PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

TITLE: DEVELOPING LEADERSHIP SKILLS IN THE SEVENTH-DAY
ADVENTIST CHURCH: A CASE STUDY OF THE NTONSO CHURCH
IN THE MOUNTAIN VIEW CONFERENCE, GHANA

Researcher: Stephen Owusu-Ansah Gyamfi

Faculty Adviser: Robert Osei-Bonsu, PhD

Date Completed: June 2020

An evaluation of the existing literature on leadership validates that leadership development is very vital in every organization. This study's drive was to review the definitions and theories of leadership as well as the proposed structure of developing leadership skills to design a leadership development program that would be beneficial in improving the leadership skills of Ntonso SDA Church in Mountain View Ghana Conference. In addressing the challenge, a cross-sectional survey design and quantitative method were used to collect data from 150 church leaders in Ntonso SDA using a paper-based questionnaire. The results of the study intimated that generally, the Ntonso SDA Church did not have any formal process. Neither did they have a person designated explicitly for developing leaders in the Church. The survey respondents generally viewed leadership development program a critical component of the church program and mission. The study ended with a leadership development program designed for Ntonso SDA Churches for implementation.

Adventist University of Africa

School of Postgraduate Studies

DEVELOPING LEADERSHIP SKILLS IN THE SEVENTH-DAY
ADVENTIST CHURCH: A CASE STUDY OF THE NTONSO
CHURCH IN THE MOUNTAIN VIEW CONFERENCE,
GHANA

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Leadership

by

Stephen Owusu-Ansah Gyamfi

June 2020

DEVELOPING LEADERSHIP SKILLS IN THE SEVENTH-DAY
ADVENTIST CHURCH: A CASE STUDY OF THE NTONSO
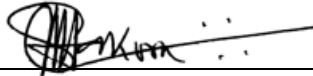CHURCH IN THE MOUNTAIN VIEW CONFERENCE,
GHANA

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Leadership

by

Stephen Owusu-Ansah Gyamfi

APPROVAL BY THE COMMITTEE:

Primary Adviser
Robert Osei-Bonsu, PhD
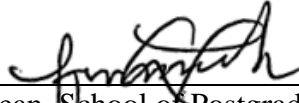
Programme Director, MA LEAD
Musa Nyakora, PhD

Secondary Adviser
Derrick Deya, PhD

Dean, School of Postgraduate Studies
Daniel Ganu, DrPH

Extension site: Babcock University

Date: September 2020

To the Glory of God. The study is dedicated to my beloved spouse, Dorina Owusu

Ansah for her immense contributions, prayers, and patience towards the development

of this work.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

LIST OF ABBREVIATIONS/ACRONYMS

AUA   Adventist University of Africa

LDP   Leadership Development Program

LDPs   Leadership Development Programs

MVGC   Mountain View Ghana Conference

NOGH   Northern Ghana Union Mission

SDA   Seventh-day Adventist Church

WAD   West-central African Division

CHAPTER 1

INTRODUCTION

Background of the Study

Leadership is a subject which has long excited interest among many people.

The term connotes images of influential dynamic individuals who command

victorious armies, direct corporate empires from atop gleaming skyscraper who have

shaped the course of history, nations, and organizations. The exploits of brave and

intelligent leaders are the essence (Goleman, 2006).

Issues about leadership have long been the subject of speculation and debate,

but scientific research on leadership has not gained much interest in scholarship until

the twentieth century. The emphasis recently has been on the determinants of

leadership and how leaders can use their skills effectively. Social scientists attempt to

discover what traits, abilities, behaviors, sources of power, or aspects of the situation

of determining how well a leader can influence followers and accomplish task

objectives (Twigg & Kang, 2011)

There is also a growing awareness that leadership is a shared process

involving diverse people in a team or organization and give credence to why the

method is effective or ineffective (Swanner, 2014). Other essential questions relating

to leadership involve why some people develop as leaders and the causes of a leader's

actions, while the main concern has been leadership effectiveness.

The widespread fascination with leadership is that many people in social

organizations and religious organizations do not have access to regular intensive

training and skill development. Leading a team requires skills that take time, consideration, and dedication. To be efficient in all aspects of business and organization requires leadership, which is the overarching topic that marks the variance between success and failure. At times it may seem overwhelmingly complicated, but by focusing on some fundamentals, the leader will demonstrate confidence and skills to lead the team.

Fundamentally, a clear understanding of the word leadership is that it is a complex phenomenon that touches on many other critical organizational, social, and personal processes. Leadership is contingent upon a process of influence, whereby people are stimulated to work towards group objectives. This cannot be achieved through coercion but through personal motivation (Bolden, 2004). Thus, leaders are people who know how to achieve goals and inspire people along the way. According to Bolden (2004), leadership means guiding others to complete a task, while others believe it implies motivating members of an organization to be their best selves.

Most leadership definitions reflect the assumption that it involves a process whereby intentional influence is employed over other people. Intending to guide structure, and facilitate activities and relationships in a group or organization but, numerous definitions of leadership that scholars and researchers have given appear to have a collective meaning.

In the contemporary world, leadership is a global or universal subject. As a result, developing the skills of people in every facet of the organization (secular world) and the members of the Seventh-day Adventist Church at large is considered vital. Modern-day church leaders often ask how they can develop good leadership qualities in themselves and their churches (Borek, Lovett, & Towns, 2005). Leadership does not exist without a leader. Leaders have usually been known to

possess two essential traits. In the first instance, they are heading somewhere; and second, they persuade other people to follow them. It is vital to note that leadership is critical in all facets of life.

One of the prominent questions people ask is, "does providing leadership development for church leaders have a direct impact on the church?" The answer to the question is yes. Leadership development accelerates church growth. Thus, church leaders have recognized the importance of providing leadership development and coaching the prospective leaders at all levels of the Church.

Here are three strategic reasons why the Church in today's world should invest in leadership development training.

1. Leadership skills development is cheaper in terms of financial cost than bringing on recruits. Educating, training, and promoting church leaders to higher leadership levels can be a lot less expensive.

2. It also helps increase the numerical and financial standards of the Church.

3. A win-win for the church and its leaders. Why is leadership development in the Church a win-win for the Church and its leaders? By training top talented leaders in the Church, the Church wins because essential skills are given to the trainees, which impacts positively on the administrative machinery of the Church.

Additionally, active leadership development for church leaders means keeping them happy and helping them grow personally and professionally. Leadership is regarded as a critical point in the Church. The Old Testament leaders such as Joseph, Moses, Joshua, David, Solomon, Jeroboam, and many others, exercised leadership as servants and stewards. These leaders shared authority when necessary with their followers, and affirming that leadership is primarily ministry for others, modeling for others, and mutual membership with others with Christ's body.

Gehman (2008) has indicated that Church leadership is unlike any other organization, seen in the Church. It is not a small organization; the Church is a living organism, the body of Christ. The owner of the Church (Jesus Christ) sets a practical

example of the need for active ministry (Mark 3: 14-16). Leaders in the Seventh-day Adventist Church are called to serve under the "Chief Servant" to whom they are responsible and to whom they will account for their stewardship. Church leaders facilitate the Church's growth by equipping the members with different gifts so that they can function well in the ministry.

These statements suggest that church leaders are to be trained skillfully for the ministry of the Church, reflecting the gospel commission found in Matthew 28:18-20. The ability to lead the Church effectively is based on several critical skills. These skills are highly sought after by the leaders of the Church as they involve themselves dealing with the church members in such a way as to motivate, enthuse, and build respect.

Leadership responsibilities are all around us. It is not just in a work environment. They can be applied to any situation where they are required to take the lead, professionally, socially, and at home in family settings. It is more needed in all the church circles or departments to assist members in being well-equipped for the Church's ministries.

Again, a leader can have the spirit of leadership by birth and, at the same time, through intensive training. Nonetheless, to develop or acquire skills calls for regular intensive training. White (2005) posited at the formative stage of the Seventh-day Adventist Church that:

> As our numbers increased, it was evident that there would be great confusion without some form of organization, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and many other objects, the organization was indispensable. (p. 19)

4

This call for an organization led the Seventh-day Adventist Church to organize as a denomination formally. Nonetheless, any organized body also needs leadership to help it function well to achieve its mission and vision.

To sum it up, leadership is indispensable to any organization. Just as quality leadership supports and promotes every organization's wellbeing, there is, therefore, the need for trained leaders to lead the Church of God.

The foundation of Christian leadership can be found in the Bible. "The relationship of quality leadership to the spiritual maturity and effectiveness of God's people is one of the major themes of the Bible." We often find God's people prospering under influential, qualified leaders, and suffering under inept, evil leaders (Gillcash, 2010). The biblical model of leadership is expressed in many ways, but the best comes from Jesus Himself recorded in the New Testament. The biblical model is a shepherd leading his sheep. A shepherd knows his sheep and is concerned about their welfare. Three times, Jesus commissioned Peter to "feed my sheep." This model is expressed by the people who want to follow a leader. They want to help in the process but need only to learn how (Moss, 2014).

Jesus is the model of leadership for this study. Jesus was able to look at people and envision what they could be. He was able to envision a "church built upon the Rock" (Matt 16:18). He embodied the essential leadership characteristics and skills needed for the Church. A significant portion of His ministry was directed toward training twelve men to be leaders who carry out God's purpose on earth. The goal of all Christian leadership is to guide the Church as it carries out God's purposes. In the ministry of Jesus, quality time was spent on teaching and training his disciples to be the Church's leaders. He provided Himself as an example and gave them guidelines of how God wanted them to live by godly principles.

The launch of the Church on the day of Pentecost required leaders. The apostles led the Church as it struggled to gain a foothold in the Jewish and pagan worlds. As time passed, other leaders were needed. At first, choices were practical choices. Duties of serving everyone who needed help demanded that the apostles and the Church choose able men to help serve the Church in the distribution of goods (Acts 6).

As the Church continued to grow and spread throughout the Roman Empire, leaders were chosen and appointed in the various church locations. The New Testaments employs several terms for leaders: elders, bishops, shepherds, deacons, and pastors. These terms are descriptive terms used to describe people charged with diverse aspects of ministry.

Acts 15 describes apostles, elders, and prophets doing the deeds of preaching and teaching, and conflict management for the good of the Church. These leaders were recognized as men with spiritual gifts, which they used in proclaiming God's word in the Church. Together with the Holy Spirit, they solved a conflict of doctrine and practice, which had the potential of destroying the Church.

A significant responsibility of the first-century Church leaders was to equip others for ministry and maturity (Eph 4:12). The vast extent of ministry demands more workers and leaders. If the Church can be active, the administration of human resources is imperative. Equipping others to exercise their gifts, grasping the opportunities as they come, seems to be an ongoing responsibility of the early Church's leadership. Today's Church seems no less needful.

Leadership development is paramount to every organization, be it business, political, or religious. The Seventh-day Adventist Church is of no exception. The *Working Policy* and the *Church Manual* published by the General Conference indicate

that the Seventh-day Adventist Church is structured into constituent levels. It begins

with the individual believer to the worldwide organization of the work of the Church.

Namely, the Local Church, the Local Conference/Mission, Union

Conference/Mission, and the General Conference and its Divisions. Each of these

levels of the Church organization has a different leadership structure (General

Conference of Seventh-day Adventists, 2015b).

The General Conference (and its Divisions), the Union Conferences/Missions,

and the Local Conferences/Missions have similar leadership structures that are

different from those of the Local Church (General Conference of Seventh-day

Adventists, 2014). The whole leadership body of these institutions is divided into

administrators, departmental directors, and other workers. At the highest levels of the

hierarchical church structure, the administrators comprise the President, the Executive

Secretary, and treasurer. The administrators of the local churches, however, involve

the Elders, the Secretaries/Clerks, the Treasurers, the Deacons, the Deaconesses, and

the Interest coordinators. These workers have the ultimate responsibilities of the day-

to-day activities of the local churches.

The departmental directors are those whose work is purely advisory and

include Adventist Chaplaincy Directors, Children's Ministries Directors,

Communication Directors, and Education Directors. Others include Family Ministries

Directors, Health Ministries Directors, Publishing Ministries Directors, Sabbath

School, and Personal Ministries Directors, Stewardship Ministries Directors, Women

Ministries Director, and Youth Ministries Directors (General Conference of Seventh-

day Adventists, 2014).

Leaders elected to occupy offices in the Church's higher organizations (Local

Conference, Union Conferences, the Divisions, and the General Conference) are

highly trained Pastors and workers of the Church with requisite knowledge and experience. These leaders are paid staff, either full-time or part-time.

Leadership in the local church system are purely based on volunteerism in that these body of persons, who implements the policies formulated by the higher level of the Church, are not paid, staff. As a result, not all the leaders elected in the various offices trained and developed. Some are highly trained, while others are not trained at all. Even those trained are sometimes not dully trained in leadership, and it sometimes leaves much to be desired. The Church of God needs to have leaders who have been adequately trained and developed. If this critical activity becomes neglected, the whole body of Christ suffers permanently.

Statement of the Problem

Leadership style is a universal phenomenon. It exists in all faculties of human actions, and it is vital to church growth. For the Church to grow, it requires leadership in all facets of its life. All the departments within the Church, such as, to name a few, Personal Ministries and Sabbath School, Youth Ministries, Women's Ministries, Health, etc., should be resourced with formidable leaders it grow. Many Ministers expressed concerns about the leadership in individual congregations in MVGC of Seventh-day Adventist Church (Mountain View Ghana Conference (MVGC), 2015).

The Ministers thought that leaders of their congregations were not adequately trained in those areas, which would ensure hope and encouragement to their people and their churches. Some of the Ministers even asked how they could get their church leaders to lead. The problem was a perceived need for the enhancement of leadership skills in the Churches in MVGC of Seventh-day Adventist Church. Under these concerns, the researcher consulted the Executive Secretary of Ntonso SDA to determine the number and proportion of church leaders who were duly developed and

or trained in church leadership. The records indicated that apart from some of the Adventist Youth Ministries directors who were trained Master Guides, almost all other leaders were not formally developed and competent as church leaders (Ntonso SDA, 2016). It usually resulted in poor performances among the leadership in Ntonso SDA Church. Therefore, the need for a leadership development program to be established to help Ntonso SDA Church in Mountain View Ghana Conference develop its leaders before election into offices in the Church.

Purpose of the Study

Generally, the purpose of this study was to develop a Christian leadership and training model for the leadership of the Ntonso SDA Church to articulate an intervention plan. This study was designed to enhance the leadership skills of leaders in Ntonso SDA through a leadership development seminar.

This study showed that despite the proliferation of leadership development hype permeating the Seventh-day Adventist Church scene, most churches were not intentionally developing leaders. There was an apparent disconnect between the perceived importance and the practice of leadership development within the local Church.

Objectives of the Study

The specific objectives of this study were to:

1. Examine the relative importance of developing leaders in Ntonso SDA Church.

2. Examine the qualifications of electing leaders in the churches in Ntonso SDA.

3. Determine whether churches in Ntonso SDA had a formal process of developing its leaders.

4. Evaluate the factors that hindered the development of leaders in Ntonso SDA Church.

5. Design leadership development program for the churches in Ntonso SDA.

Research Questions

1. What is the relative importance of developing leaders in Ntonso SDA Churches?

2. What are the qualifications of electing leaders in Ntonso SDA Churches?

3. What are the formal processes of developing leaders in Ntonso SDA Churches?

4. What are the factors that obstruct leadership development in Ntonso SDA Churches?

5. What design of the leadership development program is fit for Ntonso SDA Churches?

Significance of the Study

The feedback of the study would serve as a basis for leadership development in the Ntonso SDA Church. The implementation of this study would benefit not only the Ntonso SDA Church but also other churches in Mountain View Ghana Conference and Ghana Union. The study unravels the benefits of leadership development in the Seventh-day Adventist Church. The study would also help other churches and organizations to design leadership development and training programs, especially if the circumstances and conditions are different from that of the Ntonso SDA Church.

Scope of the Study

It would be ideal for a study on designing leadership skills development program to be conducted for all Seventh-day Adventist local Churches in Ghana. However, the study was restricted to Ntonso SDA Churches in the Mountain View Ghana Conference (MVGC), Agona - Ashanti, and Northern Ghana Union Mission (NOGH), Kumasi.

The records of Mountain View Ghana Conference indicated that there were about 215 local churches within twenty-seven (27) districts in its territory. Each local church had an average of 80 to 120 leaders annually who worked in various offices to help advance the work of the Church and to God. There were also Pastors and other

Conference workers who worked in different capacities in the Districts and the

Conference. The study was, however, limited to the Ntonso SDA Church as a case

study since all churches in the Conference could not be covered. Ntonso SDA had

eleven churches in its environs. It is one of the traditional churches as far as Seventh-

day Adventism in Ghana is concerned (Owusu-Mensah, 2005).

Limitation of the Study

The study went well, and the fee mostly supportive. However, as with most

research, there were some limitations. However, it did not, in any way, compromise

the validity of the data collected since the researcher took the necessary steps to

address all the setbacks.

First, all the participants of the study were chosen from the Ntonso SDA

Church. As a result, the leadership development program was designed with the

Ntonso SDA Church in mind. Subsequent research should include participants from

other districts in MVGC. However, the researcher believes that the result of the study

could be replicated in other local churches in Ghana since participants in Ntonso SDA

had similar characteristics as most Churches in Ghana and, therefore, would be a true

representative of Churches in Ghana.

Secondly, the study was designed to be implemented for those who read and

write. However, some participants who took part in the initial survey could not read

and write. Even though all attempts were made by the researcher to make sure all

participants understand the nature and the content of the research instrument, the data

gathered indicated that some participants could not understand the requirements of the

information needed.

Again, some participants to whom the research instruments were issued could

not complete and return them, and all efforts to trace them for collection proved futile.

This failure may be attributed to the fact that some respondents relocated to another place due to changes in work, marriages, etc., without informing the researcher.

Conceptual Framework of the Study

As stated earlier, the study aims at designing a leadership development program that would be used in developing leadership skills in the Ntonso district SDA Churches. To achieve this, five primary objectives that serve as a 'road map' for the study were identified (Regionel, 2015). Each purpose has a role to play in designing the goals of the leadership development program. Figure 1 shows the conceptual framework of this study.

Independent Variables

Importance of Leadership Development

Dependent Variable

Qualification of Electing Leaders

Design of Leadership Development Program

Formal Processes of Developing Leaders

Barriers to Leadership Development
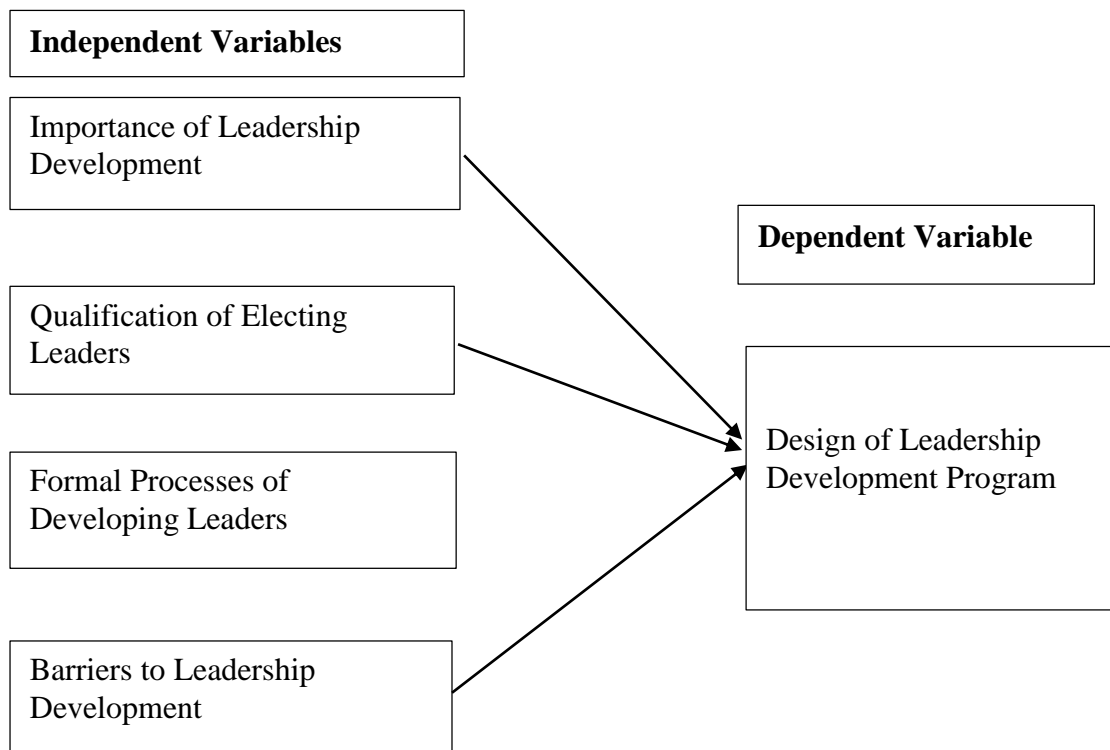
Figure 1. Conceptual Framework
(Source: Author's Construct, 2018)

According to Figure 1, each component in the conceptual framework represents a step in designing the leadership development program. From Figure 1,

there are five main steps in the design of leadership development program in this study, namely determining the importance of leadership development, determining the qualification of electing leaders, determining the formal process of developing leadership programs, determining the barriers of leadership development and design of leadership development program.

Operational Definition of Terms

'church': The use of the word 'church' with small capital 'c' in this study refers to the Ntonso Seventh-day Adventist Church.

'Kente sellers': Kente is a traditional cloth in Ghana, manufactured predominantly in the Ashanti and Volta Regions of Ghana. It is one of the primary businesses in Ntonso and its environs. 'Kente' sellers are, therefore, people who engage in the selling of Kente cloth, either in small or large quantities, for their living.

Church Manual: This is a manual published by the General Conference, which contains the Seventh-day Adventist Church's standards and practices. The manual is followed in all local church administration matters and its relationship with higher levels of the church organization.

Church: The use of the word 'Church' with capital letter 'C' in this study refers to the world broad Seventh-day Adventist Church, headquartered in Silver Spring, Maryland, USA.

Elected Leaders: These were the leaders who were elected and were working in Ntonso SDA Church when the study was conducted.

General Conference (GC) Working Policy: The General Conference *Working Policy* encompasses its Constitution and Bylaws, the Mission Statement, and the accrued or revised policies adopted by GC Sessions and Annual Councils of the

Executive Committee. Therefore, it is the respected voice of the Church in all matters of mission and the administration of the Seventh-day Adventist Church worldwide.

CHAPTER 2

LITERATURE REVIEW

The chapter discusses and analyzes the literature that relates to Leadership and leadership development. The section is organized explicitly under three sub-topics; Leadership and leadership development issues, theoretical review, and empirical review. The chapter began with an overview of Leadership's concept, followed by theoretical foundations that underpin the development of Leadership. The section continued with the empirical review, which focused on leadership development issues. The chapter ended with the meaning and concept of leadership development, emphasizing Biblical perspectives of leadership development and models of leadership development, and how the study currently fills the knowledge gap.

Theoretical Review

According to Kerlinger (1979) cited in Mensah (2014), a theory is a set of interconnected hypotheses or variables, descriptions, and propositions that presents an orderly view of a phenomenon by identifying relations among variables, to explain a natural phenomenon. This section reviews the meaning, features, and theories of Leadership and leadership development.

Overview of Leadership

Scholars and researchers have defined the term leadership in different ways. Leadership is difficult to define, yet if one were to ask several people in any congregation whether they could recognize Leadership, most would say they could.

Sanders and Ford (2009) posit that "real leaders are in short supply. Constantly, people and groups search for them. A question echoes in every corner of the Church is 'Who will lead?' throughout the Bible, God searches for leaders" (1 Sam 13:14). He continues that when God finds a person who is ready to lead, commit to full discipleship, and take responsibility for others, the person is used to the limit.

Leadership as a Process

Leadership should be seen as a process whereby an individual impact a group of people to realize a common goal (Northouse, 2012). Northouse further concurs that Leadership is a process that aims to influence others to accomplish the mission, inspire their commitment, and improve the organization. He continues that Leadership is a communication process that maximizes people's potential and influences them to achieve a collective goal in a given situation.

Sharing a similar view with Northouse, Gilbert (2008) adds that the purpose of Leadership is to communicate, influence, and direct people to commit to and achieve a shared goal voluntarily in each situation. Bass and Bass (2010) admits that the concept of Leadership is a process whereby one or more persons succeed in endeavoring to frame and define the reality of others. A closer look at the various definitions of Leadership as a process reveals that it is fulfilling a goal through the direction of human assistants.

Leadership as the Capacity to Influence

Leadership influence is a force a person (leader) exerts on someone (follower) to induce a change in the target, including changes in behaviors, opinions, attitudes, goals, needs, values, and the ability to fulfill the conduct of others in a specific direction (Nikoloski, 2004). Kotter as cited in Cherry (2012) admits that exercising an influence on other people is the essence of Leadership. Thus, effective leaders will

use their influencing power to maximize productivity. It could be done through the style of the leader, which could be direct or indirect, participative or autocratic, and substantive or symbolic (Cherry, 2012).

Munroe agrees that Leadership is the capacity to influence, inspire, rally, direct, encourage, motivate, induce, move, mobilize, and activate others to pursue a common goal or purpose while maintaining commitment, momentum, courage, and confidence in the followers. He further explains that the essential component of Leadership is influenced by inspiration. Inspiration, according to him, is the opposite of intimidation and is free from manipulation. His assertions suggest that a good leader must have influence and avoid manipulating the followers to increase the result or productivity of an organization (Amagoh, 2009).

The above definition of scholars on Leadership as the ability to influence followers suggests that the secret to mastering the art of influencing others is to create specific, measurable, and attainable goals. The leader should be able to determine which tools or resources one has at hand to deploy and then employ his/her techniques in a given situation.

Leadership is an Interactive Conversation

Interactive conversation can be defined as an act that involves the exchange of comments and questions between two or more people (Avolio, Walumbwa, & Weber, 2009). This interactivity makes the conversation open and transparent rather than closed and directive. The pursuit of interactivity between the leader and his follower builds up friendship and intimacy among them.

Gehman (2008) asserts that Leadership is "a collaborative dialogue that attracts people toward becoming contented with the language of individual accountability and obligation." He seems to suggest that Leadership is the ability to

17

make things happen. His assertion on Leadership calls for humility and an authentic expression of one's unique personality in pursuit of exercising the skills and the ability or talent one has for the development of a particular environment.

Leadership and Management

Leadership and management are significant for the delivery of excellent services. Although the two are analogous in certain respects, they may comprise dissimilar types of outlook, skills, and behavior. Some scholars contend that although management and leadership intersection, the two activities are not identical (Bass & Bass, 2010). Some individuals see them as severe opposites, and they suppose that a virtuous leader cannot be a decent manager, and the reverse is true (Lunenburg, 2011).

Both leadership and management include influence, working with people, and working to attain shared goals (Ratcliffe, 2013). However, the fields of leadership and management are considered different (Lunenburg, 2011). Kartz asserts that leadership is a multi-directional influence relation. Management is a unidirectional authority relationship. In 1977, Abraham Zaleznik mentioned that whereas leaders promote change, new approaches, and work to understand people's beliefs to gain their commitment, managers promote stability, exercise authority, and work to get things accomplished. Therefore, leadership and management need different types of people (Ratcliffe, 2013).

In 1990, Bernard Bass stated in his book "Bass and Stogdill's Handbook of Leadership" (Bass & Bass, 2010) that leaders manage, and managers lead, but the twofold activities are not identical. According to him, management functions can potentially provide Leadership, and leadership undertakings can contribute to

managing; nonetheless, some managers do not lead, and some leaders do not manage (Mullins, 2010).

In summary, while management and leadership share similarities, it is essential to distinguish between the two functions. The primary task of both leaders and managers is to regulate and influence other people. The most vital difference between managers and leaders is their attitude toward achieving their goals. Managers exercise their control through prescribed power, but leaders use their vision, and by inspiration, motivation to align their followers (Ratcliffe, 2013).

Theories of Leadership

There are as many diverse views of Leadership as there are features that distinguish leaders from non-leaders. Some recommend that leaders are born while others harangue that they are made, yet a few people hold that leaders are both born and made. Whether leaders are born or made has evolved in the numerous theories of Leadership since the 20th century. These leadership theories have been grouped into traditional theories and contemporary theories based on their developed (Northouse, 2010).

While diverse research today has shifted from traditional peculiarity or personality-based theories to a situation theory, which prescribes that the condition in which Leadership is affected is determined by the leader's leadership abilities and personalities (Avolio et al., 2009). All current theories can fall under one of the following three viewpoints: Leadership as an activity or affiliation, Leadership as an amalgamation of traits or personality characteristics, or Leadership as positive behaviors or, as they are frequently referenced as leadership skills. When we consider the dominant theories of leadership, there exists the belief that, at least to some extent,

leadership is a *process* that comprises *influence* with a *group* of people toward the apprehension of *goals* (Wolinski, 2010).

Cherry (2012), noting that scholarly awareness in Leadership improved appreciably at the beginning of the twentieth century, acknowledged eight major leadership theories. While it previously focused on the abilities that differentiate leaders from followers, later theories looked at other variables comprising situational factors and skill levels. Although new approaches are emerging all of the time, this paper looked at four main leadership theories that are related to development – Great Man Theory, Trait Theory, Behavioral Theory, and Skills Theory.

Great Man Theory

Thomas Carlyle propounded this theory in 1847. It stated that the history of human achievement in this world is the lowest of the history of the renowned leaders who have worked here. Carlyle maintained in his "great man theory" that leaders are born and that only gifted with heroic abilities could ever become leaders.

According to the early backers of this theory, some men (women were not part of that study because of the pervasive gender discrimination) were born with innate characteristics that destined them to lead (Khan, 2016). These theories often present leaders as heroic, fictional, and ordained to rise to leadership when required. The term great man was employed since, at the time, leadership was assumed primarily as a male quality, particularly military Leadership (See also, Ololube, 2013). According to the theory, royalty, battlefield heroes, and other affluent and competent individuals were supposed to possess inborn talents and capabilities that set them apart from the population and empowered them to achieve great success.

Researchers examined ancient and past leaders such as Napoleon, Genghis Khan, Alexander the Great, and others, and their leadership assumed a born ability to

lead. Not long after, this theory had visible observable characteristics. At the time, no empirical data existed to prove the validity of Great Man. As a result, the determinant of who qualified to be a born leader was theoretically biased.

Again, proponents of leadership development also argued that if Leadership is only genetic, then the whole approach to training leaders will make a dramatic shift. It would focus on merely drawing out the ability that is already there, versus attempting to teach leadership skills and functions. Further, critics of this theory realized that much of the leader's intelligence, personality, and energy level would have to be affected by their genetics for them to succeed. However, ensuing events revealed that this notion of leadership was ethically flawed, as was the case with Hitler, Napoleon, and the like. As a result, the credibility of the Great man theory was challenged. These great men became irrelevant, and consequently, the growth of the organizations stifled (McGregor, 2003).

Trait Theory

Trait theory was formulated out of the early "Great Man" theory. It was an extension of the "Great Man" theory in an attempt to provide an initial framework to determine who was a born leader (Malakyan, 2014) after the "Great Man" theory failed to ascertain qualities that made leaders different from other individuals.

In line with the "Great Man" theories, the trait theory holds that people inherit certain traits that make them better suited to Leadership. Khan (2016) agreed with the early theorists and held that born leaders were gifted with certain physical qualities and personality features that distinguished them from non-leaders. For the most part, the traits were regarded as "givens"–something that was there at birth–innate, fixed, and pertinent to any circumstance. The kind of personalities studied in trait theories of Leadership includes individuality, ability, inspiration, power, and needs.

In the previous leadership theories, the emphasis seems to be more on the intrinsic traits of leaders. In contrast, the focus of the more recent leadership theories appears to be more on leadership know-hows and behavior. A possible reason for this modification may be because attitudes and behavior can change and can, therefore, be grown while the inborn traits of a person are challenging to change.

Many have asked to ask of this theory; nevertheless, if qualities are vital qualities of leaders and Leadership, how do we elucidate people who have those qualities but are not leaders? Discrepancies in the relationship between leadership personalities and leadership efficiency finally led scholars to shift paradigms to new justifications for effective Leadership. Thus, the failure in detecting the traits which every single effective leader had in common resulted in the development of trait theory as an inaccessible component, falling into disfavor.

Behavioral Theory

Behavioral leadership theories are based on the belief that great leaders are made, not born (Cherry, 2012). This leadership theory focuses on leaders' actions, not on intellectual qualities or internal states (Ololube, 2013). Proponents of the behavioral theory suggest that people can *learn* to become leaders through training and observation. Maxwell (1993), as cited in Amanchukwu, Stanley, and Ololube (2015) stakes claim to the position, "Leadership is not the exclusive club for those who were *born with it.* Leadership is something that can be developed and learned.

Khan (2016) posits that behavioral theory acknowledges the significance of specific leadership skills that serve as an enabler for a leader who performs an act while drawing its parallel with the previous capacity of the leader while suggesting that each person has a unique leadership style with which they feel most contented.

According to Moss (2014), some individuals have a "head start" on the leadership continuum because of genetics and family background. However, the majority of leaders who did not have the same advantages can still learn to be the most efficient leaders. Those who did not have the "correct" gene mix can even learn skills and traits, gaining experience, and developing the desire to grow (Wolinski, 2010). For those with a "head start," Leadership may always seem to be more natural to them. However, effective Leadership is not beyond the grasp of those who would strive for it.

As a result of the behavioral theory of Leadership, various leadership styles were introduced to measure the effectiveness of Leadership. Different researchers proposed that two significant forms were dominant in almost all leaders, and these were people-oriented leadership style and results (production)-oriented leadership style (Cherry, 2012).

Skills Theory

The skills theory sprouted from the apparent defect in the trait theory; that traits are relatively fixed. It means that trait theory was not particularly useful for developing new leaders who did not have attributes necessary for effective Leadership from birth (Cherry, 2012). This theory posits that learned knowledge and acquired skills or abilities are significant factors in effective leadership practice. Thus, the skills theory refuses to acknowledge the connection between inherited traits and the capacity to lead effectively. However, it argues that learned skills, a developed style, and acquired knowledge, are the real keys to leadership performance. A strong belief in abilities theory often demands that considerable effort and resources be devoted to leadership training and development (Wolinski, 2010).

The two fundamental theories to advance from a skills approach were Katz's three-skill theory and Mumford's skills models of Leadership. The three-skill method claimed that efficient Leadership necessitated three skills: conceptual skills, technical skills, and human relations skills. This approach further proclaimed that, while all skills were vital for leaders, their level of prominence varies contingent on the organizational level of leaders. As leaders move through the organization (from lower to upper), skill importance moves from technical to human to conceptual.

Conceptual skills. The conceptual skill refers to a leader's ability to take a broad and farsighted view of the organization and its future. It looks at a leader's ability to think in the abstract, analyze the forces working in a situation, creativity, and innovative skills, and assess the environment and the changes taking place in it. It is the ability to conceptualize the environment, the organization, and job to set the relevant goals of the organization, for himself and the team. This skill accelerates in importance as the leader moves up to higher positions of responsibility in the organization (Skripak, 2016).

Technical skills. The technical skill is a leader's understanding of the nature of the job that people under him must perform. It alludes to a person's knowledge and proficiency in any type of process or technique. According to Skripak (2016), technical skills are the skills a leader needs to perform specific tasks that are extensively required during the leaders' entire career. For example, if the leader learned to account in college, that skill would have to be used to prepare financial statements for the organization.

Even though developed through job training and work experience, technical skills are generally acquired during formal education. It arises as a result of subject

specialization in formal education. These skills are usually needed mostly at the departmental levels within every organization (Amagoh, 2009).

Human relations skills. It implies the skill to relate effectively with people at all levels. This skill develops in the manager sufficient ability (a) to recognize the feelings and sentiments of others; (b) to judge the possible actions to, and outcomes of various courses of action he may undertake; and (c) to examine his concepts and values which may enable him to develop more useful attitudes about himself. This type of skill remains consistently crucial for leaders at all levels. Critical skills at this level include communication, motivational skills (Skripak, 2016).

The most valuable strength of skill theory is that it places efficient Leadership functioning on learned (and learnable) skills somewhat than on personalities. In this way, Leadership is accessible to anyone. While it is not a trait style outright, particular innate abilities are still included in the model. Skills theories are weak in their predictive aptitude, failing to elucidate how a person's proficiencies lead to efficient Leadership. Finally, most data used to construct the skills model was taken from the military, meaning its applicability to the general organization is questionable.

Leadership Skills Development

Leadership development is distinguished from leadership training or leadership education. Training focuses on the person, honing those characteristics and skills needed for a particular role. Instruction focuses on the competencies identified by many to be necessary to function as a leader. Nevertheless, mere education has a connotation of just knowing about a subject without any practical skills on how to apply that knowledge to any given situation. Leadership development is a process of

developing needed characteristics and skills through practical experiences in a particular group setting and meeting specific goals.

The mission of the Church, and therefore the purpose of leadership development, is to develop mature Christians. One can be sure that leadership development is not just some concept one talks about; its development involves action and acts that are observable. Leadership development, which may include courses on specific skills or knowledge about individual traits, is wholistic. The nature of the process addresses the equipping of the leader himself. The importance of the personal spiritual growth of the Christian leader cannot be overestimated. Spiritual development must be planned and carried out consistently to be effective.

The leadership development process also includes the formation of the leader's role, or function, of the leadership capacity. For people to be effective in Leadership, they have to know what their fundamental responsibilities are. Leadership development involves a transformation of the leader every day. One cannot attend a seminar and become a leader instantly. Leadership takes time and experience to develop. Leadership development involves a teacher, a learner, a situation where the action takes place, the act itself, and time for the expertise to develop. All five are necessary. Leadership development, therefore, encompasses leadership education and leadership training.

An article on LDP highlights several traits and components necessary for the development of leaders. In this case, training should be realistic, practical, and offer an opportunity for growth (Solansky, 2010) and include feedback and exercises which will lead to increased effectiveness of how one would lead (Avolio, Avey, & Quisenberry, 2010). They should also include the development of skills related to effective communication, analytical skills, and active organization, which should

include being results-oriented, placing emphasis on integrity, and empathy and care for those they lead (Ely et al., 2010). The biggest challenge might be the inclusion of most of the knowledge, skills, abilities (K.S.A.s) into a concise and brief training to achieve leadership development.

Leadership development and succession planning have been in existence since time immemorial. These are issues that have been considered by secular scholars. Interestingly, the Bible and the writings of Ellen G. White present an abundant reservoir of direction in addressing leadership development and succession.

Biblical Perspective of Leadership Development

From the biblical background, there are many examples of leadership training. The Bible does not use the phrase "leadership development" or "leadership training," however, the process of Leadership is rooted in the Bible.

The following exposition from the Bible is not meant to be a thorough expositional study. It aims to demonstrate that there is enough evidence in support of leadership training in both the Old and New Testaments and thus lays a significant foundation for Leadership. By implementing Biblical leadership development and succession planning policies, current leaders will encourage their followers to become effective leaders who can develop followers who are committed, motivated, personally satisfied with their work, and prepared to face the future's leadership challenges.

The Principle of Leadership Training Taught

Several New Testament passages deal candidly with leadership training within the Church. Two passages of scripture will suffice here: Eph 4:11-13 and 2 Tim 2:2.

Ephesians 4:11-13. Paul clarifies to the Church four central values of church leadership in this passage:

> Moreover, He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ. (NKJV)

First, God provides gifted leaders to the body of Christ (the church). God desires to see His Church well cared for. When the people of Israel were without Leadership in the book of Judges, God provided judges to give guidance. Christ wept over Israel, partially because he considered them sheep without a shepherd (Matt 9:36). God has always been genuinely interested in having adequate Leadership for His people, whether in the Old Testament or today.

Second, God desires that these leaders equip the saints for the work of the ministry. Church leaders are not required to do all the work of ministry. Instead, they are to develop others to help move the work of God forward. It is usual for leaders to think that they can do the work of God alone. In the same manner, many congregations are pruned to watch their leaders do the work alone without their involvement. After all, some of these leaders are endowed in the ministry's work, and they love it. In many cases, the leaders have attended specialized training, which has equipped them to lead in the ministry.

Much time is required to train others to get involved in ministry. It is often easy for the leader to fall into the trap that he can save time by doing it himself. Moreover, it may be right for today. However, ultimately, it is more efficient and profitable for the Church to invest in the equipping of their people.

The result of the training activity in a church helps in the enlightenment and maturity of Christ's body. The training process helps believers mature in faith

and grow in their usefulness in the Church. They are better equipped and able to teach, sermonize, evangelize, minister to one another, and lead inside the Body of Christ.

Finally, this process will be complete when each member is nurtured to maturity. We need to bear in mind that equipping the saints does not just end now because we will not be entirely complete until we see Christ. The work of equipping the saints never ends until Christ returns to take us home. The training of Church members and leaders should be an ongoing exercise to prepare the next generation of believers for ministry.

Second Timothy 2:2. "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also." Paul instructs Timothy about a critical cycle that must be present in any healthy church. The mature believers in the congregation must train others who will, in turn, educate others as well. The figures below explain this cycle.

Paul **(trained)** Timothy **(who trained)** Faithful Men **(who trained)** others

Church leaders **(train)** Faithful Members **(who train)** others

Figure 2. Cycle in a Healthy Church

As this training sequence continues, the Church has members who have been taught the principles of God's Word, but it is also equipped with a structure to train its next group of leaders. The Church will lose a generation if it does not continue this process of training and forming future leaders.

These passages are often employed when considering discipleship, and assisting an individual goes from being a new babe in Christ to be spiritually mature. However, these passages may be applied to the training of leaders in a profound way.

**The Principle of Leadership Training
Demonstrated**

Not only is the principle of leadership training taught, but also it is demonstrated in both the Old and New Testaments.

Moses and Joshua. Moses and Joshua have one of the unique relationships in scripture. Moses leads the people of Israel out of Egypt and through the desert for forty years. It is Joshua, who after watching, following, and learning from Moses, leads the nation into the Promised Land. Joshua's years of training at the side of his mentor, Moses, prepared him for the task before him.

Joshua: Moses' general. Exodus 17 recounts the legendary story of Israel's battle with Amalek. Joshua was the army's general under the prayerful watch of Moses. He carefully followed Moses' instructions and won the victory. When the battle was over, God instructed Moses to build a memorial describing the achievement. This was done, in part, for Joshua's benefit (Exod 17:14).

Joshua: Moses' assistant. As Moses ascends the mountain of God in Exodus 24 to receive the law written on stone, it is Joshua who alone joins him. Joshua is designated as the servant of Moses. He may have only joined Moses partway up the mountain, but he observed the man of God and his relationship with their Creator over the next forty days.

Joshua: Moses' spy. In Num 13, Moses sends twelve spies into the land, and Joshua is only one of two who return with a favorable report. This would be an

experience that would come in very handy for Joshua years later when he needs to do some intelligence gathering (Josh 2).

Joshua: Moses' successor. When Moses and Aaron had disqualified themselves from being able to go into the land the Lord had promised the people of Israel, Joshua was inaugurated as the future leader before the people. In Num 27, God pointed out that His Spirit was upon Joshua for this task. After years of observing Moses' service and relationship to the Almighty God, he would soon be ready for the mantle of Leadership (Josh 1). The time and training that Moses invested in Joshua would help mold him into the leader that God and the nation would need. This is an excellent example of leadership training for over forty years.

Elijah and Elisha. In First and Second Kings, we are given another clear example of leadership training in the process. Elijah, nearing the end of his ministry, is instructed by the Lord to select and train his successor. "Then the LORD said to him: 'Go, return on your way to the Wilderness of Damascus; and when you arrive ... Elisha, the son of Shaphat of Abel Meholah, you shall anoint as prophet in your place'" (1 Kgs 19:15, 16).

Upon hearing the invitation from Elijah, Elisha enthusiastically left all behind and began to follow God's prophet and to serve him (1 Kgs 19:19-21). To "follow" and "serve" did not mean that Elisha was now Elijah's slave and errand boy. He was much more than that. Elijah was told to "anoint" Elisha to be a prophet. There was a special significance to this anointing. To "anoint" (*mashah*) someone meant to (1) consecrate them or separate them for God's service, (2) to show that they were authorized by God himself and held in special regards, and (3) to indicate God's enabling through his Spirit.

So, Elisha listened to Elijah, teach, and speak on issues of life. He watched Elijah deal with various situations and people. He observed his mentor's love for God and God's Word. He even began to imitate Elijah's life. By living with and working with Elijah, he could study the aged prophet's walk with God first hand.

When it became apparent that Elijah's ministries as a prophet to the nation of Israel and teacher to Elisha were almost over, Elisha refused to leave his mentor's side. When given one more request from Elijah, Elisha was not afraid to make it a large offer. "Please let a double portion of your spirit be upon me" (2 Kgs 2:10). He asked this out of a humble heart, feeling he would need as much enabling as possible to do what God had called him to do.

By watching the relationship between Elijah and Elisha, several important leadership development principles are gleaned. First, in selecting potential leaders to train, we need to stay sensitive to God's leading. It would have been natural for Elijah to begin looking on his own for a replacement, but he listened carefully to God's instruction. There are times a leader can get caught up in assessing abilities, comparing test scores, and forgetting to let God lead the way. Yes, a leader needs to do due diligence in recruiting future leaders, but he needs to stay sensitive to the Spirit's guidance.

Second, it is evident from this account that mentoring relationships have a tremendous impact. Today, it is fashionable to read the top-selling books, listen to the latest tapes, and attend the noted seminars. Nevertheless, investment in another individual's life is still the most effective means of fruit-bearing leadership training. Other resources are helpful and needed in most cases, but they should not be substituted for interpersonal exchange and relationship building.

Third, a leader does not need to be afraid of challenging those he is training in Leadership. Elijah instructed Elisha three times to stay behind. However, each time, Elisha declared his loyalty and expressed his desire to remain by his teacher's side. "As the LORD lives, and as your soul lives, I will not leave you!" (2 Kgs 2:6). Disciples need to be challenged with hard choices and hard tasks at times. If Elisha had not continued with Elijah, he would have never seen God's might and power the way it was revealed in the chariot of fire, nor would he have received the double blessing from God.

The impact of Elijah in the life of Elisha is seen immediately. In the first scene after Elijah's dramatic exit, Elisha imitates his mentor's life and ministry by dividing the Jordan River with Elijah's mantle. He would go on to be a bold and effective spokesman for the Lord. Elijah's investment paid high dividends.

Paul, the mentor. Throughout the New Testament pages, the Apostle Paul plays an integral part in training several young men. Most of them were young pastors or ministers in whom Paul was investing his time and energy. In just the book of Colossians, ten young men are mentioned. Some are discussed elsewhere and are given various assignments from Paul.

1. Tychicus (4:7): A faithful minister and co-worker.

2. Onesimus (4:9): A faithful brother in Christ and messenger.

3. Aristarchus (4:10): Fellow prisoner and co-worker.

4. Mark (4:10): Valuable co-worker and cousin of Barnabas.

5. Jesus Justus (4:11): Fellow worker.

6. Epaphras (1:7; 4: 12): Leader of the Colossian Church.

7. Demas (4:14): Fellow worker. (Later forsakes Paul).

8. Luke (4:14): The beloved physician who was Paul's last companion.

9. Nymphas (4:15): Fellow workers from Colossians.

10. Archippus (4: 17): Fellow worker.

This list does not include the two most famous of his leadership trainees, Timothy and Titus. Both eventually become pastors, and Paul sends them detailed instructions (in the letters that bare their names) and encouragement in serving the Church. Paul had a tremendous impact on not only sharing the message of Jesus Christ boldly but also in training the next generation of church leaders in Asia Minor.

Paul and Barnabas's successful relationship prepared Paul to develop and make Timothy an emerging leader in ministry. Hoehl (2011) states that Paul carefully selected Timothy to work with him in the ministry, equipping them for ministerial tasks, empowered him for success, and employed him in a challenging work environment. Their relationship is an excellent example of leadership development and succession planning. Stacy further posits that Paul appreciates preparing a successor to continue with the gospel message after his life and ministry were over.

Jesus and his disciples. The most exceptional example of leadership training in the entire Bible is that of Jesus Christ and his twelve disciples. For over three years, Jesus developed this group of men from various backgrounds into a force that would be known as "these who have turned the world upside down" (Acts 17:6). Jesus used many means to build his team into leaders for the kingdom; among these are discussed below:

Jesus taught his disciples. Using methods that ranged from sermons to stories, to illustrations, to analogies, to parables, Jesus taught the truth to his band. Within the Sermon on the Mount (Matt 5-7), Christ declared kingdom living principles to his men and the crowds. Whenever he spoke to the masses, he also knew his disciples were listening. At the end of the day of teaching, he would often follow-up on any other questions that they might have. Jesus taught on a wide range of topics such as

heaven, hell, giving, serving, leading, hypocrisy, salvation, pride, evangelism, prayer, faith, discipleship, and much more.

Jesus modeled truth to his disciples. One distinct advantage the disciples had is that not only did they hear Jesus' words, but also they could see him in action. "In the training of the twelve for the work of the apostleship, hearing and seeing the words and works of Christ necessarily occupied an important place. Eye and ear witnessing of the facts of an unparalleled life was a necessary preparation for future witness-bearing."

Jesus served his disciples. The typical examples of leaders during the time of the disciples, and often today, were men who lorded their position over their followers. Jesus demonstrated that there was another way to lead by serving. The famous passage from John 13 relays the account of Jesus washing the disciples' feet. This was a task reserved for servants, not for leaders. Jesus told them he was giving them an example to follow and that they should wash one another's feet. He went on to say to them, "And whoever desires to be first among you, let him be your slave— just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Matt 20:27-28).

Jesus assigned tasks to his disciples. Jesus taught, modeled, and served his disciples, but he also gave them opportunities to practice what they were learning. In Luke 10, the disciples were sent out by two (this time, the twelve but the group of seventy was included) to minister for the Father. When they returned, they did so with great joy (Luke 10: 17) and many questions. They had the chance to see first-hand how God could use their lives to advance the kingdom. The group could ask their teacher why certain things worked well and why some things did not go out so well.

This section discussed the overview of existing shreds of evidence or research findings of the research objectives under this study. This review served as the basis upon which results of the current study were be based on interpretations.

**Formal Process of Developing
Church Leaders**

Leadership development is regarded as very essential just as the need for Leadership itself (Gillcash, 2010). Thus, there is a need for churches to have a formal process in place to facilitate leadership development. Malphurs and Mancini (2004) opine that most churches surveyed did not have formal programs to develop leaders. Most of the prospective leaders observe current leaders and learn under their care.

Another critical issue related to the formal process of developing leaders in the churches was whether churches designate a person solely in charge of leadership development. According to Moss (2014), no single person was designated to oversee leadership development among churches surveyed. When asked if there was a specific person responsible for the leadership development in their Church, fifty-six percent said no. Often, the approach churches take in leadership development is to distribute the task of developing leaders among existing staff and church leaders without any individual overseeing leader development (Moss, 2014).

Although leadership development must be done by every staff and church leader, it is equally essential that someone awns the process. Churches need a leadership development champion if they are to succeed at rising leaders (Moss, 2014). Many churches designate this individual as the Leadership Director. Only a designated champion operating outside of a single ministry or program of the Church can adequately see the health of leader development church-wide. Churches need an

unbiased set of eyes to see where leader development deficiencies exist and assist those areas.

The church-wide leadership development champion could be a paid or unpaid staff position or even a respected and highly motivated layperson. At a minimum, this person should, 1) themselves be a leader, 2) have a vision for training leaders, 3) possess excellent organizational skills, and 4) have relational credibility with staff and existing leaders (Malphurs & Mancini, 2004). Once the staff and leaders see the positive benefits of multiplying Leadership, they should become more willing to shift from doing the ministry to developing ministers.

Qualification of Church Leadership

Leaders are people responsible for articulating the group's direction at a particular time and helping it fulfill its task. The leader will perform some tasks personally and delegate others. To accomplish its purpose and responsibilities, a group must manifest some leadership within it, whether from an individual or shared.

A leader is someone with natural characteristics or traits of personality. These characteristics may include intellectual capacity, confidence, enthusiasm, persuasiveness, integrity, charm, or a dominating will. These traits may be valuable to the leadership task, but they do not seem to be requirements. Leadership qualities are a part of the individual. Many times, these qualities will not necessarily be evident until the person is in a leadership position.

A leader is a person with specific characteristics or traits which empower that person. A leader must use those traits to exercise responsibilities related to a task to accomplish and needs the charisma to motivate others to join in the fulfillment of the mission. Nevertheless, research has had difficulty connecting the characteristics as a prerequisite to becoming a leader. Some leaders have some traits; others do not. Any

person vested with the responsibility of Leadership must have specific characteristics and skills to accomplish a task. According to Moss (2014), Churches need a process to determine if an individual matches the qualifications for Leadership.

Ted Engstrom and Edward Dayton have compiled a list of characteristics of effective leaders. They include self-dedication, courage, decisiveness, persuasiveness, humility, competence, intelligence, and creativity (Twigg & Kang, 2011). Leadership is a skillset and a gift set built on a character set. Church leaders set the bar for living the Christ-centered life. Therefore, character precedes competence in the Church, and no amount of talent can make up for lack of integrity (Moss, 2014). Both the Old and New Testament contain a plethora of characteristics that church leaders must emulate.

In the Old Testament, church leaders such as Moses, Joshua, Ezra, and Nehemiah are made up of many leadership qualities. According to Borek et al. (2005), Moses was a charismatic leader who led Israel out of Egypt's bondage. Manz and Manz (2001) as cited in Borek et al. (2005) suggest that Moses was honest and direct with his people and frequently displayed human Leadership that rose above his own needs and welfare to seek their rights (Exod 17: 4-6). Apart from Moses, Ezra, the scribe and priest, exhibited seven leadership qualities. He learned and taught the Word of God as a leader (Ezra 7:6-12); he was a man of prayer and faith (Ezra 9:5-15); he was a motivational and team leader (Ezra 5:9, 10) and finally counted the cost of God's call (Breneman, 2001).

In the New Testament, Paul gives characteristics of church leaders in 1 Tim, such as "above reproach, temperate, self-controlled, respectable, and hospitable" (1 Tim 3:2, N.I.V.). In his pastoral advice through a letter to Titus, Paul gave some qualities of Elders, which must be evident in all other church leaders: "An elder must live a blameless life. He must be faithful to his wife, and his children must be

believers who do not have a reputation for being wild or rebellious" (Titus 1:6,

N.I.V.). Paul again lists "blameless, not overbearing, not quick-tempered, a lover of

good, upright, holy and disciplined" and those listed in 1 Tim (Titus 1:7-8, N.I.V.).

The 2015 edition Seventh-day Adventist *Church Manual* suggests that

choosing quality officers is essential for the Church's prosperity, which should

exercise the most exceptional care when calling men and women into positions of

sacred responsibility (p. 69). The General Conference of Seventh-day Adventists

(2015) advises the Seventh-day Adventist local Churches to select from among those

who fear God, persons of truth, who eschew covetousness (Exod 18:21, N.I.V.); to

seek out from among you seven men of good reputation, full of the Holy Spirit and

wisdom (Acts 6:3, N.I.V.);

Moss (2014) asserts that outstanding Christian character, teachable,

membership, an influencer, and trustworthy are the five first qualifiers for electing

church leaders. Malphurs and Mancini (2004) argued that Christian maturity, tithing,

competence, and track record of ministry serve as the qualifiers for electing church

officers.

Combining then character and maturity, nearly ninety percent of the churches

identified credibility as a primary qualifier and membership as a distant second.

"Character is defined as habitually doing the right thing in the right way" (Borek et

al., 2005). According to Gillcash (2010), less than a quarter of the churches listed

competence as a top qualifier. That would seem to indicate that most churches lean

heavily on the character almost to the detriment of ability. It might explain the

frequent disconnect between the spiritual and the practical present in many churches

that pride themselves on mature Christians but suffer from weak leadership structures.

Barriers to Leadership Development

As already stated, most churches do not have a formal process for developing leaders neither do they have a specific person designated for that purpose (Moss, 2014). Others have informally tried to do so; however, there are some stated challenges (Borek et al., 2005; General Conference of Seventh-day Adventists, 2016; Malphurs & Mancini, 2004; Moss, 2014).

From the various literature, the challenges to the development of church leaders may be internally generated, while others uncontrollably arise from external factors (Marfo-Yiadom & Boachie-Mensah, 2015). Marfo-Yiadom and Boachie-Mensah (2015) further opine that internal factors result from limitation or deficiency in one or more organizational resources or competencies compared to competitors that impede the organization's adequate performance. According to Thompson, Peteraf, Gamble, and Strickland (2005), such factors include no clear strategic direction, lack of leadership skills, inferior intellectual capital, internal operating problems. External challenges to leadership development are those significant unfavorable situations outside the organization's control (Marfo-Yiadom & Boachie-Mensah, 2015).

Moss (2014) identified the top two issues churches noted as hindrances to leader development were lack of priority and lack of time (busyness). These two hindrances are interconnected. It is the age-old chicken or egg syndrome. The current leaders are too busy doing the ministry to develop the ministry. They are on a ministry treadmill! This leads back to the number one identified hindrance to leadership development in the local Church, lack of priority! Nevertheless, it "takes leaders to make more leaders."

According to Forman, Jones, Miller, and Cordeiro (2005), the vast majority of the church ministries are task-focused versus team-focused. To them, "It is easy to get

40

so busy doing ministry that we fail to devote attention to developing others. Yet, the development of people in the Church's real job – even more than accomplishing the tasks."

Developing Leadership Skills

The process of developing leadership skills comprises two distinct components: curriculum development and program development. The two elements depend on each other. This section looked at developing a church leadership program.

Purposes of leadership development programs (LDPs). The consensus appears to exist concerning the overall purpose of LDPs. Thus, Amagoh (2009) posits that these programs focus on acquaintance and skills that heighten leader effectiveness. The skills espoused in LDPs provide not only further insight regarding content but also influence the way others perceive them. Further, LDPs should give purpose, direction, and motivation to equip leaders so that they can bring together to achieve a common objective (Antal, 2013). For such programs to succeed, participants should appreciate the reason for participation and to ascertain the influence of the training on their leadership effectiveness.

Leadership development helps individuals to engage and grow (Amagoh, 2009; Ely et al., 2010; Northouse, 2010). Leadership is not a one-way affair but an interactive process involving the learner within a particular environment (Northouse, 2010). Such interaction may lead to extension and change for the prospective or established leader. Leadership development is a long-term process, identifying the best individual for a leadership position. We need to know that selecting candidates for leadership should not be taken lightly but should be considered carefully (Avolio et al., 2010) and is closely associated with organizational performance outcomes.

Phases of leadership skills development. This study aimed to develop leadership skills in the Seventh-day Adventist local Churches. This kind of research usually involves various phases. Each phase is designed to achieve a specific objective in the study life cycle. Aspects of studies vary, depending on nature and purpose. However, developing leadership skills may cover three main phases: design stage, implementation stage, and evaluation stage.

Design stage. The design stage of a leadership study deals with the planning and scheduling of the survey. Planning the study involves setting out the study's goals and objectives, establishing strategies for achieving the set goals, and developing measures to integrate and coordinate activities (Caiphas, 2018). According to Caiphas (2018), planning and designing a study answers these basic questions: What to do? (Strategy/Objective formulation); When to do it? (Time scheduling); Whom to do it (Assigning responsibility to a person); How to do it? (Strategy implementation and evaluation).

One crucial component of the planning and design stage is budgeting, which involves the translation of set objectives and goals into financial and quantitative terms. According to Oduro (2015), budgeting is that aspect of the management process, which involves the expression of an organization's future operating and financing decisions in a quantitative and qualitative plan of action.

The design stage also includes an assessment of the internal and external environment. Whereas the internal environment refers to any factor within the organization that can influence the operations of the entity in the external environment, it is the forces outside the organization that offer opportunities or challenges to the organization. The environmental analysis will produce the organization's strength, weakness, opportunity, and threat (SWOT).

42

The product of the design stage is the program, which defines the statement, which entails out a series of planned activities (events) to achieve a goal at a particular period. It is also said to be guidelines that enable members of an organization, church, or group to work purposefully together to achieve a right end or goal.

Implementation stage. Implementation means mobilizing people and resources to put formulated strategies into action. It is regarded as one of the difficult stages in the study life cycle. The implementation stage involves placing the study plan into action.

One primary component of implementation is organizing. According to Caiphas (2018), organizing is a management function that involves defining the task to be performed, and how resource must be performed, allocating resources needed to achieve the set objectives established, and assigning responsibilities to subordinates.

Another component of study implementation is direction, which primarily concerns guiding subordinates' efforts towards performing essential tasks to accomplish set goals. The course also involves leading, guiding, influencing, motivating, and supervising assistants (i.e., individuals and teams) to work to achieve set organizational objectives.

Under the implementation stage, the leaders put all the plans made under the design stage of the study. One relevant component in this stage is that the leader has to monitor the budget to avoid overspending on the survey carefully.

Evaluation stage. Evaluation is the final stage in the study life cycle. This is an organization's control that focuses on monitoring and evaluating the study life processes to improve it and ensure that it functions correctly (Marfo-Yiadom & Boachie-Mensah, 2015). Three necessary activities within the evaluation stage,

according to (Marfo-Yiadom & Boachie-Mensah, 2015), include (1) reviewing internal and external factors that are the basics for current strategies, (2) measuring performance, and (3) taking corrective actions (p. 10).

Furthermore, the evaluation process is a critical segment of leadership development. Evaluation is vital for evaluating the consequences of leadership development interventions and overall training improvement (Ely et al., 2010). Avolio (2005) suggests that evaluations are an excellent component to have, but few seem to understand the real value. Even though the hurdles for managing how to assess LDPs were highlighted in the literature; nevertheless, clarifications were inadequate. Scholars often wrestled with modestly appraising and evaluating the efficiency of these programs in a meaningful manner.

Structure of Leadership Skills: Development Program

Every leadership training program must have a structure that will enable it to have the optimal chance for success. Many modules have been suggested as the structure of a successful leadership skills development program (Gillcash, 2010; Gillman, 2010; Moss, 2014). According to Gillcash, (2010), Gillman (2010) and Moss (2014), a leadership skills training program should include seven prioritized steps. By following these steps, any organization can put into place its training schedule. This section teaches assorted nuts and bolts of a leadership training plan.

Step 1: Ascertain the Purpose of the Training Program

What are the needs and goals of having a leadership training program? What is expected to result from implementing a training program? The purpose of conducting a leadership training program can be as varied as the churches that perform them.

Every Church and organization is different in shape, size, and structure. All these variables tend to affect the goals of the training program.

The overall goal of a leadership training program should be 1) to develop participants to their full leadership potential, 2) to encourage spiritual growth, 3) to build Christian character, 4) to foster community within the Leadership of the church, 5) to prepare future leaders, and 6) to strengthen the ministry as a whole. It is helpful to determine if the program is focusing on specific or general training needs.

Specific leadership needs. Many groups have already identified their needs in terms of Leadership. There are gaps in ministry areas that they would like to fill, or there is a need to develop further the leaders that are currently serving. The specific leadership training needs that have been identified in the Seventh-day Adventist local Church comprise administrative officers (Elders, Clerks, Treasurers, Deacon, and Deaconesses) and departmental leaders such as stewardship leaders, children ministries leaders, youth ministries leaders, Sabbath School leaders.

General leadership needs. General leadership training needs can include present or future leaders.

Present leaders. Every Church or organization already has leaders in place whether or not they have been trained. It benefits the Church to have opportunities to continue the leadership development of those currently in leadership positions. It also creates continuity and camaraderie when all the leaders have gone through the same leadership training process.

Future leaders. The need to develop new leaders within an organization cannot be discounted. When the organization conducts leadership training for potential future leaders, it builds leadership strength for future needs. Priority should be accorded to leadership training programs within the Church.

SWOT analysis. SWOT means Strengths, Weaknesses, Opportunities, and Threats. In designing a leadership development program, there is the need for the organization to assess its strengths, weaknesses, opportunities, and threats, after defining its goals and needs to know where and how to allocate resources for the program. Strengths and weaknesses are concerned with internal capabilities and core competencies of an entity, whereas opportunities and threats are external environmental factors.

"S" means Strengths. Strengths are inherent advantages that come from the resources of the entity. **"W"** indicates Weaknesses. Weaknesses are the intrinsic disadvantages in support of the body. **"O"** means Opportunities. Opportunities are factors within the external context that might be utilized to the entity's strategic advantage. "**T**" means Threats. Threats are factors in the external context that create an adverse risk for the entity's prospects.

Step 2: Determine the Program Specifics

What details about the leadership training program must be predetermined? Every group that meets regularly must have specific information clearly articulated to the group members. The following list of twelve items provides a good foundation for determining most of the logistical details. Every group may have different solutions to their structural needs, but each group must answer them.

Group formation. How does the training group begin? How often does another group start? There are many ways to begin a leadership training group.

Publicly announced or privately invited. Every organization must decide if the leadership training process is something that it would like to make available to everyone or whether it would like to select those who go through the process. There are positive aspects of both approaches. Everyone can benefit from some level of

46

leadership training. Everyone influences others in whatever role they play in the organization. However, if an individual is not ready for such intensive training, they can become discouraged and disillusioned quickly.

Some individuals need more discipleship and grounding before they are ready to think about leadership training. Others need more time to mature personally, and still, others have not been in the organization long enough to wan-ant training them for Leadership. If these are concerns of the organization, then private invitation recruitment would be the best method to employ. However, great pains need to be taken not to give the appearance of the leadership training to be an elitist group. If the training program is publicly announced, there will be numerous volunteers. Nevertheless, if some do not meet the minimum qualifications, whatever they may be, the difficult task of turning them away awaits.

Starting groups. Some organizations begin a new cycle of training at a given point on the calendar. September and January seem to be popular, stating times for leadership training groups (or any kind of group). Some organizations begin a new training session when a prescribed number of eligible candidates have been identified. In contrast, others start at the predetermined starting date, no matter how many participants are ready.

Program leadership. Who will lead the leadership training program? Churches need a leadership development champion if they are to be successful at raising new leaders. The natural choices are the senior pastor, a member of the pastoral staff, or a respected, successful graduate of the training program.

Many churches designate this individual as the Leadership Director. Only a designated champion that is operating outside of a single ministry or program of the Church can adequately see the health of leader development church-wide. Factors that

play a part in the choice of leaders are 1) time availability, 2) other current

responsibilities, 3) commitment to leadership training, 4) personality, and 5)

giftedness.

If the senior pastor is not leading the training program, he should be brought in

from time to time for exposure to the training group. He may have a word of

encouragement for the group or have a particular topic he would like to present. Even

if he could attend one of the fellowship activities, he could keep a report with the

group.

Participants. What qualifies one to participate in the group? No matter how

the group is formed (public announcement or private invitation), there should be some

basic qualifications to join the training process. Some of these essential qualifications

are discussed below:

F.A.T. Good leaders are considered to be F.A.T. meaning;

1. F = faithful

2. A = available

3. T = teachable

This could serve as the offset point for skills needed.

Homogeneous or heterogeneous. Similar groups work best for a variety of

reasons. By homogeneous, it is meant that the group has age (range of five to ten

years) and social status in common. Although in some settings, it is advantageous to

have divergent members in the type of intense training that has been discussed, a

homogeneous membership will benefit the group the most. If the group is too diverse,

it can focus on the points of difference instead of the topic. However, heterogeneous

groups have been made to work.

Separate men or women's groups work the best, primarily if the accountability segments are utilized. A group with their spouses can be active as well. However, mixed-gender groups should be avoided if the spouses are not included.

Qualities. In discussing how to place the best people around you for leadership purposes, General Colin Powell states, "Look for intelligence and judgment and most critically, a capacity to anticipate, see around comers. Also, look for loyalty, integrity, a high energy drive, a balanced ego, and the drive to get Up" (Moss, 2014).

The issues of participation can be approached in different ways. Some organizations prefer a highly detailed process, while other organizations would rather admit anyone interested. The advantage of having some form of minimal requirement is that it gives the participant, the leaders, and the group the best chance of succeeding.

Program size. How large should the training group be? The type of format that the organization decides to utilize will determine the size of the group. If a training program is primarily dispensing information to the group with minimal feedback, the group size can be reasonably large. However, if there is going to be a high level of interaction (including accountability), the group size needs to be smaller. Five to nine participants would be the ideal size for a leadership training program. Neal McBride, in his handbook on small groups, presents guidelines for typical groups' sizes, as seen in Table 1.

Table 1. Ideal Group Size Guidelines

Type of Group	Recommended Group Size
Relationship-oriented groups	3-15; a limit of 12 is ideal
Content-oriented groups	3-30; a limit of 15 is ideal
Task-oriented groups	3-15; a limit of 6-8 is ideal
Need-oriented groups	3-12; a limit of 12 is ideal

Source: Gillman (2010)

The training leader's preferences will also regulate the size. Each trainer may feel comfortable with differing sizes of groups. It takes skill to lead a group to keep seven to ten individuals engaged and participating in group activities and discussions.

Training availability. Is the group open or closed? Can new participants be included once the group has begun? For some types of groups, it is desirable to keep the membership open. However, with a leadership training group, several factors must be considered when considering adding new members.

1. How much material has already been missed? Since the principles being taught are essential, the new participant will need to be caught up. This is extra time for both trainer and participant.

2. Will the individual mix well with the existing group? Some individuals have no problem acclimating when they have missed a session. Other individuals will always feel they are not part of the group.

3. Will the group accept new members? If the group has shared a deep level, they may not respond well with a new participant being added.

In general, if an individual misses more than the first session, they should wait for the next group to be formed. The tendency to try to include participants beyond this point should be resisted.

Training frequency. How often does the group meet together? The most common meeting frequencies are weekly, bi-weekly, and monthly. Each one has its advantages and disadvantages.

Weekly. Many groups will meet weekly. This is the most common format for small groups. This is especially important when it is a relationship-oriented group.

Meeting every week allows for more excellent continuity. However, with our busy, fast-paced culture, a weekly meeting may be awkward for individuals to commit to. Some churches will provide the training on a night where the group members have already reserved the time (Friday evenings or Sabbath afternoons).

Bi-weekly. Meeting bi-weekly fits into individual schedules more readily. The meeting may go a little longer since it meets less often.

Monthly. Meeting monthly is the least common method of training. It has the value of being able to work into most individual's schedules. The group can meet up to three or four hours and still be acceptable. The disadvantage is that there can be less continuity unless other measures are taken to keep the group tied together. The use of prayer partners, email correspondence, and occasional one-on-one meetings would be desirable.

Training schedule. When does the group meet together? Consistent time and day of the week that the group can plan on meeting should be put in place. The trainer can choose a time, or the group can establish the time and day. There is no correct answer to this inquiry. Different groups have successfully used every possible option of time and day.

Training location. Where will the group meet? Numerous settings can be conducive to leadership training. Using private homes or the Church are the most frequently used sites. Private homes offer a relaxed atmosphere, which can be beneficial to many group formats. The same home, whether the trainer's or a participant's, can be used for all meetings, or the location can rotate. However, in homes, more details need to be checked on. If the site changes from one time to the next, great care must be taken to communicate with the group members.

The Church is a site that all the participants will be familiar with and is already set up for meetings. While it offers a more formal setting, it has fewer details that need to be confirmed.

Meeting length. How long will the training session go? The period a group meets may vary depending on how often the group meets. The ideal time for most kinds of groups to achieve is one and a half hours. Leadership groups may need to meet at least two hours.

When groups meet for a shorter amount of time, it is usually insufficient for both the relational and task aspects of the group to be adequately addressed. When groups meet for a more prolonged time, fatigue can become an issue. Groups that only meet monthly may meet up to four hours. A variety of activities are needed for longer group meetings. Including prayer time, refreshment time (or mealtime), fellowship time, discussion time, and teaching time helps break up the meeting. The teacher should be conscious of the group's burnout level when conducting longer sessions.

Format and agenda. What does the group do when it meets? The schedule for each session needs to be well thought through. A good meeting does not just happen. It is the process of identifying the necessary elements for the meeting, scheduling an appropriate amount of time for each component, and sticking to the schedule.

The life cycle of training. How long will the training process go? How long will it remain a group? There must be an endpoint to the endpoint. Some groups meet for a few weeks, while others will meet for several years. Individuals will find it challenging to commit to the group if they do not know how long they are undertaking.

The training length will depend on the type of material being used and the goal of the training process. Leadership training is not done quickly. A one-year to the two-year program is recommended. A second-year may allow for more flexibility in the training process.

Program budget. What are the budget needs for the program? There will be expenses incurred for the necessary start-up and maintenance of the training program. Every Church and organization will have its system of compiling a reasonable budget.

McBride suggests several areas of expense which may include administrative (paper, postage, telephone, etc.), resources (books, manuals, workbooks, etc.), publicity (poster, mailings, brochures, etc.), recruiting and training (retreat facilities, refreshments, materials, etc.), Miscellaneous, and so on.

Other matters to be considered for the budget process are (1) will the church purchase a program or put together its own?, (2) will the leader and participants purchase their books and materials or will the Church supply them?, and (3) who covers the cost of refreshments?

**Step 3: Choose Which Training Materials
will Be Used**

What materials will be required for group training? There are many options as to the stuff that can be used to train leaders. Some resources may be found in the church library, regional and national denominational headquarters, or in the library of local Bible colleges. Training materials can include books, workbooks, tapes, and videos. These can be located on the internet or with help from the local Christian bookstore.

Neal McBride proposes several questions that should be asked before acquiring materials (Gillman, 2010).

1. Do I want to write my materials or use published articles?

2. If published resources are used, how must they be adapted to fit my situation?

3. How does the material help in meeting the groups' purpose and goals?

4. Are the materials suitable for the intended purpose?

5. Are the materials appropriate given my leaders' abilities and backgrounds?

6. Is cost a factor in selecting published materials?

7. Is everyone expected to use the same materials?

8. What methods are used to distribute the materials to my leaders?

Once the decision has been made about what materials to use for the training program, the organization must not become a slave. Using materials as they are written is profitable most of the time. However, the trainers must feel free to adapt it to the needs of the program.

Step 4: Provide Developmental Activities

What issues should be included in a training program? Having lectures and dispensing information is necessary, but it should not be the only means of teaching the principles of Leadership. There is a wide range of learning activities or segments that can be added to the training process. The following is a brief sample of options:

Group meetings. Utilizing leadership training groups has an advantage over one-on-one training. Individualized training is sometimes the only option available. Both possess the process of "iron sharpening iron," but it is multiplied when the training takes place in a group. The participants see that there are others at the same stage that they are. This tends to help keep them motivated. The fellowship and camaraderie of a regularly meeting group add an air of excitement. Group dynamics and logistics become more complicated than meeting one-on-one, but the results are

enhanced. It also provides a format to train numerous leaders over the same amount of time.

Accountability. Including accountability to the training, the process yields quicker results. There is a built-in responsibility in the group just by showing up. The entire group provides a positive peer pressure through regular attendance, active participation, completed assignments, positive attitude about the group, openness in sharing, and mutual encouragement.

Confidentiality. Confidentiality inside the group is a must. Accountability will only work when the participants know that everything that is said in the group remains in the group. When there is confidence in the other group members, accountability will be a powerful tool.

Accountability time. When the group blows that accountability will be a regular part of the group training, they will come ready to share their experiences and growth. If they perceive that it is only a hit-or-miss possibility of being asked the accountability questions, the participants will not take advantage of its potential benefits. Limit the amount of time the group spends on this activity. Twenty to thirty minutes should suffice. Every question should not need to be asked every session. This is especially true if there is a long list of items. The group will fill whatever amount of time the leader allows.

Assignments. Educational professionals discovered a long time ago that assigning homework to their pupils has many benefits. This is true for the participants of the leadership training program. It enables them to be thinking and working on the material between training sessions. The types of assignments can vary as much as the instructor's creativity.

Studies. Class time is essential, but having additional projects to work on as a group can also be beneficial. Some groups will look for service projects in the community or the Church that they can complete together. Working for a soup kitchen, a homeless shelter, Habitat for Humanity, church shut-ins, outreach events, or organizing a church fellowship will tie the group together and stretch their leadership skills.

Fellowship activities. It is helpful to schedule several fun fellowship events for the group during the training process. This allows everyone to relax and laugh together. It also builds ties with the instructor and classmates that cannot be made during the sessions. The possible choice of events is endless. You can include the spouses of the participants.

**Step 5: Align Structures to Reinforce
the Program**

Does the organizational structure help or frustrate future leaders? To benefit from implementing a training program, it should be designed to allow the individuals who have received the training to be used in areas of Leadership. There are many levels of Leadership within any organization. There are also many areas of responsibility within all the areas of ministry. The immediate impact will be felt by inserting individuals who have been trained in Leadership into places of trust. Unfortunately, many organizations never utilize those who have been trained in Leadership. This frustrates those who have been trained and creates a negative momentum for the program.

Bill Hybels asserts, "I believe that most churches *(and organizations)* unintentionally undermine the expression of the leadership gift" (Gillman, 2010). He

indicates that this is done in two main ways. First, Leadership is not taught. Second, churches tend to have governing systems that frustrate gifted leaders.

Step 6: Evaluate the Leadership Training
Program

Evaluation is a necessary ongoing process for the long-term success of the leadership training program. Every program can be improved with some timely and careful assessment. However, many organizations skip this step. By doing so, they do not reap the full benefit for future groups. Evaluating the program promotes quality and builds accountability. One method of evaluation is to take the *Program Specifics Worksheet* and review the results of each item. Another approach is to provide a survey to the participants.

Step 7: Plan for the Next Generation
of Leaders

How will you plant the seed for future leaders? Creating a leadership climate is more than just recruiting for the training program. It is setting an atmosphere where Leadership is recognized and valued. By creating this kind of atmosphere, potential leaders will rise to the surface more rapidly.

CHAPTER 3

RESEARCH METHODOLOGY

The chapter presents the research design, target population, study area, sampling procedure, data collection, reliability and validity, ethical considerations, data analysis methods, and presentation used in this study.

Research Design

According to Singh and Belwal (2008), a research design is the blueprint or detailed outline for the whole research and also is a mapping strategy based on sampling technique. The study utilizes both a qualitative and quantitative procedure using a cross-sectional survey design.

A cross-sectional survey collects information by interviewing or administering a questionnaire to a sample of individuals (Jalil, 2013). This design is employed to explain or explore the current status of two or more variables at a given point in time (Gorard, 2013). On this basis, the cross-sectional survey design was adapted to elicit information from respondents to help develop a leadership program for the Seventh-day Adventist Church in Ntonso, Ashanti Region of Ghana.

Given (2008) defined that quantitative research is the systematic empirical investigation of observable phenomena via statistical, mathematical, or computational techniques. Qualitative research is a method of study that employs diverse academic disciplines, traditionally in the social sciences, and in market research and further contexts. Qualitative researchers aim to gather an in-depth understanding of human behavior and the reasons that govern such behavior (Denzin & Lincoln, 2005).

Creswell (2003) postulated that relevant and precise information must be combined through the quantitative and qualitative methods to come up with well-validated and substantiated findings. Both qualitative and quantitative approaches were employed to collect data and analysis to get an in-depth appreciation of the phenomenon under investigation and to confirm completeness for instruments.

Study Area

Ntonso District was purposively selected as the study area for this research. Politically, Ntonso is under Kwabre East Municipal, but in the Seventh-day Adventists organization, Ntonso is a district headquarters. Ntonso is located in the northern part of the Kwabre East Municipality (directly on the Kumasi-Mampong road) in the Ashanti Region of Ghana (Ghana Statistical Service, 2014).

In terms of population, it is the seventh populated town in Kwabre East Municipality with a population of 9,762 on 26th September 2010. The primary occupation of Ntonso residents is weaving and selling 'kente,' one of the traditional clothes in Ghana. Traditionally, the people of Ntonso are Akans, one of the family groups in Ghana.

Ntonso SDA is one of the twenty-seven districts in Mountain View Ghana Conference (MVGC) of Seventh-day Adventists. It consists of thirteen churches, namely Ntonso Central, Adanwomase, Bonwire, Ntonso New site, Ntonso New Life, Kasaam, Safo, Abira, Amanpe, Macedonia, Old Asonomaso, New Asonomaso, and Mount Pisgah. The records from the Executive Secretary of MVGC indicates that Ntonso SDA has a church population of 2,350 (Mountain View Ghana Conference (MVGC), 2015), accounting for about 24 percent of the township population.

Ntonso SDA was chosen as a study area because it is noted for its historical antecedents as far as the development of Adventism in Ghana is concerned.

According to church history, Ntonso is regarded as the second site in which the Adventist Church originated (Owusu-Mensah, 2005). Ntonso District has thirteen churches, of which three are companies, and ten are organized churches.

Target Population

The research population for any study is the complete list of all the cases in the population from which the sample is taken (Creswell, 2003). Sekaran (2003) also defines a population as the set of entire components. It is the biggest collection to which an investigator needs to simplify the sample result. The population is occasionally referred to as the target population. The focal population of the study is made up of the leaders of the Ntonso District of the Seventh-day Adventist Church. All the entities drawn from the database had similar characteristics. From the database of Ntonso District as of December 2015, the target population for the study was 983 leaders.

Sampling Procedures

A sample is a representative subdivision of the population from which generalizations are made about the population. Sampling is simply indicated by selecting a portion of the population in the research area, representing the whole population (Saunders, Lewis & Thornhill, 2007). Jalil (2013) also described sampling as the use of a subset of the population to represent the whole population.

This study used stratified random sampling techniques to select the respondents. According to Groebner, Shannon, Fry, and Smith (2000), stratified random sampling is a statistical sampling method in which the population is divided into homogeneous sub-groups known as strata so that each population item belongs to only one stratum. Stratification ensures that the sample is well spread out among the relevant subgroups. It also ensures that the sample will accurately reflect the

population based on the criteria used for the stratification (Zikmund, Carr, Babin, & Griffin, 2010).

The sample size of 200 from the population of 983 was determined using the guideline proposed by Cochran in 1977 (James, Kotlik, & Higgins, 2001). Appendix B shows the sample determination table. The guide gives sample sizes for various population sizes up to 10,000 at different confidence levels. The study used the proposed sample size at a 95% confidence level and a 5% margin of error. Table 2 shows the distribution of the target population and the sample size for the study.

Table 2. Distribution of Target Population and Sample Size

Firm size	Population	Multiplier factor	Sample size	Percentage used
Elders	36	0.203	7	3
Secretaries/Clerks	40	0.203	8	4
Treasurers	45	0.203	9	5
Departmental Leaders	862	0.203	175	88
Total	983	0.203	200	100

Source: Field Survey, (2017)

Table 2 indicates that the sample size was 20.30 percentage of the target population. Creswell (2003) and Sekaran (2003) suggest that the ideal sample size of 5-20 percent of a population is regarded as acceptable for most research purposes. It provides the ability to generalize for a population.

Data Collection Instruments

The tool for collecting primary data was a self-administered questionnaire. According to Saunders, Lewis, and Thornhill (2007), questionnaires can provide sufficiently valid descriptive information about an organization and particularly. Questionnaires can also be used to clarify the various connections between variables and explain the differences found statistically. However, an advantage of

questionnaire studies is that one can have a more significant number of participants in a study than in interview studies.

A structured questionnaire containing closed-ended questions based on the purpose of the study was employed to elicit information from the respondents. The self-administered questionnaires were answered by the respondents (leaders of the Ntonso SDA) who could read and write. Some self-administered questionnaires were read out and interpreted to some respondents who could not read and write. This method helped to elicit information on the leadership development skills of the Ntonso District of the Seventh-day Adventist Church.

The questionnaire was composed of three different parts (1-3). Part 1 covered the socio-demographic characteristics of the respondents and the church's leadership. Parts 2 and 3 consisted of questions relating to the church leadership development and design of leadership development programs. There were purely close-ended questions. The draft questionnaire was initially constructed by the researcher and reviewed by the supervisor of this research study. Necessary changes were then made in a subsequent version of the questionnaire.

Validity

Validity can be defined as the extent to which the instrument measures what it plans to measure. Healy and Perry (2000), noted that validity determines whether the research indeed measures what it was planned to measure or how accurate the research results are. Thus, validity measures how accurate the research results are or the extent to which scores genuinely reflect the underlying variable of interest. Faux (2010) asserts that a useful and practical approach to pre-testing questionnaire instruments is to ensure that participants understand the questionnaire. The value of the approach is improved questionnaire dependability and planning, which results in

better response rates (Faux, 2010). The questionnaire was constructed by the researcher from the related literature in leadership skills development. After the design, the survey was given to the study advisors and other authorities for their observations and recommendation. This was done with the aim of guarantee refinement and content validity.

To establish if the chosen instrument was clear and unambiguous and ensure that the proposed study was well conceptualized (Coughlan, Cronin, & Ryan, 2007), a pilot study was undertaken before the main study. The pilot test was conducted in the Agona District of the Seventh-day Adventist Church in Mountain View Ghana Conference, Agona.

This is because the Church leaders in Agona District have similar characteristics as those in Ntonso District. In all, 20 leaders representing 10 percent of Ntonso District leaders sampled in the study were used. As Jagongo (2009) argues, the pilot test helps to reveal if the questions are clearly phrased and words understood by the respondents; the questions are logically arranged; whether there is the need to clarify some items; and if the questions are relevant. The response Feedback was used to improve the data collection instruments by eliminating any ambiguities and defective items.

In the study, the content validity of the scale was measured using the Content Validity Index (CVI) for the overall scale (S-CVI/Ave) and each item of the scale (I-CVI). After random consistency was calibrated (Polit, Beck, & Owen, 2007), items with I-CVI < 0 .78 were excluded (Shi, Mo, & Sun, 2012).

Significant items were retained, whereas non-significant items were excluded. The final content validity index for this scale was calculated according to experts'

ratings for each remaining item in the second iteration. The content validity was

established at this point. Table 3 presents the results of the validity test.

Table 3. Validity Test Results

Part	Description	Total items on the questionnaire	Number of items declared valid
1	Demographic information	8	7
2	Church leadership development	9	9
3	Design of leadership development program	7	6
	Total	24	22

Source: Field Survey, (2017)

From the test in Table 3, 22 out of 24 items were established to be valid with

S-CVI/Ave of 0.92, which is higher than the popular cut-off point of 0.60 suggested

by Cook and Beckman (2006). Based on the outcomes received from the index, it

could be inferred that the questionnaire's items were considered valid and could

measure the study variables accordingly.

Reliability

According to Sekaran (2003), the reliability of a measure implies the stability

and cohesion through which the instrument measures the theory and assist in

assessing the honesty of the measure. Thus, the extent to which any measurement

procedure produces consistent results over time and a perfect representation of the

whole population under study is referred to as reliability.

Mugenda and Mugenda (2003) recommend the use of the internal consistency

technique as a measure of reliability whereby several items on the questionnaire ought

to measure the same general construct by producing similar results. This is because it

is considered not only as useful but also saves much time. The reliability and efficacy

of the questionnaire were tested with the Cronbach alpha coefficient was used.

Cronbach's alpha is a reliability coefficient that indicates how well items in a set are positively correlated to one another (Sekaran, 2003). According to Cook and Beckman (2006), Cronbach's alpha is used with both dichotomous and continuous data. Even though George (2001) caution that there is no set of interpretations as to what acceptable value for measuring Cronbach's alpha, a coefficient of 0.70 and above is accepted as adequate to accept the research instrument as reliable (van Saane, Sluiter, Verbeek & Frings-Dresen, 2003).

In the study, internal consistency reliability was measured from each category of the question items on the research instrument. Reliability was measured on the premise that the content validity of the research instrument had been tested. After the validity of the question items was tested using CVI (see Table 2), a scale was created for each category of question items.

To ensure that all responses to questions were consistent (George, 2001), all questions negatively worded and phrased were reversed; responses to variables that were not in the same code were recoded to make coding of the variables identical (Sekaran, 2003). The data for these new variables were transformed for easy analysis, and internal consistency reliability was established at this point. Questions that seemed to affect the overall Cronbach alpha in each category were modified to improve the research instrument's quality, thereby increasing strength and reliability. When the questionnaire items were run for reliability, the Cronbach alpha coefficient based on standardized items produced the results in Table 4.

Table 4. Reliability Test Results

Part	Description	Cronbach's Alpha	Number of items
1	Demographic information	0.803	7
2	Church leadership Development	0.894	9
3	Design of Leadership Development Program	0.846	6

Source: Field Survey, (2017)

From the test in Table 4, the Cronbach alpha coefficient values ranged from a low of .803 to a high of .894 with an overall Cronbach alpha coefficient value of .855. Since all the Cronbach's alpha was above 0.80, it was proper to infer that the study's scales were consistent and reliable.

Data Collection Procedures

The main facts for this study were primary data, which was gathered through a self-administered questionnaire. The data was collected from leaders of the various local churches within Ntonso District through a self-administered questionnaire. The evidence collection process began with a meeting with the Officers of the Mountain View Ghana Conference of Seventh-day Adventists to brief them about the issues relating to the data collection and to seek approval to approach the leaders in Ntonso District.

After the approval, a meeting was held between the researcher and research assistants who were engaged to undertake the data collection. The questionnaire was sent to the research assistants to go through on 14th September 2018. On 18th September 2018, a training session was held between the research assistants and the researcher to familiarize ourselves with the questionnaire to clarify any question that was not clear to them.

The data collection process started on 25th September 2018 and ended on 22nd November 2018. The questionnaires were distributed to the respondents who are leaders selected for the study. Where respondents faced difficulty, the research assistants helped them to complete the question. This facilitated the completion of the questionnaire and increased the response rate.

Data Analysis

The data obtained from the questionnaire survey was in a qualitative form. Statistical Product and Service Solutions (SPSS) (formally known as Statistical Package for Social Scientists) was selected as a tool for supporting statistical analysis. After the data collection, the data were coded to facilitate data entry. Once the data were entered, the test run was done in the form of frequencies until the data was ready for analysis. The respondents' descriptive analysis was conducted to explain the characteristics of respondents and responses in terms of frequency, percentages, means, and standard deviations.

Further inferential analysis of the questionnaire data was carried out to support the explanation of the relationships between variables. Since most variables obtained from the questionnaire survey were specific, non-parametric tests for association such as the Chi-square test were employed for the analysis.

Data Presentation

After the data was analyzed using SPSS, tables, pie charts, and bar charts were used to present the data. Presentation of data on tables, pie charts, and bar charts was done to aid the understanding of the trends within the data. According to Zikmund et al. (2010), the strength of using tables to present data is that tables are relevant for the summation and analyzing quantitative data of different variables. However, pie charts and bar charts show a simple pictorial display of the data while making a comparison of the same or different elements easier.

Ethical Considerations

Ethics in research have to do with the researchers' responsibility to be equitable and civil to all those who may be influenced by the study's reports of the results of the studies (Gravetter & Forzano, 2006). It calls for winning the confidence

of respondents, and their readiness to strengthen the researcher's role is a step in the right direction. However, it recognizes the relevance of ethical principles that must guide any research (Orb, Eisenhauer, & Wynaden, 2001).

The researcher gave due consideration to the legal framework governing the conduct of academic research. To ensure that ethical principles were upheld, the researcher sought consent from individual respondents who were willing to participate. The respondents were convinced that their feedback would be handled confidentially and that the results could not be traced back to individual respondents. Their anonymity was assured. Any information that would identify any Church in the study, such as the names of the Church, leaders, and location was not included in the study. Participation in the research was voluntary, and anything that would infringe on the participants' rights was avoided.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

This chapter presents and analyses the data collection. It began with the presentation and analysis of the data collected from the respondents for this study using tables and charts. Descriptive statistics, including percentage means and standard deviation, were also used to interpret the data presented. Upon careful analysis of the respondents' ideas, the study drew valid conclusions on the questionnaire and finally presented the proposed program developed to build leadership skills in the Seventh-day Adventist Church in Ntonso and beyond.

Response Rate

A total of 150 completed questionnaires were received out of the 200 distributed, yielding about 75 percent response rate. According to Hart (1987) cited in Frimpong (2014), response rates in the business and other social sciences surveys vary from 17 percent to 60 percent, with an average of 36 percent. The response rate of 75 percent was found to be above the acceptable range for such a survey. It was deemed acceptable for drawing valid conclusions from the responses in this study regarding leadership skills development in Ntonso District of Seventh-day Adventists.

Demographic Characteristics of Respondents

The sample respondents' characteristics are discussed in this section: the sex of respondents, age of respondents, and the educational background of the respondents. Others include the nature of churches of respondents, kinds of the leadership of

respondents, and the leadership experience of the respondents.

Sex of Respondents

Respondents were first asked to indicate their sex as male or female. This was to know the dynamics of the leaders studied regarding how churches elect leaders based on sex. Table 5 below shows the results.

Table 5. Sex of Respondents

Sex	Frequency	Percentage
Male	100	66.7
Female	50	33.3
Total	150	100

Source: Field survey (2018)

The majority of the leaders in the study were males (66.7%). Females constituted only 33.3 percent of the respondents in the study. Even though there was no reason to justify this position, it could be seen that most of the leaders elected in the Ntonso Seventh-day Adventist Churches were male-dominated.

Age of Respondents

The respondents' age is a factor that needed to be studied to see how it was relevant to this study. It is an estimable determinant as far as leadership development is concerned. Table 6 presents the ages of the respondents.

Table 6. Age of Respondents

Age (in years)	Frequency	Percentage
18 – 24	23	15.3
25 – 31	32	21.3
32 – 39	44	29.3
40 and above	51	34.1
Total	150	100

Source: Field survey (2018)

Table 6 indicates that twenty-three (23) respondents, representing about 15.30 percent, were between the ages of eighteen (18) and twenty-four (24) years. Thirty-two (32) respondents representing about 21.3 percent were within twenty-five to thirty-one (25 – 31) years, forty-four respondents representing 29.3 percent were between the ages thirty-two (32) and thirty-nine (39) years, and fifty-one (51) respondents representing 34.1% percent were aged forty (40) years and above.

Even though the respondents who were 40 and above years formed the majority of the respondents, it could be concluded that those who constituted the active age group according to the Adventist Youth Ministries (i.e., 18-30 years) were about 37 percent. These were the active age group at which leadership development takes place.

Occupation of Respondents

Respondents were further asked to indicate their occupation. Six main occupations were provided for respondents to choose from, and an option was given to state their occupation if it was not provided in the options. Table 7 presents the results of the study.

Table 7. Occupation of Respondents

Occupation	Frequency	Percentage
Teaching/Lecturing	79	52.7
Farming	9	6.0
Student	14	9.3
Trading	36	24.0
Accountant/Manager/Consultant/Administrator	4	2.7
Masonry/Carpentry/Welding	7	4.7
Driving	1	0.7
Total	150	100.00

Source: Field survey (2018)

From Table 7, out of the one hundred and fifty (150) respondents, seventy-nine (79) representing about 52.7 percent were teachers. Nine respondents representing about six percent were farmers, fourteen (14), representing about nine percent were students. Furthermore, thirty-six respondents representing 24 percent were traders. Twelve respondents in the study indicated 'others.' Out of this, four respondents representing about three percent (2.7%) were accountants, administrators, and managers, seven representing about five percent (4.7%) were masons and carpenters. In contrast, only one respondent representing about one percent (0.7%) were drivers.

Educational Level of Respondents

The respondents were further asked to state their educational level in terms of the higher academic qualification. The results of this are presented in Table 8.

Table 8. Educational Level of Respondents

Educational Background	Frequency	Percentage
Ordinary Level/BECE	6	4.00
SSSCE/WASSCE	27	18.00
Post-Secondary Teacher Training/Nursing	65	43.30
Tertiary (University degrees)	52	34.70
Total	150	100.00

Source: Field survey (2018)

As regards to the educational background of the respondents, six (6) representing four percent (4.0%) are Ordinary level/BECE holders, twenty-seven (27) representing eighteen percent (18.0%) are secondary school certificate holders, sixty-five (65) representing about forty-three percent (43.3%) are post-secondary certificate holders, and fifty-two representing thirty-four percent (34.7%) are tertiary certificate holders. Therefore, an objective conclusion can be drawn from Table 8 that the

majority of the respondents can read and understand the requirement of the questions since seventy-eight percent (78.0%) of the respondents have had some higher level of education.

Nature of Churches of Respondents

Respondents were asked to state the nature of the Church in which they lead. The nature of the Church could either be organized or company. Table 9 presented the results.

Table 9. Nature of Churches of Respondents

Nature of the Church	Frequency	Percentage
Organized	140	93.33
Company	10	6.67
Total	150	100.00

Source: Field survey (2018)

Table 8 indicates that the overwhelming majority (93.33%) had led in Organized Churches. Only ten respondents (6.67%) were leaders in Companies. This was not surprising because, according to the records of the Executive Secretary of Ntonso SDA, only three churches out of the eleven were Companies (Ntonso SDA, 2016), hence the majority from the respondents being from the Organized churches.

Kind of Leadership of Respondents

Every year or two, churches elect various kinds of leaders to offices to help work for God's children. As already indicated, leaders in the Seventh-day Adventist local Churches are grouped as administrative officers and departmental leaders. Respondents were required to indicate the kind of leaders they had been elected in their various churches. The kinds of leaders in this category were elders,

73

secretary/clerks, treasurers, and departmental leaders. This was to help elicit

responses reasonably from all leaders in the Church. Table 10 summarized the results.

Table 10. Kind of Leadership of Respondents

Kind of leadership	Frequency	Percentage
Elders	12	8.0
Secretary/Clerks	17	11.3
Treasurers	21	14.0
Other Departmental Leaders	100	66.7
Total	150	100

Source: Field survey (2018)

Table 10 indicates that over two-thirds of the respondents (66.70%) were

departmental leaders, while only twelve respondents representing 8.00 percent were

Elders. Secretaries/clerks and Treasurers were 11.30 percent and 14.00 percent,

respectively. This was not surprising because departmental leaders form a significant

portion of the leadership in the Church. From the records of the Executive Secretary

of Ntonso SDA, other departmental leaders were approximately 64 percent of the total

leaders of the Church. Further analysis was conducted to discover the inter-

relationship between the churches' nature and the kind of leadership in the churches.

Table 11 summarized the results.

Table 11. Nature of Churches and the Kind of Leadership in the Church

Nature of the Church	Kind of leadership in the Church				
	Elders (percent)	Secretary (percent)	Treasurers (percent)	Other Leaders (percent)	Total (percent)
Organized	8.89	12.59	15.56	62.96	100.00
Company	0.00	0.00	0.00	100.00	100.00

Source: Field survey (2018)

From Table 11, the majority of the respondents were leaders in the organized churches of Ntonso SDA. All the respondents in the company churches studied were departmental leaders with the respondents in the organized churches spread across the various kinds of leaders. It may be possible because companies usually source their leadership in key positions from the organized churches with few elected from their congregation.

Leadership Experience of Respondents

Leadership experience can be measured through the number of years a person had been a leader in a local church and several churches the person had led. These two measures were used when the experience of respondents in this study was measured. Leaders included in the sample had been in their churches for various lengths of time, as seen in Table 12.

Table 12. Leadership Experience of Respondents

Leadership experience	Frequency	Percentage
0 – 4 years	34	22.67
5 – 9 years	50	33.33
10 – 14 years	54	36.00
15 and above	12	8.00
Total	150	100.00

Source: Field survey (2018)

Table 12 shows that thirty-six percent of the respondents had been leaders in their churches for between 10 to 14 years. The second-largest category (33.33%) had led a church for between 5-9 years. It is followed by those who had been leaders in their churches for between 0-4 years (22.67%). Those who had been leaders in churches for 15 years or more were 8.00 percent. The findings imply that leaders in the study had considerable experience in terms of the number of years they had led

75

churches as the majority (77.33%) had been leaders in their churches for five years or

more. Table 13 presented the data about the number of churches the respondents had

led.

Table 13. Number of Churches Led

Number of churches	Frequency	Percentage
1	105	70.00
2	32	21.33
3	10	6.67
4	1	0.67
5	2	1.33
Total	150	100.00

Source: Field survey (2018)

Table 13 shows that most of the respondents had managed only one Church

(70.00%) in terms of the number of companies that had been managed. Thirty-two

respondents (21.33%) had been a leader in two churches. Those who had led three

churches were 6.67 percent, followed by five churches (1.33%) and four churches

(0.67%).

<div align="center">

**Church Leadership Development
and Election**

</div>

This section presents the results of descriptive analysis relating to leadership

development in Ntonso SDA. The aim here was to know the existing state of

leadership development in the churches that will serve the basis of making decisions

regarding how the leadership development program is to be designed. The section was

organized as per the research objectives and questions of this study. Tables and charts

were used to present data, whereas measures such as frequency, percentages, mean

and standard deviation were used in the interpretation of the information.

Importance of Church Leadership
Development

Many authors and researchers of church leadership development have underscored the need and importance of developing leaders in the Christian Church (Gillcash, 2010; Gillman, 2010; Moss, 2014). According to Moss (2014), leaders are not developed to get more done. That is task-based leadership and simply creates more followers. Leaders are developed because God has distributed the gifts and calling of leadership among many.

Developing leaders is a way of honoring God by acknowledging God's wisdom in distributing these gifts and valuing the people that he has given the Church the privilege of leading. To this end, respondents were requested to state how they agreed or disagreed with the leadership development as the critical component of their church program. Four Likert scale responses were elicited – strongly disagreed, disagreed, agreed, and strongly agreed. Figure 3 presents the results.
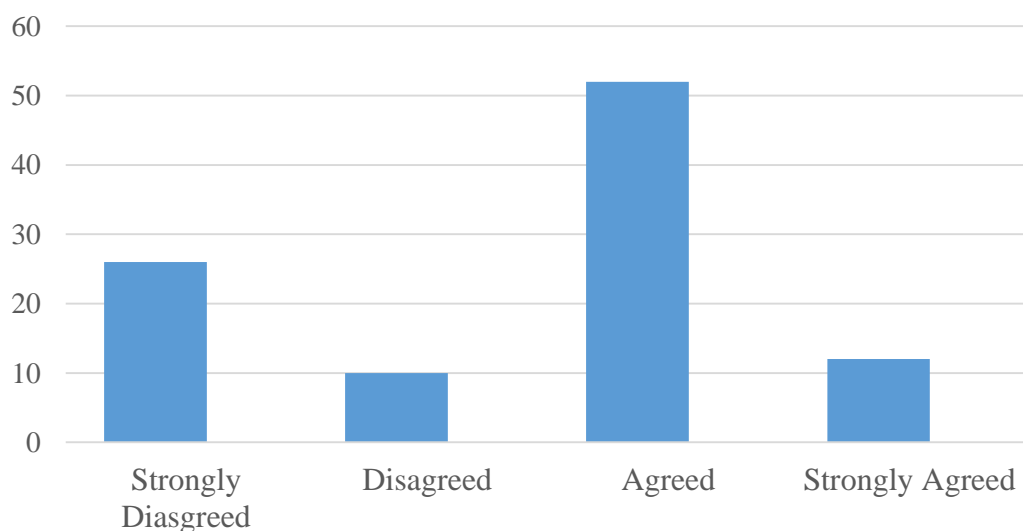
Figure 3. Importance of Leadership Development
(Source: Field Survey (2018))

Figure 3 shows that churches generally agreed that leadership development was a critical component of their church programs. According to Figure 3, seventy-eight respondents representing 52 percent agreed, and eighteen representing 12 percent indicated that they agreed and strongly agreed that their churches viewed leadership development as a critical component of their church programs. Alternatively, about 26 percent and 10 percent of the respondents strongly disagreed and disagreed, respectively, that leadership development was a critical component of the church programs. The mean value of 2.50 and a standard deviation of 1.008 add to the credibility that churches generally agreed that leadership development was a critical component of their programs.

To establish the validity of the above statement, respondents were further asked to state how many times they had their Church featured sermon on leadership many times in the past twelve months. The results are presented in Figure 4.
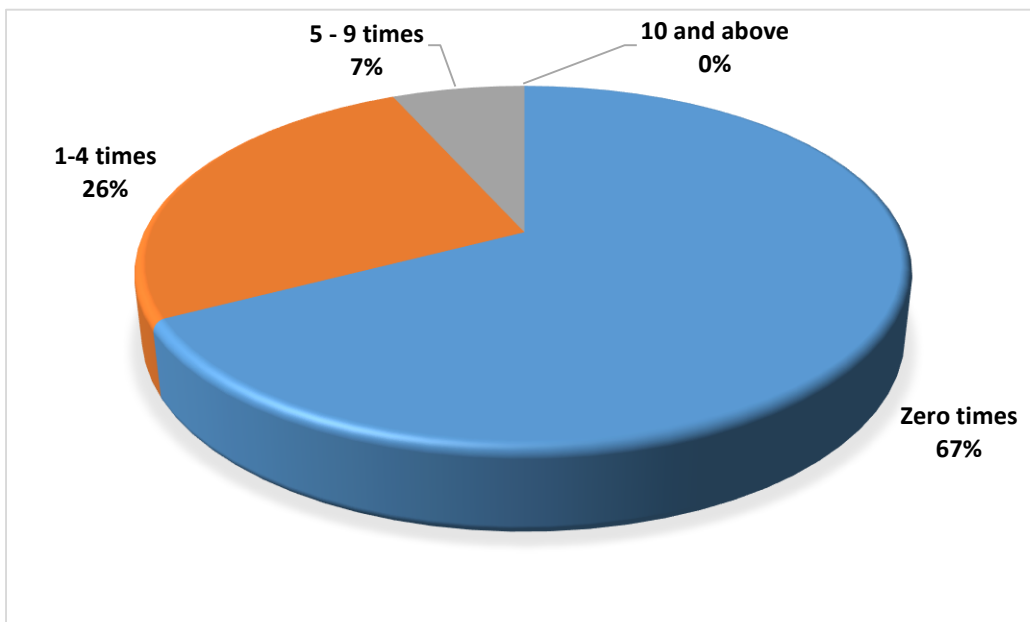
Figure 4. Sermon of Leadership Development in the Churches
(Source: Field Survey (2018))

Even though the respondents indicated earlier that leadership development was a critical component of their church programs (see Figure 3), a little over two-thirds (67.30%) stated that their churches had not featured a sermon on leadership for the past twelve months. Twenty-six percent and around seven percent of the respondents, however, indicated that their churches had featured sermon on leadership one to four (1 – 4) times and five to nine (5– 9) times, respectively, for the past twelve months. None of the respondents indicated their churches featured sermons on leadership more than ten times for the past twelve months.

Respondents were further asked to indicate if their churches budget money specifically for leadership development. This was to find out if the churches view leadership development worthy of investment, as seen in Table 14.

Table 14. The Budget on Leadership Development

Response	Frequency	Percentage
Yes	0	0.00
No	105	70.00
Not sure	45	30.00
Total	150	100.00

Source: Field Survey, (2018)

From Table 14, about 70 percent of the respondents said that their churches did not budget any money towards developing their leaders. The rest of the respondents (30 percent) indicated that they were not sure if their churches budgeted money specifically for developing leaders. Overall, there was no indication that churches invested in their leadership development. It explained the low value placed not only on preaching on leadership but also on investing in this critical aspect of human resource development.

Characteristics of a Biblical Leader

As defined earlier, a leader is born when a character, seasoned and competent, is called to influence God's people to accomplish God's plan. Godly leadership is the intersection of character, competence, and calling. According to Malphurs and Mancini (2004), Christian leaders "are servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction." The two common denominators are character/credibility and competence/capabilities (Moss, 2014).

What did the church's survey state qualify someone as a leader in their churches? The respondents were required to state the top three qualifications for someone to become leaders in their Church. Table 15 presents the results.

Table 15. Characteristics of a Biblical Leader

Qualification	Frequency	Percentage of whole samples	Mean	Std. Dev
Membership	144	96.00	0.96	.197
Outstanding Christian Character	118	78.70	0.79	.444
Strong grasp of the Bible	65	43.30	0.43	.497
Competence	57	38.00	0.38	.487
An influencer	43	28.70	0.29	.454
Tithing	40	26.70	0.27	.444
Teachable	39	26.00	0.26	.440
Mature believer	23	15.30	0.15	.362
Trustworthy	15	10.00	0.10	.301
Strong family	12	8.00	0.08	.272
Must be male	0	0.00	0.00	.000
Track record of ministry service	0	0.00	0.00	.000

Source: Field Survey (2018)

Of the total respondents, ninety-six percent cited "membership" as a top qualifier ($M = 0.96$, $SD =.197$), nearly seventy-nine percent stated Biblical leaders must have "outstanding Christian character" ($M = 0.79$, $SD = .444$), and sixty-five

respondents (representing 43.30%) said leaders should have "strong grasp of the Bible" as the third top qualifier ($M = 0.43$, $SD = .497$). The conclusions of this study were in harmony with that of Moss (2014), where "outstanding Christian Character" and "membership" were ranked among the top three qualifications of choosing Biblical leaders in the local churches.

In support of the findings in the study, the *Church Manual*, a document that regulates the operations and administration of the Seventh-day Adventist local Churches individually list membership in regular standing as one qualifier for electing officers in a local church, except students who are away for studies, Conference employees assigned as pastor/leader for two or more churches as well as an Elder appointed for two or more churches within a Conference/Mission (General Conference of Seventh-day Adventists, 2016). Character is defined as habitually doing the right thing in the right way (Borek et al., 2005). Many people equivocate character with integrity. Derived from the Latin, integrity carries the idea of wholeness or completeness; without corruption. To be a person of integrity is to be a man or woman of moral uprightness whose behavior matches his beliefs.

Another qualifier that respondents ranked after "strong grasp of the Bible" was "competence." More than a quarter of all the respondents of the churches in the current study (38%) listed competence as a top qualifier in Biblical leadership. This was inconsistent with Moss (2014) findings, where less than a quarter of the respondents ranked competence as a qualifier for Biblical leadership, indicating that most churches leaned heavily on character and membership almost to the detriment of competence. To Moss, a leader is born when a person of character, seasoned and competent, is called to influence God's people to accomplish God's plan. Godly leadership is the intersection of character, competence, and calling.

For a leader, everything starts with the character. However, there are a great many people of character who are not leaders. Along with character, a church leader must be a person of competence. Competence is the wise application of skills gained by education and experience. Without it, leaders with even the most significant character are dead in the water. "Competence is a vital component of trust and confidence in a leader. People have to believe that you know what you are talking about and that you know what you are doing (Kouzes & Posner, 2006).

Other qualifiers for Biblical leadership were "an influencer" ($M = 0.29$, $SD = .454$), "tithing" ($M = 0.27$, $SD = .444$). As has already been indicated, leadership is not about position, status, degrees, or personality; Biblical leadership is intentional. Even though the respondents did not state influence as the first qualifier in choosing leaders in their churches, this quality was still worth considering as over a quarter of the respondents noted its importance. Regarding tithing, even though the return of tithe is regarded as biblical proof of Christian faithfulness to God as a steward (Mal. 3: 8-10) and has been stated clearly in the *Church Manual* (General Conference of Seventh-day Adventists, 2015b), this was not a topmost issue in times of recruitment of leaders in the Church.

Surprisingly, only 26 percent and 10 percent of the total respondents indicated that Biblical leaders should be "teachable" and "trustworthy," respectively, as these were among the top qualifiers in the findings of Moss (2014) and Gillman (2010). None of the respondents in the current study cited "must be male" and "track record of ministry service" as qualifiers in Biblical leadership. This means that gender and past performance were not issues when it comes to the recruitment of leaders in the local churches.

Formal Process for Developing Leaders
in the Church

Leadership development has often been a critical factor in the achievement of organizational goals, including churches (Moss, 2014). Leaders were asked to state whether their churches had a formal process for developing leaders. Table 16 presents the results.

Table 16. Formal Process for Developing Leaders

Response	Frequency	Percentage
Yes	45	30.00
No	105	70.00
Total	150	100.00

Source: Field survey (2018)

From Table 16, more than two-thirds of the respondents (70%) indicated that there was no formal process of developing leaders in their local churches. Only 30 percent said their churches had a formal process for developing leaders as far as their Church was concerned. According to Moss (2014), churches, and ministries, that fail to focus on intentional leadership development will never grow beyond the abilities of their current leadership base. The capacity of their current leadership will forever limit them.

For the less than one-third of churches surveyed that stated they have a formal process for developing leaders, the majority described their process as informal, a series of classes, off-site conferences, or stated that their leadership development program was still "in development." Only four churches identified mentorship as a part of their formal process.

Another critical problem among churches is that there is no single person designated to oversee leadership development. Following on from that, the

respondents were further asked to state whether their Church had persons individually responsible for developing leaders. According to Table 17, only thirty-four (22.7%) respondents indicated affirmative.

Table 17. Leaders Responsible for Developing Leaders

	Frequency	Percentage
Yes	34	22.70
No	116	77.30
Total	150	100.00

Source: Field survey (2018)

From Table 17, the majority of the respondents (77.30%) indicated that no specific leaders were responsible for developing leaders. Often, the approach churches take in leadership development is to distribute the task of developing leaders among existing staff and church leaders without any individual overseeing leader development (Moss, 2014). Although it is imperative that leadership development is done by every staff and church leader, it is equally imperative that someone owns the process as a whole. Churches need a leadership development champion if they are to be successful at raising new leaders.

A series of statistical tests was carried to determine whether the Church's nature was associated with whether the churches had a formal process for developing leaders. The chi-square test results indicated that there was no statistically significant association of the nature of the Church and whether the churches had a former process for developing leaders, $\chi^2 (1, n = 150) = 5.6, p = 0.18$. This implies that the churches' nature as organized, and companies do not matter whether the churches had a formal process for developing leaders.

Leadership Training Received

As part of the procedure to develop a leadership development program for the Church, respondents were asked to state whether they had received any training in the area of church leadership development. Table 18 shows the results.

Table 18. Leadership Training Received

	Frequency	Percentage
Yes	27	18.00
No	123	82.00
Total	150	100.00

Source: Field Survey, (2018)

According to Table 18, an overwhelming majority of the respondents (82%) stated that they had not received any training in church leadership development. Nonetheless, only 18 percent said they had received such training before. The findings of this study were inconsistent with Moss (2014), where a full two-thirds of the respondents indicated that they had received training in developing leaders. Interestingly, when asked how they received their training, the majority cited conferences as the primary source of leadership training. Others mentioned meetings, seminars, one-day classes or labs, online webinars, books, tapes, and videos. A few mentioned personal coaching or mentoring, military training, and Church-based training. Less than fifteen percent named formal academic training.

Those who indicated they had received training in the church leadership development were further asked to state which kind of training they received. Among the category of areas requested were youth leadership (MG/SYL), general church leadership, and any other area. The results are presented in Table 19.

Table 19. Kinds of Leadership Training Received

Kinds of Leadership Training	Frequency	Percentage
Youth Leadership (MG/SYL)	24	88.89
General Church Leadership	2	7.41
School Leadership	1	3.70
Total	27	100.00

Source: Field Survey, (2018)

From Table 19, about 89 percent of the respondents indicated they had been trained in youth leadership (specifically Master Guide); 7.41 percent and 3.70 percent had received training in general church leadership and school leadership, respectively. According to the response in Table 18, cross tab analysis was conducted to examine the inter-relationship between the kind of leaders and kind of leadership trained received. Table 20 shows the results.

Table 20. Kind of Leaders and the Kind of Leadership Training Received

Kind of leaders in the Church	Kind of leadership training received			
	Youth Leadership	General Church Leadership	School Leadership	Total
Elders	5 (100%)	0 (0%)	0 (0%)	5 (100%)
Secretaries	4 (80%)	0 (0%)	1 (20%)	5 (100%)
Treasurers	6 (86%)	1 (14%)	0 (0%)	7 (100%)
Departmental leaders	9 (90%)	1 (10%)	0 (0%)	10 (100%)
Total	24 (89%)	2 (7%)	1 (4%)	27 (100%)

Source: Field Survey, (2018)

Table 20 shows the respondents who indicated that they had received youth leadership training cut across the significant leadership positions in the Church. It is interesting to note that all the respondents (100%) who were Elders had received training in youth leadership training, and 90 percent were departmental leaders. This is not surprising because youth leadership training has been in the Church since 1930. Local churches continue to enroll in this unique program run by the Youth Ministries

Department of the Seventh-day Adventist Church. Those who indicated they had received training in general church leadership stated workshops, retreats, and seminars by their Conference as the method of training.

Even though the percentage of respondents who had received leadership training was low (27%), proponents of church leadership development argue that leaders who are adequately developed and trained in the Church are likely to be elected in leadership positions because the majority of them perform better than those who are not (Gillcash, 2010; Gillman, 2010; Moss, 2014).

Barriers to Leadership Development

To examine the failure of churches to develop leadership skills, respondents were asked to state factors that hinder leadership development in their churches. Eight possible factors were provided, with the request to choose the top three factors. Table 20 presents the results.

Table 21. Barriers to Leadership Development

Hindrances	Frequency	Percentage of whole samples	Mean	Std. Dev.
Lack of qualified leaders	117	78.00	0.78	.416
Not a priority	117	78.00	0.78	.416
Lack of designated person to handle	89	59.30	0.59	.493
Lack of time	75	50.00	0.50	.502
Not part of our mission	59	39.30	0.39	.490
Lack of training materials	32	21.30	0.21	.411
Not sure how	24	16.00	0.16	.368
Not necessary	15	10.00	0.10	.301

Source: Field Survey (2018)

From Table 21, the major factors that hinder churches to develop leaders are "lack of qualified leaders" (M = 0.78, SD = .416) and "not a priority" (M = 0.78, SD = 0.416). According to Table 20, 78 percent of the total respondents each indicated

Church lacked qualified leaders, and that leadership development was not a priority to the Church. The study's findings were consistent with that of Moss (2014), as nearly 63 percent of his respondents said leadership development was not a priority to their churches. According to Forman et al. (2005), the vast majority of church ministries are task-focused versus team-focused. To them, "It is easy to get so busy doing ministry that we fail to devote attention to developing others. However, the development of people in the Church's real job—even more than accomplishing the tasks."

Another essential factor that hindered leadership development in the study was the "lack of designated person to handle it" ($M = 0.59$, $SD = .493$), and this represented 59.30 percent of the total respondents. This finding supports the earlier finding in Table 17 that around 77.30 percent of the churches studied did not have a specific person responsible for developing leaders in the local churches. To most of the churches, leadership development is everybody's business. This view always leaves an important primary task of the Church undone because no one's responsibility has been attached, and leadership development is of no exception.

Another top issue churches noted as hindrances to leadership development were "lack of time" ($M = 0.50$, $SD = .502$). This is closely connected with the "not a priority" issue. It is the age-old chicken or egg syndrome. The current leaders were too busy doing the ministry to develop the ministry. They were on a ministry treadmill! This leads back to the number one identified hindrance to leadership development in the local Church, lack of priority! Nevertheless, it "takes leaders to make more leaders (Moss, 2014). Given that sixty-four percent of these same churches stated that developing leaders is a critical component of their Church (see Figure 2), identifying a lack of priority as a hindrance seems to be a contradiction.

Table 21 indicates that other factors that hindered leadership development in the churches were "not part of our mission" ($M = 0.39$, $SD = .490$), "lack of training materials" ($M = 0.21$, $SD = .411$), "not sure how" ($M = 0.16$, $SD = .368$) and "not necessary" ($M = 0.10$, $SD = .301$). The fact that respondents choose "not sure how" and "not necessary" as the last two hindrances indicate most churches know how to develop leaders effectively and that it was important to do so. This supports the earlier points that leadership development was not a priority in the churches (78%) and that there was no time for that (50%). On the other side of the coin, this also supports the points that the churches "lacked qualified leaders (78%) and designated persons to handle (59.30%)" leadership development.

Design of the Leadership Development Program

In this section, the descriptive statistics of information relating to leadership development programs are presented. As already noted, tables and charts were used in the presentation, while the mean and standard deviation were used for interpretation. The information provided in this section helped the researcher to design leadership development programs for the Ntonso SDA Church.

Category of Leaders to Be Developed

Developing leaders has been touted as essential and necessary for the Church. One question that usually arises is which category of leaders the Church should provide the development program for. According to Gillman (2010), church leadership development programs are provided to meet both the specific needs and general needs of the Church.

As already indicated, the specific needs of church leadership comprise the Church's administrative officers and departmental leaders. In contrast, global

leadership needs are the current church leaders and future church leaders (Gillman, 2010).

To this end, Table 22 presents the results of the specific needs of leaders. The respondents in the study indicated deserve leadership development.

Table 22. Category of Leaders to Be Developed

Category	Frequency	Percentage
Elders, Secretary, etc. only	5	3.30
Departmental leaders only	0	0.00
All of the above	145	96.70
Total	150	100.00

Source: Field survey (2018)

From Table 22, churches need to develop all leaders in the Church, both administrative officers and departmental leaders (see Table 1). According to Table 22, about 96.70 percent of the respondents indicated that a leadership development program needs to be provided for all leaders. Only five respondents representing 3.30 percent said their churches need to develop administrative officers only. These findings support the earlier response in Table 16, where about 70 percent of the respondents indicated that they had no formal process of developing leaders in their Church, hence the need to provide development programs generally to all its leaders.

It must be noted that every office in the Church is relevant to God as to all members of the body of Christ. The Bible equates the Church to the human body, which, even though, has many parts, works together to accomplish the same aim. According to the Bible, the head of the body (Col 1:18) is also the head of the Church (Eph 5:23), who is Jesus Christ, and the parts of the body are the church members (or believers).

A further request was made to elicit information from respondents to indicate whether to provide leadership development for the current church leaders only, future church leaders only, or both current and future leaders. The results are presented in Table 23.

Table 23. General Leadership Needs

Leadership needs	Frequency	Percentage
Current church leaders only	88	58.70
Future church leaders only	24	16.00
Both current and future leaders	38	25.30
Total	150	100.00

Source: Field Survey, (2018)

Table 23 shows that churches generally develop leadership programs for all leaders in varying needs. Even though over half of the respondents in the study (58.70%) indicated that leadership development program should be provided for the current leaders, they did not underscore the need to provide an equal program for future leaders as twenty respondents representing 16 percent and thirty-eight respondents representing 25.30 percent said churches should provide leadership development programs for future church leaders and both current and future church leaders respectively.

How a church deals with leadership development could be both organized and organic. Current church leaders should be trained regularly to enhance their skills in their current work in the Church. For example, it is possible to gather all church leaders once a month or quarterly for training, sharing ideas and discussions, or video presentations, which will enhance their work. Moreover, department leaders could meet routinely with their teams for training. A leadership culture must be created within the Church, creating the sense that leadership is valued and pursued.

Apart from regular current leadership training, some structure should be established for developing and training new leaders, both in terms of global leadership and within departments and ministries. Church leaders should influence current leaders and be on the lookout for potential leaders to recruit and develop. This matter should be looked into if the local Church can have any lasting influence on its community. Jesus spent much of His life training the future leaders for the early Church. He poured into them daily and modeled active leadership development.

Recruitment of Leaders in the Development Program

The leadership development program is critical to the success of the Church's leadership plan. The selection of candidates for LDPs is essential, so are the concepts took out of the training and how they are applied. If LDPs do not result in the transfer of knowledge, skills, and abilities needed for leadership practice, the programs may be irrelevant and impede the overall growth and success of the organization.

Respondents were asked to indicate the training format that would be best for their church leadership. Six options were provided, and each respondent was asked to choose as many options as possible. Table 24 shows the results.

Table 24. Training Format for Leadership Development Program

Training format	Frequency	Percentage of whole samples	Mean	Std. Dev
Small group	150	100.00	1.00	.000
Training for both men and women	130	86.70	0.87	.341
One-on-one training	68	45.30	0.45	.499
Training for women only	53	42.00	0.42	.495
Training for men only	13	8.70	0.09	.282
Large groups	9	6.00	0.06	.238

Source: Field Survey (2018)

Table 24 shows that churches generally opted for training format to be in small groups instead of large groups. According to Table 24, all respondents chose small groups (*M* = 1.00, *SD* = .000) as the best training format and only nine respondents representing six percent (*M* = 0.06, *SD* = .238) indicated large groups as the least good training format for developing leaders in the churches. Training in small groups facilitates effective delivery and monitoring as the instructor has little trainees to monitor. Jesus trained leaders for the early Church in the form of a small group. In the three Synoptic Gospels of Matthew, Mark, and Luke, the twelve disciples constituted the small group. Jesus called this small group to train them to lead the early Church to spread the gospel.

Another factor that was of major interest for church leadership program developers was whether it was best to provide training for men only, women only, or both men and women. Table 24 indicates that 130 respondents representing 86.70 percent opted for leadership development program to be provided for both men and women (*M* = .87, *SD* = .341). Interestingly, about 42 percent of the respondents said churches must provide leadership development programs for women only (*M* = .42, *SD* = .495), while only 8.70 percent of the respondents indicated that Church must provide leadership development programs for men only. Even though no major reason was given for the above response, it could be possible that the respondents thought more women must be developed and trained to occupy offices in the Church, as few females (about 33.30%) were elected leaders in their churches (see Table 5).

Method of Recruiting New Leaders
for the Leadership Development
Program

How do churches find and recruit spiritually mature people for leadership? To help solve this question, respondents were asked to state the best method of recruiting

new leaders for leadership development programs. Three main options were provided, and respondents were asked to choose as many options as possible, with an option to provide additional methods if desired. The results are provided in Table 25.

Table 25. Method of Recruiting New Leaders for Leadership Development Program

Method	Frequency	Percentage of whole samples	Mean	Std. Dev.
Publicly announced	141	94.00	0.94	.238
Privately invited	50	33.30	0.33	.473
Shoulder taping	13	8.70	0.09	.282
Others	1	0.70	0.01	.082

Source: Field Survey (2018)

From Table 25, an overwhelming majority of the respondents (94%) indicates that new leaders for leadership development program must be publicly announced ($M = 0.94$, $SD = .238$), whilst fifty respondents representing 33.30 percent said new leaders should be privately invited ($M = 0.33$, $SD = .473$). Thirteen respondents (8.70%) stated shoulder tapping as the next method of recruiting new leaders for leadership development programs.

Finally, some 0.70 percent stated "others" and went on to state personal relationship contact as the method. The findings of this study are inconsistent with that of Moss (2014). Nearly eighty percent of respondents in that study indicated combined personal relationship contact as the best method of recruiting new leaders for leadership development programs in the Church.

Even though most of the respondents indicated that churches should publicly announce new members to join the leadership development program, they did not underscore other methods. One strength inherent in the public announcement is that people with high commitment to God's work are attracted. Northouse (2010) argues that leadership involves influencing people to strive towards a shared goal.

Furthermore, leadership requires qualities or characteristics that compare to those who have earlier been thriving in comparable roles (Cherry, 2012). Therefore, there is a significant likelihood that if someone is participating in LDPs against their wishes, they may not fully engage in the themes being discussed.

Gillman (2010) posits that a war on leadership skills exists, as a human resource director's most significant challenge is recognizing and developing talent. Apart from publicly announcing, new members can also be invited privately (Gillman, 2010). Jesus used this approach mostly to invite the disciples in leadership development and training. One positive side of this approach is that it allows the Church to help identify and develop the spiritual gifts of those members who did not know by themselves.

Many factors are usually considered by leadership development directors in recruiting new candidates: age, sex, educational background, leadership experience, marital status, and intelligence. Interestingly, not much study exists on the most fitting age group to partake in LDPs. Our perception of leadership advancement is mostly restricted to programming for more experienced adults (Murphy & Johnson, 2011).

Young adults are taught fundamental leadership skills to include effective communication and teamwork, but focus on comprehensive leader development has no definitive timeframe. At the same time, intelligence appears to be correlated with leadership (Foti & Hauenstein, 2007), countless examples of adults with vast knowledge who also struggle to lead.

Methods of Equipping Leaders

Once recruited, leaders require comprehensive training. Many methods are noted to be used in developing leaders both in a secular setting and in churches. Churches were asked to rank in order of most effective to least, what they considered

to be the best methods for equipping leaders. Six different methods were provided, and the respondents were requested to choose as many as possible. An option was also provided for respondents to write any other method they knew but was not provided. The results of this are presented in Table 26.

Table 26. Method of Equipping Leaders in the Leadership Development Program

Method	Frequency	Percentage of whole samples	Mean	Std. Dev.
One-the-job training	137	91.30	0.91	.282
Leadership coaching	137	91.30	0.91	.282
Seminars and retreats	98	65.30	0.65	.478
Classroom instructions	96	64.00	0.64	.482
One-on-one mentoring	31	20.70	0.21	.406
Conferences	18	12.00	0.12	.326

Source: Field Survey (2018)

Overwhelmingly, churches ranked relational methods to instructional by a factor of nearly two to one, with direct on-the-job training and leadership coaching (91.30%) being the most favored methodology overall ($M = 0.91$, $SD = .282$).

Indeed, equipping leaders is best done when it is one on one and on-the-job. However, this also creates a value conflict within these churches, given that they ranked lack of time as one of their greatest hindrances to leadership development. It may be an attributing factor for why churches are not doing leadership development. If busy church leaders believe that they should be developing leaders and that the only right way to do it is also the most time-consuming, they may be giving up before ever getting started.

Somehow, churches have to align their priorities with their principles. Given that majority of the respondents had stated earlier that the leadership development program in their churches should be organized for current church leaders (58.70%), it was not surprising that short-term training methods such as on-the-job training ($M =$

0.91, *SD* = .282), seminar and retreats (*M* = 0.65, *SD* = .478) as well as classroom instructions (*M* = 0.64, *SD* = .482) would dominate in the responses.

Frequency of Leadership Development Meeting

The frequency of meetings is an important concept to be considered in designing a leadership development program. Respondents in the study were requested to suggest how frequent they thought their Church's leadership development trainees should meet. Figure 5 shows the results.
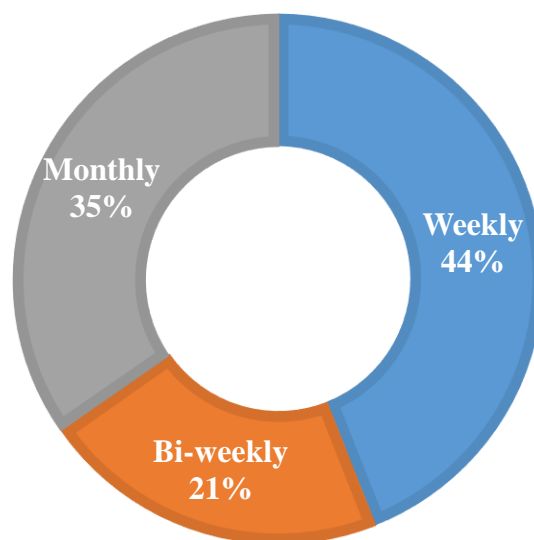
Figure 5. Frequency of Leadership Development Meeting
(Source: Field Survey, (2018))

According to Figure 5, whereas the majority of the respondents in the study (44%) suggested that members meet weekly, about thirty-five percent also stated that their church leadership development group meets every month. Still, around 21.30 percent of the respondents suggested that the group meet bi-weekly. Researchers on leadership development suggest that the frequency of meetings depends on many

factors, including the group's dynamics, the method of instruction, the nature of participants (Forman et al., 2005; Hart, Conklin and Allen, 2008).

According to Gillman (2010), weekly meetings are the most common format for small groups. It is especially important when it is a relationship-oriented group. Meeting every week allows for more excellent continuity. However, Gillman suggested that with our busy, fast-paced culture, a weekly meeting may be awkward for individuals to commit to.

A bi-weekly meeting fits into individual schedules more readily. The meeting may go a little longer since it meets less often. Meeting monthly is the least common method of training. It has the relevance of being able to work into most individual's schedules. The group can meet up to three or four hours and still be acceptable. The disadvantage is that there can be less continuity unless other measures are taken to keep the group tied together. The use of prayer partners, email correspondence, and occasional one-on-one meetings would be desirable (Gillman, 2010).

Leadership Development Program

The fifth objective of this paper was to design a sample leadership development program for churches in Ntonso SDA. The program was design based on the literature of leadership skills development and the results of the survey conducted at Ntonso SDA Church in 2015 to 2016 church year. In designing this program, the suggestions made by Gillman, (2010), Gillcash (2010), and Moss (2014) were also considered.

Purpose of the Program

This program is designed to provide leadership development programs for current and future leaders of the Ntonso SDA Church. The principal goal of the program was:

1. to develop participants to their full leadership potential

2. to encourage spiritual growth among the participants

3. to build an outstanding Christian character in the participants

4. to enhance a sense of community within the leadership of the Church

5. to build the capacity of the current church leaders and

6. to prepare potential future leaders for the Church

The program combines a focus of four crucial areas which form the basis of every Christian program;

1. Character development

2. Spiritual formation

3. Leadership principles and skills

4. Developing group unity and accountability.

The Program Focus

The General Conference of the Seventh-day Adventist Church has leadership programs for the Youth Ministries Department, namely the Master Guide program (with specialization in Adventurers and Pathfinders) and Senior Youth Leader program (with specialization in Ambassadors and Young Adults).

The curricula for the Master Guide program (for both Adventurers and Pathfinders) and that of the Senior Youth Leaders (for Ambassadors and Young Adults) have been readily provided by the Youth Ministries Department of the General Conference of Seventh-day Adventist Church. However, programs to enroll in the curricula are developed by the local churches. As per the curricula, participants in the Master Guide program can specialize in either Adventurers or Pathfinders within one to three years (General Conference of Seventh-day Adventists, 2015a). There is no specialization in the Senior Youth Leaders program concerning

Ambassadors and Young Adults (General Conference of Seventh-day Adventists, 2018).

Apart from the Youth Ministries Department, the Church has no official leadership development curriculum for general church leadership development. Therefore, this leadership development program is mainly focused on general church leadership development in the Ntonso SDA Church and the worldwide Seventh-day Adventist Church. It is expected that this program would parallel and complement the youth leadership programs to have smooth transmission and effective implementation.

**Program's Parallels with Youth Leadership
Programs**

Since the youth leadership programs are structured in such a way that there is a smooth transmission from Pathfinder Ministry to Senior Youth Ministries (with a particular purpose), there is the need to structure the general church leadership development program alongside that of the youth leadership development programs so that implementation can be simple and clear. The author strongly suggests that this leadership program be paralleled with the Senior Youth Leaders program, possibly as an option, so that any programs can be enrolled at a time in the Church. The full leadership development programs for the Church should be structured as below:

1. Master Guide Program (Adventuring)

2. Master Guide Program (Pathfinder)

3. Senior Youth Leader Program (Ambassadors and Youth Adults)

4. Senior Youth Leader Program (General Church Leadership)

**The General and Specific Needs
of the Program**

This leadership development program is generally designed for both current and potential future leaders of Ntonso SDA Church. Specifically, the program is

intended for all administrative officers and the departmental leaders of Ntonso SDA Church and the Seventh-day Adventist local Churches in general.

Program Details

Some important details included in the leadership development program of the Ntonso SDA Church were program leadership, group formation, and participants of the program. Others include group size, admission of new participants, group meetings—duration of the program, and materials, and costs.

Program leadership. The Church would elect one person known as leadership development director with assistants (if any) at the annual church election. These persons would seek the effective planning and implementation of the program throughout its life cycle (unless changed). The main director should be a member of the Church Board to serve the interest of the program.

Ideally, the senior pastor, associate pastor, or elder should lead at least the first group. In choosing leadership development directors, factors that may be considered include 1) time availability, 2) other current responsibilities, 3) commitment to leadership training and development, 4) personality, and 5) giftedness.

The program instructors would be appointed annually by the programs committee, either from the Church or outside the Church. Instructors who are not Seventh-day Adventists should be people of requisite knowledge and skills in the specified area and must be ready to adhere to the principles and beliefs of the Church.

Group formation. The program group should be formed by a combination of both a public announcement and a private invitation. Each method should be appropriately used to not leave the potential leaders out of the program. The program should not be considered an elitist group but a group that has shown leadership potential.

Some individuals are not ready for this level of commitment or training. These individuals should be referred to other clubs in the Senior Youth Ministries. A new group will ideally begin in January every year. Admission into the program would be made through registration with the Program Director or his/her authorized staff during the fourth quarter of the year, after which the induction ceremony would be done at the commencement of the program year (i.e., January).

Participants of the program. The essential qualification of the leadership development program is that participants should be faithful, available, and teachable (FAT). Participants should be homogenous in age group and social status. Groups with heterogeneous participants may be formed except in exceptional circumstances. The program would be organized for both males and females. These participants should be those who have shown some spiritual maturity and leadership potential. Some factors to be considered in the group formation include participant's age, marital status, educational and professional background, gender, leadership experience, occupation.

Group size. The program should be organized ideally on a small group basis. The group size would be determined based on the type of course and the nature and demographics of the participants. Large groups may be formed if there is a need to teach general skills and principles. The guidelines suggested by Neal McBride would be applied in determining the appropriate group size. The training leader's preferences will also regulate the size. Each trainer may feel comfortable with differing sizes of groups.

Admission of new participants. Once the group has begun, it would be difficult to allow new members to join. An exception can be made if the potential new

member has only missed one session and, in the instructor's opinion, will be a compatible fit for the group.

Group meetings. The group could meet weekly for three hours a week. However, where other Church's program conflict with the group's meetings, this can be postponed to other available time convenient to both the instructor and the participants. The meetings would be held at the Church's premises or at a place and time agreed by the program's executives and the Church Board. The group meetings would be ideally held on Friday evenings and Sabbath afternoons in line with the Youth Ministries programs.

Friday evenings. Friday evening's program would be used for club fellowship. It is a time when all the group would meet together with the rest of the youth, sometimes with the entire congregation, to have fellowship and general studies, a talk, and demonstration. Examples of programs that are usually scheduled on Fridays include sings inspiration, pick and act, young preacher's night, favorite night, Bible storytelling, health talk.

Sabbath afternoons. Sabbath afternoons would be used for primary studies and other significant activities of the program. During the period, there should be intensive studies for all groups. Instructors may be invited to teach the various group work, while the programs committee monitor. At each Sabbath afternoon meeting, approximately 2 to 3 hours may be needed for compelling studies, projects, or assignments.

Duration of the program. The whole program would be approximately one or two year program. A grace period of one year would be given for the successful completion of the program (to a maximum of three years). At the end of the program, an investiture service would be conducted by the Conference Youth Director, where

successful participants would be awarded certificates and other insignias. The program is scheduled for two primary groups of participants.

Beginners. Available to participants with no qualifications and knowledge in leadership and management (in any field of study). Participants have a minimum of one year and a maximum of three years to complete the program. Year one would generally be a basic class. Year two and three would go into a little more depth and would be purely practical.

Advanced. Available to participants with requisite qualification and knowledge in leadership and management (in any field) and current church leaders with requisite experience. Participants could spend a maximum of one year to complete the whole program. At the end of year one, the participant can enlist in year two or not (especially if the participant wants to have more practical experience in church leadership).

Materials and costs of the program. In consultation with the program committee, the instructor is responsible for getting all books, materials, and notebooks into the hands of the group members. The participants are responsible for the cost of books. The Church will cover the cost for the instructor and any scholarships that the instructor may suggest. The materials may be already published books by the Church (obtainable at the Church's library or the Adventist Book Centre) and other private authors and self-prepared materials by the program committee's instructor.

Program Activities

The Program is a one or two-year program that begins in January. It includes a variety of different activities. Each activity is designed to promote specific learning and development.

Group meetings. The weekly group meeting is the core of the program. It is here that the group is taught leadership lessons and principles. Discussions concerning various related topics will draw participants to interact with the materials. The group will gain a sense of unity as it meets each month.

Accountability. The valuable tool of accountability will be utilized by allowing the individual group to decide on appropriate accountability questions to be asked by the instructor to the group each meeting.

Assignments. Each month there will be at least one homework assignment required to be completed by the participants. The assignments may include reading a portion of a book, listening to an audiotape, preparing a presentation, or providing refreshments or meals for the group.

Projects. The group will have several projects to work on together throughout the year. The projects will be based on the purposes of the Church. Each group will discuss and choose their projects.

Prayer partners. Each participant will be paired with another person. The partners are to make contact with one another once each week between group meetings. The aim is to be sure that both individuals are keeping up with their reading and accountability areas.

Fellowship events. Three times during the year (January, August, and December), the group will get together with their spouses (if any) for a fellowship event.

One-on-one meetings. The instructor will conduct one-on-one meetings with each of the participants three times throughout the year.

Program Budget

There will be expenses incurred for the necessary start-up and maintaining of the training program. Almost all components of the budget comprise variable cost, which includes the following (a) Administrative cost (paper, postage, telephone, etc.)**,** (b) Resources (books, manuals, workbooks, etc.)**,** (c) Publicity (poster, mailings, brochures, etc.)**,** (d) Honorarium for instructors and guests, (e) Recruiting and training (retreat facilities, refreshments, materials, etc.)**,** (f) Miscellaneous expenses.

The budget would be prepared annually by the programs committee and would be approved by the Church Board. A review of the budget could be done half-yearly to move in line with the Church and the country's economic conditions.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents a summary of the content of the research work
undertaken in this study and outlines the major conclusions derived from the
empirical results. The next section discusses policy implications and suggested areas
for future research.

Summary of Findings

Generally, the purpose of this study was to develop a Christian leadership and
training model for the leadership of the Ntonso SDA Church to articulate an
intervention plan. This study was designed to enhance the leadership skills of leaders
in Ntonso SDA through a leadership development survey. To achieve this, five main
objectives were set; and these were (a) to examine the relative importance of
developing leaders in Ntonso SDA Church; (b) to examine the qualifications of
electing leaders in churches in Ntonso SDA; (c) to determine whether churches in
Ntonso SDA had a formal process of developing its leaders; (d) to evaluate the factors
that hindered the development of leaders in Ntonso SDA Church; and (e) to design
leadership development program for the churches in Ntonso SDA.

The quantitative data was collected from a paper-based questionnaire survey
of local churches in Ntonso District in the Mountain View Ghana Conference of
Seventh-day Adventists. One hundred and fifty leaders of the Ntonso District of
Seventh-day Adventists were surveyed using the structured questionnaire. The data

analysis was done using descriptive statistics such as frequency, percentages, means, and standard deviation.

The primary objective of this study was to discover the relative importance of developing leaders in Ntonso SDA Churches. As part of evaluating the importance, the respondents were asked to state whether they agreed with the statement that leadership development was essential to their churches. The overwhelming majority of the respondents affirmed the statement. Even though the respondents indicated earlier that leadership development was a critical component of their church programs, a little over two-thirds (67.30%) stated that their churches had not featured a sermon on leadership for the past twelve months. Whether churches budgeted for leadership development in their annual budget statement, the majority of them (about 70%) stated no. In comparison, the rest (30%) indicated that they were not sure.

The election of officers to various church positions was a concern in this study. The second objective of the study was to ascertain the qualifications of electing leaders in the churches in Ntonso SDA. Respondents indicated that the top three qualifiers of electing people into church offices were membership, outstanding Christian character, and a firm grasp of the Bible. Other qualifications considered in electing leaders in the local churches were competence, an influencer, tithing, and teacher. The study further indicated that Churches did not usually consider gender and previous service of the member when electing members into positions in the Church, as the mean and standard deviations of each qualifier were 0.00 and 0.00, respectively.

Leadership is basically what leaders do. It is a universal phenomenon that exists in every faculty of human engagements. To be a good leader, be a strategist with a purpose, a seeker who searches for new ideas for the group's interest and

growth. Notwithstanding this, to be a good leader is to yearn for integrity, strive for excellence, and above all, must be submissive to God.

The majority of the leaders in the study (70%) indicated that their churches did not have a formal process of developing leaders from the preceding discussions. This did not matter whether the Church was organized or companies. One major factor that supported the above response was that there was no single person designated to oversee leadership development in their churches under study. The respondents indicated that current churches and Conferences provided short-term leadership training to leaders. Again, the study indicated that over 80 percent of the respondents had not received any training in church leadership. Few leaders who had received such training before had done so from the Conference departmental directors. Some of the leaders had received training in youth leadership (in Master Guide).

The third focus of this study was to determine the factors that hindered the development of leaders in the Ntonso SDA Church. The results of the survey as suggested by respondents indicated that the three most barriers were "lack of qualified leaders" (M = 0.78, SD = .416), "not a priority" (M = 0.78, SD = .416), and "lack of designated person to handle" (M = 0.59, SD = .493). The respondents stated that other barriers of developing leaders in their churches were "lack of time," "not part of the mission," "lack of materials."

Leadership development is on-going without a culminating outcome. It is a process for individuals to participate and grow (Amagoh, 2009; Ely et al., 2010; Northouse, 2010). As with most discussions about adult education, the concepts, beliefs, and understanding of leadership development are always being refined.

In determining which category of people leadership development program should be provided for, the consensus of church leaders, according to the study, was

that churches need to develop all leaders, both administrative officers, and departmental leaders. Although more than half of the respondents stated leadership development programs should be provided for current church leaders, over a quarter said churches need to develop both current and future church leaders. In doing this, churches would be modeling Jesus in His approach to leadership development and training.

Regarding the format of training leaders, the respondents in the study generally agreed that leadership development programs should be provided for small groups instead of large groups, generally for both men and women in the Church. When enquired the preferred group leadership development was to be provided for, the church leaders chose women only ($M = 0.42$, $SD = .495$) instead of men only ($M = 0.09$, $SD = .282$).

Another issue of concern in the study was that church leaders wanted the recruitment of new members in the leadership development program to be publicly announced in the Church mostly. Simultaneously, in a few cases, people who developed to be trained should be invited privately. Again, the majority responses in the study was that leadership development program should be conducted using on-the-job and leadership coaching since most respondents in the study opted for developing current church leaders, short-term training methods such as seminars and retreats as well as classroom instructions dominated as other methods of equipping church leaders.

Finally, the majority of the church leaders (44%) suggested that group meetings be held weekly, while others indicated that meetings be held on a monthly and bi-weekly basis. According to researchers, this would depend on many factors (Hart et al., 2008).

Conclusion

Though leadership plays a vital role in accomplishing the mission in the Seventh-day Adventist Church, the development of potential church leaders continues to be a significant problem. This problem of leadership skills development can be demand-side factors or supply-side factors.

The holistic (physical, spiritual, and psychological) advancement of the Ntonso church depends on how all leaders, especially Pastors, Elders, Departmental leaders, and in general church members adhere to the full utilization of the leadership skills and the spiritual gift(s) they possess. Therefore, leaders of the Ntonso SDA Church are encouraged to train the potential leaders so that the trainees can be efficient leaders than the leaders themselves. It can be achieved by selflessly training potential leaders.

Furthermore, leaders at Ntonso Church must also deliver their maximum best to help develop the members' leadership skills so that with the help of the skills acquired It members can also facilitate in the activities of the Church. Helping the church members at Ntonso develop leadership skills will even give room for the leader(s) to tap potentials and abilities from the members to achieve greater success for the Church's progress than depending on the current leader's limited ideas and self-complacencies.

Moreover, in equipping prospective leaders, the trainer must select members who are interested in leadership and be trained as future leaders. We should focus on the member's Spiritual Gifts, assess their needs by drawing strategic plans, stating their objectives, vision, and mission, and, above all, spending much time with them. These are the qualities that everyone in a Church or organization is expected to emulate because it will help the prospective leaders to learn better.

The researcher would like to conclude emphatically with the note that the enormous asset of a good leader is to produce another leader who will even function and perform more creditable than the master himself. Besides, there is a bountiful blessing for anyone who makes "nobody" "somebody."

Recommendations and Policy Implications

The findings of this study have relevance not only on Ntonso SDA leaders but also to the Seventh-day Adventist Church in general. As a result of the findings of the study, the following recommendations are made.

First, the study found out that church leaders do not put in measures to develop potential leaders in the Ntonso SDA Church. Therefore, the Church must take a keen interest in the development of leadership skills, especially for potential future leaders. This would go a long way to have a significant impact on the overall conditions in their local churches. Thus, churches elect a specific person during the Church's annual election as a leadership development director to oversee the development of leaders in the local churches.

Again, policymakers in the higher level of church organization – Unions, Divisions, and the General Conference – should formulate policies that would encourage local churches to take the development of leadership skills in the local churches possible.

Those leaders at Ntonso Seventh-day Adventist Church, either small or big, should exhibit the spirit of servant leaders as Jesus explicitly demonstrated in Mark 10:45 that "the son of man came not to be served but to serve."

Developing or building human resources is the greatest asset a leader can ever have. Therefore, Church leaders are encouraged to have time with potential members to develop their leadership skills. Leaders of the Ntonso Seventh-day Adventist

Church must prevent 'ministerial burnout' by delegating authority and responsibility to the Church's prospective leaders.

Since most of the respondents have expressed their interest in effecting changes in the local Church, the researcher personally recommends the paper to the Ntonso Seventh-day Adventist Church and all Adventist local Churches to apply the suggested principles of developing leadership skills among members in the local churches for better results.

Suggestions for Future Research

Firstly, further research could be done to determine if the findings of this research are consistent across different sectors. Also, there is the need to duplicate the study in other Conferences in Ghana to confirm if the results of this paper can be generalized across the country. This study can also be carried out in other parts of the West African Division of Seventh-day Adventists for comparative purposes.

Finally, in designing the program, the variables used in the study were not exhaustive. Future research could incorporate other variables that affect the design of leadership skills development program and how those factors could be controlled.

APPENDICES

QUESTIONNAIRE

ADVENTIST UNIVERSITY OF AFRICA, KENYA
Dear Sir/Madam,
I am an MA Leadership student at Adventist University of Africa Theological
Seminary, Kenya. Currently, I am conducting a research study on the topic
DEVELOPING LEADERSHIP SKILLS IN ADVENTIST LOCAL CHURCHES: A
CASE STUDY OF NTONSO SDA CHURCH.
I will be most grateful if you could take time off your busy schedule to answer this
questionnaire. You are assured that any information provided will be treated as
confidential and used only for academic purposes. Thank you for your cooperation
and your time.
Stephen Owusu-Ansah Gyamfi

PART 1: DEMOGRAPHIC INFORMATION

1.   What is your gender?
 (a) Male ( ) (b) Female ( )
2.   What is your age?
 (a) 18-24 ( ) (b) 25-30 ( ) (c) 31-40 ( )
 (d) Other (specify)…………………………………..
3.   What is your occupation/profession?
 (a) Teaching/ lecturing ( ) (b) Farming ( ) (c) Students ( )
 (d) Trading ( ) (e) Others (Specify)…………..……………
4.   What is your highest level of education?
(a) O' Level ( ) (b) SSSCE/ WASSCE ( ) (c) Diploma ( )
(d) Bachelor ( ) (e) Others (Specify)……………………………..
5.   What is the nature of your church?
(a)   Organized ( )(b) Company( )

6.   What kind of leader are you?
(a)   Elder( )(c) Treasurer ( )
(b)   Secretary/Clerk( )(d) Other Departmental Leader ( )
7.   How long have you been a leader in your church?
(a)   0 – 4 years ( )(b) 5 – 9 years ( )(c) 10 – 14 years ( )
(d) 15 and above ( )

PART 2: CHURCH LEADERSHIP DEVELOPMENT AND ELECTION
8.   Leadership development is a critical component of your church program.
Strongly disagree ( ) Disagree ( ) Agree ( ) Strongly Agree ( )

9. How many times in the past 12 months has your church featured a sermon on leadership?
(a) Zero times( )(c) 5 – 9 times( )
(b) 1 – 4 times( )(d) 10 and above times( )
10. Does your church budget money specifically for leadership development?
(a) Yes( )(b) No( )(c) Not sure( )
11. What are the top **three** qualifications for someone to become a leader in your church?
(a) Membership( )(g) Mature believer( )
(b) Tithing( )(h) Must be male( )
(c) Outstanding Christian Character( )(i) Strong family( )
(d) Track record of ministry service( )(j) Competence( )
(e) An influencer( )(k) Trustworthy( )
(f) Strong grasp of the Bible( )(l) Teachable( )
12. Does your church have a formal process for developing leaders?
(a) Yes( )(b) No( )
13. Is there a person specifically responsible for developing leaders in your church?
(a) Yes( )(b) No( )
14. Have you received any training in the area of church leadership development?
(a) Yes( )(b) No( )
15. If yes, which kind of leadership training was received?
(a) Youth Leadership (MG/SYL)( )
(b) General church leadership ( )
(c) (c) Others, please ………………… ( )
16. What do you think are the top **three** things that hinder churches from developing leaders?
(a) Lack of time ( )
(b) Lack of qualified leaders( )
(c) Not a part of our church mission( )
(d) Not necessary ( )
(e) Lack of training materials ( )
(f) Lack of designated person to handle this ( )
(g) Not a priority ( )
(h) Not sure now ( )

PART 3: DESIGN OF LEADERSHIP DEVELOPMENT PROGRAM
17. Which category of leaders in your church deserves to be developed?
(a) Elders, Secretaries, Treasurers and Deaconry only( )
(b) All departmental leaders only( )
(c) All of the above( )
18. In your view, who do you think leadership development program be organized for?
(a) Current church leaders( )(b) Future church leaders( )
19. What training format do you think will be best for your church leadership? (Please, tick as many as possible)
(a) One-on-one training( )(e) Training for women only( )
(b) Large groups( ) (f) Training for both men and women( )
(c) Small groups( )

(d)   Training for men only( )

20.   What do you think is the best method of recruiting new leaders for leadership development programs? (Please, tick as many as possible)

(a)   Privately invited( )(c) Shoulder tapping ( )

(b)   Publicly announced ( ) (d) others, please ……………….

21.   What do you think should be the best method of equipping leaders in your church? (Please, tick as many as possible)

(a)   Class room instruction( )(d) Small groups( )

(b)   One on one mentoring( )(e) Conferences( )

(c)   On the job training( )(f) Seminar and retreats( )

(d)   Any other …………………………

22.   How frequently should a leadership training participants meet?

(a)   Weekly( )(c) Monthly( )

(b)   Bi-weekly( )

SAMPLE SIZE DETERMINATION TABLE

Author: Cochran (1977)

Population size	Sample size					
	Categorical data (margin of error = .03)			Continuous data (margin of error = .05)		
	alpha = .10 *t*=1.65	alpha = .05 *t*=1.96	alpha = .01 *t*=2.58	p =.50 *t*=1.65	p =.50 *t=1.96*	P=.50 *t*=2.58
100	46	55	68	74	80	87
200	59	75	102	116	132	154
300	65	85	123	143	169	207
400	69	92	137	162	196	250
500	72	96	147	176	218	286
600	73	100	155	187	235	316
700	75	102	161	196	249	341
800	76	104	166	203	260	363
900	76	105	170	209	270	382
1,000	77	106	173	213	278	399
1,500	79	110	183	230	306	461
2,000	83	112	189	239	323	499
4,000	83	119	198	254	351	570
6,000	83	119	209	259	362	598
8,000	83	119	209	262	367	613
10,000	83	119	209	264	370	623

Source: (James et al., 2001)

REFERENCES

Amagoh, F. (2009). Leadership development and leadership effectiveness. *Management Decision*, *47*(6), 989–999.

Amanchukwu, R. N., Stanley, G. J., & Ololube, N. P. (2015). A review of leadership theories, principles and styles and their relevance to educational management. *Management*, *5*(1), 6–14.

Antal, J. (2013). Strength for the future. *Army Magazine*, 47–50.

Avolio, B. J. (2005). *Leadership development in balance*. Mahwah, N.J: Lawrence Erlbaum.

Avolio, B. J., Avey, J. B., & Quisenberry, D. (2010). Estimating return on leadership development investment. *The Leadership Quarterly*, *21*(4), 633–644.

Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current theories, research, and future directions. *Annual Review of Psychology*, *60*, 421–449.

Bass, B. M., & Bass, R. (2010). *The bass handbook of leadership: Theory, research, and managerial applications*. New York, NY: Simon and Schuster.

Bolden, R. (2004). *What is leadership?* [Research Report 1]. Exeter, UK: University of Exeter. Retrieved from University of Exeter website: https://business-school.exeter.ac.uk/documents/discussion_papers/cls/what_is_leadership.pdf

Borek, J., Lovett, D., & Towns, E. L. (2005). *The good book on leadership: Case studies from the Bible*. Nashville, TN: B and H.

Breneman, M. (2001). *Ezra, Nehemiah, Esther: An exegetical and theological exposition of Holy Scripture*. Nashville, TN: Broadman and Holman.

Caiphas, K. K. (2018). *Business management for senior high schools in West Africa: Simplified contemporary approach; Material for effective teaching and learning*. Kumasi, Ghana: Gedsteve.

Cherry, K. (2012, March 23). The major leadership theories: The 8 major theories of leadership. Retrieved July 7, 2019, from Verywell Mind website: https://www.verywellmind.com/leadership-theories-2795323

Cook, D. A., & Beckman, T. J. (2006). Current concepts in validity and reliability for psychometric instruments: Theory and application. *The American Journal of Medicine*, *119*(2), 166.e7-16.

Coughlan, M., Cronin, P., & Ryan, F. (2007). Step-by-step guide to critiquing research. Part 1: Quantitative research. *British Journal of Nursing*, *16*(11), 658–663.

Creswell, J. W. (2003). *Research design: Qualitative, quantitative and mixed methods approaches*. Thousand Oaks, CA: Sage.

Denzin, N. K., & Lincoln, Y. S. (Eds.). (2005). *The Sage handbook of qualitative research* (4th ed.). Thousand Oaks, CA: Sage.

Ely, K., Boyce, L. A., Nelson, J. K., Zaccaro, S. J., Hernez-Broome, G., & Whyman, W. (2010). Evaluating leadership coaching: A review and integrated framework. *The Leadership Quarterly*, *21*(4), 585–599.

Faux, J. (2010). Pre-testing survey instruments. *Global Review of Accounting and Finance*, *1*(1), 100–111.

Forman, R., Jones, J., Miller, B. B., & Cordeiro, W. (2005). *The leadership baton: An intentional strategy for developing leaders in your church*. Grand Rapids, MI: Zondervan.

Foti, R. J., & Hauenstein, N. Michael Alan. (2007). Pattern and variable approaches in leadership emergence and effectiveness. *Journal of Applied Psychology*, *92*(2), 347–355.

Frimpong, S. (2014). Effect of demand-side factors on access to external finance by micro, small and medium manufacturing enterprises in Kumasi Metropolis, Ghana. *Unpublished PhD Thesis, Kenyata University*.

Gehman, R. J. (2008). *Learning to lead: The making of a Christian leader in Africa*. Delhi, India: Oasis International.

General Conference of Seventh-day Adventists. (2014, 2015). *Working policy*. Review and Herald.

General Conference of Seventh-day Adventists. (2015a). *Master guide curriculum manual*. Accra, Ghana: Advent Press.

General Conference of Seventh-day Adventists. (2015b). *The Seventh-day Adventist Church manual*. Silver Spring, MD: Review and Herald.

General Conference of Seventh-day Adventists. (2016). *The Seventh-day Adventist Church manual*. Silver Spring, MD: Review and Herald.

General Conference of Seventh-day Adventists. (2018). *Senior youth leader: A leadership curriculum for ambassadors and young adult leaders*. London, UK: Advent Press.

George, D. (2001). *SPSS for Windows step-by-step: A simple guide and reference, 10.0 update* (3rd ed.). Boston, MA: Allyn & Bacon.

Ghana Statistical Service. (2014). *2010 population and housing census: Ga Central Municipality*. Accra, Ghana: International Development Corporation.

Gilbert, R. M. (2008). *The cornerstone concept*. Virginia Beach, VA: Leading Systems Press.

Gillcash, S. A. (2010). *A strategy for developing kingdom leaders* (Unpublished Doctor of Ministry Thesis). Liberty University, Lynchburg, VA.

Gillman, R. F. (2010). *Developing a leadership training program* (Unpublished Doctor of Ministry Thesis). Liberty University, Lynchburg, VA.

Given, L. M. (2008). *The Sage encyclopedia of qualitative research methods*. Los Angeles, CA: Sage.

Goleman, D. (2006). *Social intelligence: The new science of human relationships*. New York, NY: Bantam Books.

Gorard, S. (2013). *Research design: Creating robust approaches for the social sciences*. London, UK: Sage.

Gravetter, F. J., & Forzano, L.-A. B. (2006). *Research methods for the behavioral sciences* (2nd ed.). Mason, OH: Thompson.

Groebner, D. F., Shannon, P. W., Fry, P. C., & Smith, K. D. (2000). *Business statistics: A decision-making approach* (5th ed.). Princeton, NJ: Prentice-Hall.

Hart, R. K., Conklin, T. A., & Allen, S. J. (2008). Individual leader development: An appreciative inquiry approach. *Advances in Developing Human Resources*, *10*(5), 632–650.

Healy, M., & Perry, C. (2000). Comprehensive criteria to judge validity and reliability of qualitative research within the realism paradigm. *Qualitative Market Research: An International Journal*, *3*(3), 118–126.

Hoehl, S. E. (2011). The mentor relationship: An exploration of Paul as loving mentor to Timothy and the application of this relationship to contemporary leadership challenges. *Journal of Biblical Perspectives in Leadership*, *3*(2), 32–47.

Jagongo, A. O. (2009). *Constraints to savings mobilization for growth of selected women-owned MSEs in Kisumu and Kakamega Districts in Kenya* (PhD Thesis). Kenyatta University, Nairobi, Kenya.

Jalil, M. M. (2013). *Practical guidelines for conducting research—Summarising good research practice in line with the DCED standard* (SSRN Scholarly Paper No. ID 2591803). Rochester, NY: Social Science Research Network.

James, E. B., Kotlik, J. W., & Higgins, C. C. (2001). Organizational research: Determining appropriate sample size in survey research. *Information Technology, Learning and Performance Journal*, *19*(1).

Khan, Z. A. (2016). Leadership theories and styles: A literature review. *Journal of Resources Development and Management*, *16*(0), 1–7.

Kouzes, J. M., & Posner, B. Z. (2006). *The leadership challenge: How to make extraordinary things happen in organizations*. San Francisco, CA: Jossey-Bass.

Lunenburg, F. C. (2011). Leadership versus management: A key distinction—At least in theory. *International Journal of Management, Business, and Administration*, *14*(1), 1–4.

Malakyan, P. G. (2014). Followership in leadership studies: A case of leader–follower trade approach. *Journal of Leadership Studies*, *7*(4).

Malphurs, A., & Mancini, W. (2004). *Building leaders: Blueprints for developing leadership at every level of your church*. Grand Rapids, MI: Baker Books.

Marfo-Yiadom, E., & Boachie-Mensah, F. O. (2015). *Strategic management*. Accra, Ghana: Ghana Universities Press.

McGregor, D. (2003). *The human side of enterprise, Annotated edition*. New York, NY: McGraw-Hill Education.

Mensah, R. D. (2014). *Effects of human resources management practices on retention of employees in the banking industry in Accra, Ghana* (Unpublished Doctor of Philosophy Dissertation). Kenyatta University, Nairobi, Kenya.

Moss, K. B. (2014). *Leadership development in the local church: An intentional strategy for developing leaders at every level* (Unpublished Doctor of Ministry Thesis). Liberty University, Lynchburg, VA.

Mountain View Ghana Conference (MVGC). (2015). *Annual report of church and departmental leaders*. Tafo-Kumasi, Ghana: Precise Cab.

Mugenda, O., & Mugenda, A. (2003). *Research methods: Qualitative and quantitative approaches*. Nairobi, Kenya: African Center for Technology Studies.

Mullins, L. J. (2010). *Management and organisational behaviour*. London, UK: Pearson Education.

Murphy, S. E., & Johnson, S. K. (2011). The benefits of a long-lens approach to leader development: Understanding the seeds of leadership. *The Leadership Quarterly*, *22*(3), 459–470.

Nikoloski, K. (2004). Leadership and management: Practice of the art of influence Retrieved July 3, 2017, from https://eprints.ugd.mk/14283/1/2.%2004

Northouse, P. G. (2010). *Leadership: Theory and practice*. Thousand Oaks, CA: Sage.

Northouse, P. G. (2012). *Introduction to leadership: Concepts and practice*. Los Angeles, CA: Sage.

Ntonso SDA. (2016). *Leadership records for the church.* Ntonso: Piesie Creativity.

Oduro, R. (2015). *Public sector accounting and finance: A practical guide.* Accra, Ghana: Bigmike.

Ololube, N. P. (2013). *Educational management, planning, and supervision: Model for effective implementation.* Owerri, Nigeria: Spring.

Orb, A., Eisenhauer, L., & Wynaden, D. (2001). Ethics in qualitative research. *Journal of Nursing Scholarship*, *33*(1), 93–96.

Owusu-Mensah, K. (2005). *Ghana Seventh-day Adventism.* Accra: Advent Press.

Polit, D. F., Beck, C. T., & Owen, S. V. (2007). Is the CVI an acceptable indicator of content validity? Appraisal and recommendations. *Research in Nursing & Health*, *30*(4), 459–467.

Ratcliffe, R. (2013, July 29). What's the difference between leadership and management? *The Guardian*. Retrieved from https://www.theguardian.com/careers/difference-between-leadership-management

Regionel, P. (2015, January 5). Conceptual framework: A step-by-step guide on how to make one. Retrieved from Simplyeducate.me website: https://simplyeducate.me/2015/01/05/conceptual-framework-guide/

Sanders, M., & Ford, L. (2009). *The power of mentoring: Shaping people who will shape the world*. Camp Hill, PA: Wingspread.

Saunders, M., Lewis, P., & Thornhill, A. (2007). *Research methods for business students* (4th ed.). Harlow, England: Pearson Education.

Sekaran, U. (2003). *Research methods for business: A skill building approach* (4th ed.). Hoboken, NJ: John Wiley and Sons.

Shi, J., Mo, X., & Sun, Z. (2012). Content validity index in scale development. *Zhong Nan Da Xue Xue Bao. Yi Xue Ban = Journal of Central South University. Medical Sciences*, *37*(2), 152–155.

Singh, G., & Belwal, R. (2008). Entrepreneurship and SMEs in Ethiopia: Evaluating the role, prospects and problems faced by women in this emergent sector. *Gender in Management: An International Journal*, *23*(2), 120–136.

Skripak, S. J. (2016). Management and leadership. In *Fundamentals of Business*. Washington, DC: Saylors Foundation.

Solansky, S. T. (2010). The evaluation of two key leadership development program components: Leadership skills assessment and leadership mentoring. *The Leadership Quarterly*, *21*(4), 675–681.

Swanner, J. (2014). *Two by two leadership: A model of Christian leadership* (Unpublished Doctor of Ministry Thesis). Liberty University, Lynchburg, VA.

Thompson, A., Peteraf, M., Gamble, J., & Strickland, A. (2005). *Crafting & executing strategy: The quest for competitive advantage: Concepts and cases*. New York, NY: McGraw-Hill Education.

Twigg, N. W., & Kang, B. (2011). The effect of leadership, perceived support, idealism, and self. *Journal of Behavioral Studies in Business*, 1–19.

van Saane, N., Sluiter, J. K., Verbeek, J. H. a. M., & Frings-Dresen, M. H. W. (2003). Reliability and validity of instruments measuring job satisfaction—A systematic review. *Occupational Medicine*, *53*(3), 191–200.

White, E. G. (2005). *Testimonies to ministers and gospel workers*. Nampa, ID: Pacific Press.

Wolinski, S. (2010, May 15). Major theories: Different principles and explanations of leadership. Retrieved from Free Management library website: https://managementhelp.org/leadership/index.htm#anchor283260

Zikmund, W. G., Carr, J. C., Babin, B., & Griffin, M. (2010). *Business research methods*. Boston, MA: Cengage Learning.

VITA

Personal identification:

Name: Stephen Owusu-Ansah Gyamfi

Date of Birth: February 2, 1969

Place of Birth: Bremang, Kumasi, Ashanti-Region, Ghana

Marital Status: Married

Children: Abigail Amonu-Gyamfuaa, Bruce Appiah Gyamfi, Stephen Ansah-Gyamfi, and Lois Oforiwaa-Gyamfi

Education:

Master of Arts in Leadership Candidate

Adventist University of Africa, Kenya

Bachelor of Arts in Theology, 2005

Valley View University, Accra, Ghana

Working Experience:

Sabbath School and Personal Ministries Director, MVGC: 2015 – present

Adventist Muslim Relations Director, MVGC: 2015 – present

Adventist Men's Ministries Director, MVGC: 2015 – present

Pankrono District Pastor: 2019 – present

Ntonso District Pastor: 2013 – 2019

Kwame Danso District Pastor: 2007 – 2013

Trabuco District Pastor: 2005 – 2007