thomas Kurian & Mark A. Lamport (Scarecrow, 2015)
- “Christian Education in Nigeria” in *The Encyclopedia of Christian Education*, ed. George Thomas Kurian & Mark A. Lamport (Scarecrow, 2015)
- “ACTEA” in *The Encyclopedia of Christian Education*, ed. George Thomas Kurian & Mark A. Lamport (Scarecrow, 2015)
- *Pastoral leadership is...: How to shepherd God’s people with passion and confidence.* By Dave Earley. Nashville, TN: B&H Academic. 2012. 320pp. (Book review) in *Christian Education Journal*, 10(1), 242-245

PROFESSIONAL AFFILIATIONS:

Society for Professors of Christian Education (SPCE, formerly NAPCE),

Evangelical Theological Society (ETS)

International Association for the Promotion of Christian Higher Education (IAPCHE)