

UNIVERSITY OF CAPE COAST

UNDERSTANDING LEADERSHIP STYLE IN A
CONTEMPORARY CHURCH GROWTH, A STUDY OF SUNYANI
BAPTIST ASSOCIATION

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BY

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DECLARATION

Candidate's Declaration

I hereby declare that this dissertation is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature Date

Name: Kennedy Affi Ameyaw

Supervisor's Declaration

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's Signature..... Date

Name: Dr. N. Osei Owusu

ABSTRACT

This study explored the leadership style in a contemporary church growth in Sunyani Baptist Association churches. The study comprised of 40 pastors and 80 church executives from the Sunyani Baptist Association, using Krejcie and Morgan (1971) mathematical table. A self-administered questionnaire was the main research instrument. The study concludes that the Sunyani Baptist Association church is governed mainly with democratic leadership style. The study further disclosed a positive relationship between the democratic leadership style and the church growth. Again, there was a weak positive relationship between paternalistic leadership style and church growth. On the contrary, the study discovered negative relationship between autocratic leadership style and church growth. Furthermore, there was a negative relationship between laissez-faire leadership style and the church growth. The church members indicated a very high level of satisfaction with the leadership style in their church. However, the pastors face numerous challenges in managing church growth, with the main issue being Lack of collaboration from the church members. The study recommends that leadership training programme for pastors should emphasize on three foci: the vision of the church, the individual's needs, and the culture. The church must provide social support and create environment for pastors to overcome their challenges in contemporary church management

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DEDICATION

To family and church.

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ABBREVIATIONS

BC	Before Christ
AD	After Christ Death
SBMF	Sunyani Baptist Minster Fellowship
FTE	Full-time Equivalent
MA	Master of Arts Degree
MAS	Ministerial Activity Scale
MBA	Master of Business Administration Degree
JHS	Junior High School
SHS	Senior High School

CHAPTER ONE

INTRODUCTION

Background to the Study

Church in general has been crisis, or several decades, membership has steadily been falling in most European countries (Petry, 2001). The African Church has either plateaued or declined. Europe, the people who brought Christianity to Africa contributes to less than 10% of annual growth in the world Christian community. It is widely agreed that factors such as secularization individualism and postmodernism partly explain the decline of most churches (Bruce 2002; Hulbert, 2004; McLeod, & Ustorf, 2003), pastor centeredness may be an even more serious problem for most Protestant churches: pastors focusing their attention on caring for those who are already believers (Beyers, 2014) rather than developing a mission- and growth-oriented leadership style.

The decline in church membership has led to an intensive discussion about the leadership role of the pastor (Busch, 1996; Dubied, 1995; Faber, 1976). These contextual changes have impacted all churches and the discussions are similar in all denominations. Pastors more than ever are challenged to lead, but traditional pastoral training includes little focus on leadership and church growth. The quest to define the pastor as leader and to explore his/her role from a perspective of leadership is resulting in different conclusions, depending on the theological presuppositions of the authors (McLeod, & Ustorf, 2003; Petry, 2001; Reinke & Tischler, 1998).

The growth of a church usually bases on management of both spiritual and physical resources. These growths include an increase in, congregants, professional staff members, and lay volunteer ministers. With this growth, the role of the pastor becomes more complex in order to meet not only the spiritual needs of the congregation, but also the strategic, operational, and personnel functions. Managing the affairs of a church— often spells the difference between pastoral effectiveness and ineffectiveness (Rachel's, 2003).

The church is the gathering of believers, which involves people with different backgrounds, cultures, traditions, and professionals. The church management must understand that the church must be run like an efficient organization. There have been discrepancies between denominations concerning the church being an organism or organization. In the writer's view, it is both organism and organization, because the church is empowering by the Holy Spirit and physically trusted to mankind to manage. This divine organism has been designed to function, to work and equipped with potentials and gifts with which to act; thus, it is a divine organization. According to Jakes, while the church is an organism--a living, breathing thing established by God and left to affect this world--it still must be organized in order to be completely effective and maintain integrity in business (Jakes, 2009).

Best practice in church management requires shifting from a mindset of defensive preservation to one of continuous improvement (Rachel's, 2003). In the view of Jakes, the 21st-century church has been catapulted into arenas that were hardly accessed a few years ago.

It now offers so much more than just a sanctuary, a sermon and music (Jakes, 2009). The 21st-century church is now a conglomerate, providing all the spiritual helps as demanded and even more. These include day care centres, high schools, training institutes, youth organizations, health centres, restaurant, drug rehabilitation, vocational training, counselling centres, ministering to those with HIV/AIDS, economic development, working with the homeless, credit union, just to mention a few. The church has many social responsibilities and meeting all these require good managerial approach. Managing a church is very similar to managing any other organization (Rachel's, 2003). It requires structured business systems and processes to ensure that the resources (people, time, money, structure, and equipment) that God supplies are used responsibly and for its intended purpose.

Effectual organizational management does not happen by accident. It is the consequence of a series of intentional decisions, followed by deliberate actions that lead to a desired end result. There are principles that every church should embrace to govern itself. These principles can help a church achieve its mission and set the course for growth and longevity (Ogden 1990). As Steve Mills, 2009 (adapted from Crowe 2001) indicates: Organizational management is the appropriate administration of church resources. There is sometimes resistance to labelling church management as a business function, but whenever there are people and money involved, there needs to be structured business practices to ensure resources are managed and used appropriately (Mill, 2009).

The environment of rapid change requires us to have people who can learn quickly, make connections, create and sustain relationships, think systemically

and integrate all this with whatever expertise they may also bring with them. The critical areas of church and congregational unity, harmony, sound doctrine, responsibility, discipline, competence in ministry, efficient and effective leadership and holistic Christian healing and spiritual health and growth are greatly compromised in a dysfunctional church, negatively affecting its efficient performance of its task. (Mills, 2009).

Problem Statement

The reason for the decline of any church is that the church no longer meets the needs of its members. That might be because, some churches have not provided services as required of her leaders. The churches which are flourishing are those that have returned at least in some ways to the roots from which Christianity grew. They are churches which are an important part of their communities - not just in the religious sense but in the social, humanitarian and informational spheres. In their views, they are churches which offer hope, salvation, faithful worship, and Christian fellowship and charity. They are churches which have well-established local missions, within the community and even within their own membership. They are churches which have broken through the barriers of outdated thinking and have embraced modernity without abandoning long-held beliefs and traditions. They are churches which hold to the eternal truths of Jesus Christ but are fully part of the modern world (Stott,2015). Besides, they are able to attract the children and young adults who are the next

generation of church-goers and the future of the church. They are the churches that have a specific strategy, planning and implementation of the plan.

The only guarantee of a healthy church growth rests in the ability of the leadership of local churches to retain their present members and draw in new ones. The single most effective strategy for building public confidence in organizational church life is accountability (Rachel's, 2003). One of the more difficult responsibilities of pastors is holding people accountable. For some reason Christians struggle with this for a whole host of reasons. Crowe suggest that, sometimes it is merely a lack of training on the "how" to hold people accountable. Sometimes it is for fear of being perceived as un-christlike. Sometimes it is simply sensitivity to the reality that employees and volunteers are working with limited resources (Crowe, 2001).

Most researchers have shown repeatedly that there is a close relationship between church growth and leadership (Hybels, 2002; Schwarz, 1999; Wagner, 1999; Warren, 1995). This study is based on the claim of church growth theory that without intentional leadership there is no growing church, certainly no turnaround of declining or plateaued churches (Bama, 1993) or plateaued denominations (Wagner, 1999). But the gap that exist is that few researchers have been conducted in Ghana operationalising leadership in the context of church growth, and none have answered the question; Which leadership style improves church growth? This study seeks to fill this gap by examining the relationship between pastors' leadership style and church growth.

Research Objective

1. To examine the leadership style used in the churches.
2. To examine the relationship between the leadership styles and church growth.
3. To examine the level of church member's satisfaction on the leadership style.
4. To identify the challenges in creating and maintaining church growth.

Research questions

1. What leadership style (s) do pastors use in the various churches?
2. What relationship exist between the style and the growth of the church?
3. What is the level of church member's satisfaction on the leadership style?
4. What challenges do pastors face in managing contemporary church?

Limitations of the Study

The focus of this study sought to gain understanding of the strategic leadership style in a contemporary church growth, a case study in the Sunyani Baptist association while moving toward a definition of the position. There were intentional limitations in the scope of the research design and the subsequent limitations as to how the findings could be generalized. Geographic, denominational, and organizational limitations had an effect upon the generalizations of the findings of this study.

Significance of the Research

The significance of the research are as follows: It will unearth the management principles and policies adopted to run churches. It will serve as a guide for the Sunyani Baptist Association if they wish to restructure its administration. It will pave the way for further research into the administration and management of Baptist and other denominations in Ghana. It will be a reference document for students who wish to study the effective way of managing churches.

Organization of the Study

The work is divided into five chapters, so far Chapter one has concentrated on the introduction which covered the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study, and organization of the study. Chapter two, deals with the literature review starting with the theoretical background, discussions on the concepts of leadership styles and bearing in mind the various objectives of the study. Chapter three provides information on the methodology for the study. It looks at the study design, the study population, and the sampling techniques used. It also provides information on the method of data collection and analysis procedures. The fourth chapter reports on the findings obtained from the field including the discussions. It describes the background of the respondents, the issues relating to various leadership styles in Sunyani Baptist Church. The concluding chapter, which is chapter five, summarizes the salient trends and ends with suggestions and recommendations necessary for the attainment of an effective leadership styles in Sunyani Baptist Church.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The purpose of this chapter is to explore the literatures on the concepts of leadership, kinds of leadership styles, theories of leadership, Christian perspective of leadership, the principles of church management and relationship between leadership style and church growth and church members' satisfaction with leadership style of their pastors. And finally, the challenges associated with the church management.

Theoretical background of the study

Although there are various theories that focus on leadership styles, in the context of this study the theories that will be discussed will include transformational-transactional theory of leadership and this will be followed by theories of contingency.

Transformational-Transactional Theory of Leadership

According to Bass and Avolio, (1997), among the numerous theories of leadership and motivation relating to effective organizational change management, perhaps the most prominent is the transformational-transactional theory of leadership. This theory was conceptualized by Burns (1978), who brought out two factors to differentiate “ordinary” from “extraordinary” leadership: transactional and transformational leadership.

As explained in Saowalux and Peng (2007) transactional leadership is based on conventional exchange relationship in which followers' compliance

(effort, productivity, and loyalty) is exchanged for expected rewards. In contrast, transformational (extraordinary) leaders raise followers' consciousness levels about the importance and value of designated outcomes and ways of achieving them. They also motivate followers to transcend their own immediate self-interest for the sake of the mission and vision of the Organization. Such total engagement (emotional, intellectual and moral) encourages followers to develop and perform beyond expectations (Burns, 1978; Bass, 1985). Burns (1978) observes that transformational leadership involves the process of influencing major changes in organizational attitudes in order to achieve the organization's objectives and strategies. On the other hand, Bass (1985) observed that transactional leaders work with their organizational cultures following existing rules and procedures, while transformational leaders change their cultures based on a new vision and a revision of shared assumptions, values and norms.

Bass (1985) operationalized the work of Burns (1978) by developing a model of transformational and transactional leadership, referred to as the "full range leadership model" (Bass and Avolio, 1997). For Bass and Avolio, (1997) the difference between transformational and transactional leadership lies in the way of motivating others. A transformational leader's behaviour originates in the personal values and beliefs of the leader and motivates subordinates to do more than expected (Bass, 1985). Burns (1978), identified transformational leadership as a process where, "one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality".

Transformational leadership

For transformational leadership style, the follower feels trust, admiration, loyalty and respect towards the leader, and is motivated to do more than what was originally expected to do (Bass, 1985; Katz & Kahn, 1978). The transformational leader motivates by making follower more aware of the importance of task outcomes, inducing them to transcend their own self-interest for the sake of the organization or team and activating their higher-order needs. He encourages followers to think critically and seek new ways to approach their jobs, resulting in intellectual stimulation (Bass et al., 1994). As a result, there is an increase in their level of performance, satisfaction, and commitment to the goals of their organization (Podsakoff et al, 1996).

Bass (1990), proposed four behaviours or components of transformational leadership to include charisma, inspirational motivation, intellectual stimulation, and individual consideration. Charisma, or idealized influence or attributes, is characterized by vision and a sense of mission, instilling pride in and among the group, and gaining respect and trust (Humphreys & Einstein, 2003). Charismatic behaviour also induces followers to go beyond self-interest for the good of the group, providing reassurance that obstacles will be overcome, and promoting confidence in the achievement and execution influence (Conger and Kanungo, 1998) and followers place an inordinate amount of confidence and trust in charismatic leaders (Howell and Avolio, 1992).

Inspirational motivation is usually a companion of charisma and is concerned with a leader setting higher standards, thus becoming a sign of reference. Bass (1985), points out followers look up to their inspirational leader as one providing emotional appeal to increase awareness and understanding of mutually desirable goals. This is characterized by the communication of high expectations, using symbols to focus efforts, and expressing important purpose in simple ways. The leader always behaves talking optimistically about the future, articulating a compelling vision for the future and providing an exciting image of organizational change (Bass and Avolio, 1994). The motivation occurs by providing meaning and challenge to the followers' work; individual and team spirit are aroused and enthusiasm and optimism are displayed. The leader encourages followers to envision attractive future states, for the organization and themselves (Bass et al, 1997).

Intellectual stimulation provides followers with challenging new ideas and encourages them to break away from the old ways of thinking (Bass, 1985). The leader is characterized as one promoting intelligence, rationality, logical thinking, and careful problem solving. The attributes include seeking differing perspectives when solving problems, suggesting new ways of examining how to complete assignments and encouraging re-thinking of ideas that have not been questioned in the past (Bass and Avolio, 1994). The leader encourages the followers to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways.

Finally, the fourth dimension of transformational leadership is “individual consideration” which is concerned with developing followers by coaching and mentoring (Bass, 1985; Bass & Avolio, 1990). The leader pays close attention to the inter-individual differences among the followers and act as mentor to the follower. He teaches and helps others develop their strengths, and listens attentively to others’ concerns (Bass and Avolio, 1994). Followers are treated individually in order to raise their levels of maturity and to enhance effective ways of addressing their goals and challenges (Bass, 1985).

Transactional leadership

According to Boehnke et al, (2003), transactional leadership involves an exchange process that results in follower compliance with leader request but not likely to generate enthusiasm and commitment to task objective. The leader focuses on having internal actors perform the tasks required for the organization to reach its desired goals (Boehnke et al, 2003). The objective of the transactional leader is to ensure that the path to goal attainment is clearly understood by the internal actors, to remove potential barrier within the system, and to motivate the actors to achieve the predetermined goals (House and Aditya, 1997).

Transactional leaders display both constructive and corrective behaviours. Constructive behaviour entails contingent reward, and corrective dimension imbibes management by exception. Contingent reward involves the clarification of the work required to obtain rewards and the use of incentives and contingent reward to exert influence. It considers follower expectations and offers recognition when goals are achieved.

The clarification of goals and objectives and providing of recognition once goals are achieved should result in individuals and groups achieving expected levels of performance (Bass, 1985). Active management by exception refers to the leader setting the standards for compliance as well as for what constitutes ineffective performance, and may include punishing followers for non-compliance with those standards. This style of leadership implies close monitoring for deviances, mistakes, and errors and then taking corrective action as quickly as possible when they occur.

Tannenbaum & Schmidt's Leadership Continuum

One criticism of early work on leadership styles is that they looked at styles too much in black and white terms. The autocratic and democratic styles or task-oriented and relationship-oriented styles which they described are extremes, whereas in practice the behaviour of many, perhaps most, leaders in business will be somewhere between the two. Contingency theorists Tannenbaum and Schmidt (1958) suggested the idea that leadership behaviour varies along a continuum and that as one moves away from the autocratic extreme the amount of subordinate participation and involvement in decision taking increases. They also suggested that the kind of leadership represented by the democratic extreme of the continuum will be rarely encountered in formal organisations. Four main leadership styles can be located at points along such a continuum: tells, sells, consults, joins.

Autocratic: Autocratic leaders are classic “do as I say” types. Typically, these leaders are inexperienced with leadership thrust upon them in the form of a new

position or assignment that involves people management. Autocratic leaders retain for themselves the decision-making rights. They can damage an organization irreparably as they force their 'followers' to execute strategies and services in a very narrow way, based upon a subjective idea of what success looks like. There is no shared vision and little motivation beyond coercion. Commitment, creativity and innovation are typically eliminated by autocratic leadership. In fact, most followers of autocratic leaders can be described as biding their time, waiting for the inevitable failure this leadership produces and the removal of the leader that follows Michael (2010). The leader takes the decisions and announces them, expecting subordinates to carry them out without question. Per the continuum this is **the *Telling style***.

The *Selling style*: At this point on the scale the leader also takes all the decisions for the group without discussion or consultation but believes that people will be better motivated if they are persuaded that the decisions are good ones. He or she does a lot of explaining and 'selling' in order to overcome any possible resistance to what he or she wants to do. The leader also puts a lot of energy into creating enthusiasm for the goals he or she has set for the group (the *Selling style*).

Consultative: In this style, the leader confers with the group members before taking decisions and, in fact, considers their advice and their feelings when framing decisions. He or she may, of course, not always accept the subordinates' advice but they are likely to feel that they can have some influence. Under this leadership style the decision and the full responsibility for it remain with the leader

but the degree of involvement by subordinates in decision taking is very much greater than telling or selling styles (the *Consulting* style).

The Joining style: Using this style the leader would characteristically lay the problem before his or her subordinates and invite discussion. The leader's role is that of conference leader, or chair, rather than that of decision taker. He or she will allow the decision to emerge out of the process of group discussion, instead of imposing it on the group as its boss (the *Joining* style). What distinguishes this approach from previous discussions of leadership style are that there will be some situations in which each of the above styles is likely to be more appropriate than the others.

Telling: In an emergency, a telling style may be most appropriate and would normally be considered justified by the group (as long as the general climate of that group is supportive and mature).

Selling: The selling style would tend to fit situations in which the group leader, and he or she alone, possesses all the information on which the decision must be based and which at the same time calls for a very high level of commitment and enthusiasm on the part of group members if the task is to be carried through successfully.

Consulting: The consulting style is likely to be most appropriate when there is time in which to reach a considered decision and when the information on which the decision needs to be based lies among the members of the group.

Joining: The joining style is appropriate under similar conditions, with the important exception that this is likely to be appropriate only in those instances where the nature of the responsibility associated with the decision is such that group members are willing to share it with their leader, or alternatively the leader is willing to accept responsibility for decisions which he or she has not made personally.

Laissez-Faire or Non-leadership

Laissez-faire represents the absence of leadership and has been seen as no transactional leadership (Antonakis & House, 2014; Northouse, 2010). Derived from the French, the term refers to a hands-off approach, where a leader abdicates his or her responsibilities in decision making, giving feedback, or helping followers to fulfil their needs (Northouse, 2010). Bass (1990) pointed out that there might be two types of laissez-faire leaders: those who show no leadership by avoiding it and those who do not lead because leadership is not necessary. Those who avoid leadership actually may be shirking responsibilities by burying themselves in paperwork, avoiding subordinates, setting no goals, and letting things drift. Laissez-faire supervisors whose subordinates are self-motivated, achievement oriented, and highly independent may not need the intervention other subordinates do. The latter should not be confused with participative management or delegation because laissez-faire is not active leadership.

Active leadership remains concerned with follow-up, whereas laissez-faire does not (Bass, 1990). The Grey study (2005) found that 11% of the responding

members of the Veterinary Hospital Managers exhibited laissez-faire leadership. Thirty-five percent of the laissez-faire leaders were veterinarians. The number of laissez-faire leaders should be contrasted with transformational and transactional leadership in the Grey study, in which neither represented any veterinarians as respondents.

Leadership in the context of Christianity

Oberholster and West (1993), propose that a christian approach to leadership and church management should understand the role of management as that of steward (servant leader in a special sense) who together with other God created people (fellow stewards created in God's image), take care of resources (also God-created and owned, and over which God gave man authority) that have been entrusted to them for development toward God directed purposes and to the glory of God. In this definition, we find a) the function, b) the collaborators, c) the resources, d) the purpose, and e) the method.

This definition, if one could call it such, in essence establishes that just as every individual and family is placed on this earth to play a role in the plan of salvation, so every organization, whether business, manufacturer, farmer, or non-profit organization, has a similar role to fulfil. This provides the pastor with a higher purpose than to make a profit on the church. He, as a steward, has an integral part to play in God's cause in this world. It provides the pastor with a much higher meaning in life than material gain. Besides, he explained that as steward in the role of servant leader, he can now provide a spiritual dimension in the work place.

Workers are not seen merely as physical beings with social and psychological needs, but as a fellow steward (not to be lorded over) who have the same purpose in life - playing a role in the plan of salvation.

Strategic Church Management

Strategy establishes a way to match your church potentials with opportunities so that your church comes to mind when people have a need. A strategy is like an umbrella. It is a general statement(s) that guides and covers a set of activities (Bakhmutsky, 2013). Business organizations and not-for-profit organizations have for years enjoyed the benefits of strategic planning. Formal planning has helped mobilize and motivate organizations in the achievement of goals and objectives. By utilizing a more logical, systematic, and objective approach, these organizations are more proactive than reactive in shaping their own future. In the view of Bakhmutsky, the strategic plan serves as a roadmap by which the organization can visualize where they are going and how to get there. Churches can realize the same benefits (Bakhmutsky, 2013). There has been reluctance on the part of church leaders to adopt formal planning. Reasons for this include a lack of training in the planning process and a belief that planning is not biblical or indicates a lack of faith. A study by (Aukerman, 1991). The ultimate result of effective strategic management is that the future the church faces is more and more a future of its own making in concert with God's will (walker, 1996). The church Process of strategic planning must consist of following: Where are we now? Where are we going? How will we get there?

Church Growth

Church growth is much wider and deeper than adding names to church rolls. It delves into how persons and peoples become genuinely Christian and revolutionize and bless the cultures and populations in the midst of which God has placed them. Church growth arises in theology and biblical faithfulness. It draws heavily on the social sciences because it always occurs in societies (McGavran & Wagner, 1998).

Church Growth” is essentially a new way to describe evangelism and mission. Donald McGavran is credited with founding the Church Growth Movement (CGM). In many ways, it is a leadership movement in that it calls the church leaders to concerted action and to new ways of thinking about evangelism and missions. For McGavran,

Church Growth means “all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible church membership.” Peter Wagner holds that Church Growth is “simultaneously a theological conviction and an applied science, striving to combine the eternal principles of God’s Word with the best insights of contemporary social and behavioural sciences, employing as its initial frame of reference, the foundation work done by Donald McGavran. McGavran was relentless in his efforts to refocus leaders, schools and churches to the priorities of making disciples of all nations.

Evangelization is acknowledged as the major reproductive mechanism for the church. Stott (2015), declares that, if the church is to expand, it must embrace

as its foremost responsibility, the chief task of taking the Gospel into the entire world and making disciples of all nations. Hunter in his contribution describes evangelization as the reproductive process by which Christianity expands and fills the earth. Ogunewu (2014) says that the main objective of evangelization is for the church with all its resources and all its agencies to fill the earth and quicken the whole life of the people in all ranks of the society, while Moffet (1992) is of the view that the major goal of evangelization is the planting and growth of the church. By growth we mean both numerically and spiritually. Both are quite important if the church is to be relevant in the world. Numerical growth has to do with its quantity in number, while spiritual growth has to do with the level of maturity of the individual believers. Just as it is necessary for the church to grow in number, so also it is essential for the members to grow spiritually. The numerical growth deals with quantity, while spiritual deals with quality. One must complement the other for the church to maintain a balanced development. Christians are expected to become disciples so as to reproduce Christians.

Leadership and church growth

Regardless of the specific errors or failings of the Church as a whole, people can generally, place the root problem at the feet of her leaders. John (2008) points out that, everything rises and falls on leadership. Bill (2002) holds a similar point of view in his assertion that, “I am absolutely convinced that the church will never reach her full redemptive potential until men and women with the leadership gift step up and lead.” John (2008) further pinpoints the importance of leadership in direct relationship to church growth.

He argues, “Churches do not grow without godly and gifted pastoral and lay leadership.” Clearly effective leadership cannot be overlooked as the key to church growth.

Churches need a different type of leader to respond to the world culture shift. Currently most congregations are led by managers. As managers, pastors keep their ships sailing efficiently, but they are not equipped to make significant course changes. Historically, pastors are responsible for “teaching, feeding, healing the wounds, developing unity, helping people find their gifts, and doing whatever else is necessary to see that they continue in faith and grow in their spiritual lives.” Wagner (1994) points out that senior leadership with just pastoral gifts are only effective in a culture heavily influenced by Christian values. According to George (1999) in contrast, true leaders have the ability to set goals and communicate those goals in such a way that people volunteer to achieve the goals through delegation and transfer of responsibilities. They are more like ranchers than shepherds. Church transformation requires the leaders to steer the organizational ship in a strategically different direction, the result of leadership skills.

For Barna (2014), it is the organizational ship that determines leadership priorities. He sees effective leaders as more likely to delegate preaching, administration, counselling, fundraising, evangelism, and program development. This step frees leaders to focus on fundamental leadership necessities like communicating for widespread ownership of the vision, strategic thinking,

creative problem solving, team building, resolving conflict, long-term planning, developing future leaders, evaluating the ministry and opportunities.

These organization leadership practices significantly contrast the traditional church leadership priorities of teaching, preaching, pastoral care, and counselling. Barna does not minimize the importance of traditional responsibilities, but his version of effective leadership empowers others for these tasks.

Since leadership is the number-one influence on growth and health, developing leaders should be the permeating priority. Jesus serves as the example of what leaders should do. He equipped, empowered, and delegated the ministry of reconciliation into the hands of His disciples. Fast forward two thousand years, and the lesson the apostles learned so well is lost. Too many leaders hoard too much of their organizations' potential in their hands (Aubrey & William 2004).

Challenges in church management

One of the challenges to church management and leadership is the changing nature of the society. As opined by Adiele (1990), Society is a variable factor that constantly changes. Time factors influence both culture and society. Cultures and societies change from one period of time to another. There is the tendency to assume that activities, forms and methods, which were relevant in a past era, are equally relevant everywhere for all times. This will not always be so. Such false assumptions, however, turn variable factors into constant and render good intentions ineffective. Therefore, in this regard, there is the need for the church to move with time in the task of evangelization.

Another problem that pastors face in maintaining and growing churches is the lack of skill of managing people. The challenge lies in the fact that managing people is yet another role pastors are expected to take on in the contemporary church. Pastors who entered the world during the Christendom era are finding the world has changed. Even those who acknowledge and embrace change are faced with a challenge. As held by Warren (1995), dedication to the task is not enough. “It takes more than dedication to lead a church to grow; it takes skill”. One must learn new skills. According to Sholl (2009), unless a pastor possesses previous management experience or has deliberately sought out management training, he or she is likely to overlook the importance of people management in the church. It is important to underscore the fact that the effectiveness of a church depends too much on the pastor’s ability to manage for basic management skills to go unlearned.

There is a problem in church pulpits. Pastors are evacuating them, and studies reveal that the reasons behind their exits are often connected with health challenges resulting from ministry stressors. The Clergy Health Initiative at Duke University in North Carolina published recent findings of a survey of 1,726 ministers (in a study that began in 2007). Their findings were astonishing, yet not unexpected. “Members of the clergy are more likely to suffer from stress-related illnesses such as obesity, arthritis, diabetes, high blood pressure, asthma, and depression than most Americans.” Stress can now be pinpointed as the culprit of “90 percent of all diseases ... [and] anxiety reduction may now be the largest single business in the Western world.” What kind of stress would bring about such physical and emotional challenges within the clergy community?

The list is overwhelming to say the least. Pastors today have increasingly heavy demands placed upon them. Not only are ministers expected to produce weekly apostle-Paul-like sermons, marry and bury people, commit to an around-the-clock schedule, and be at their congregants' beck-and-call, they are also expected to operate as the chief executive officers of their churches.

Halverstadt (1991), hold the view that some of the greatest challenges faced by a pastor today is not with the congregation, but rather with the staff. It is important for the pastor to have a healthy relationship with his staff members. Conflicts between pastors and staff had the potential to disrupt the overall vision and ministry of the church. Due to their position, pastors have been parties to every major church conflict and this was mainly with paid staff workers. The staff of an organization are important to the welfare of the organization. When staff members are not satisfied in their job, their performance, attitudes, staff relations, and commitment to the organization have the potential to suffer. Barna (1997) stated that the American church is dying, due to a lack of strong leadership, and that the church was actually losing influence. Managing conflicts with staff presents a very daunting challenge in church management, when staffs are dissatisfied at work, they would be less committed and would become emotionally or mentally withdrawn from the church (Shirbagi, 2007).

In his article on the most common challenges that pastors face, Iorgovan 2017 outlined the following seven challenges;

Low attendance levels

Many pastors who have been in the job for more than a decade complain about their church's low attendance levels and say they have never seen their church members so apathetic and focused just on personal issues. A church lives through its congregation's commitment, and it's not uncommon for churches to close down because their pews are emptier each Sunday.

Controversial issues on the public agenda

As today's society is becoming more tolerant towards hot topics such as homosexuality and gay marriage, pastors need to find a way to express their public opinion without discriminating minorities and while still maintaining their churches' beliefs.

Time constraints

Many full-time pastors complain about not being able to spend enough quality time with their families. Furthermore, in spite of their dedication, they end each week feeling they got so little done for their congregation. Unfortunately, much of the time is wasted discussing minor aspects or solving conflicts.

Reaching consensus

Church members make gifts and pay a tithe each month, and they expect power of decision in exchange. Church pastors need to reconcile opposite sides and are often caught between inter-generational conflicts – young people have revolutionary ideas and older generations often disagree.

Being a good steward while still pleasing church members

You may feel tempted to say “yes” to each demand that churchgoers make, but when you try to please everyone you end up not doing anything well.

Finding a balance between positive and negative

Some pastors seem to think that everything is wrong with today’s world and culture, while others may fail to address sin because they are too focused on encouraging church members and making the church an attractive place. As a pastor, you need to find a position in between, and make sure you do your duty to God and make your church a popular place at the same time.

Finances

Fewer church attendants mean less money. Lack of funds leads to poorer stewardship and lower pastor income. Church staff is paid from tithes, and when monetary gifts are smaller each month, both the church and its employees start to face financial problems.

Empirical Review

Leadership style, church growth and members satisfaction.

Research on pastoral leadership and the shaping of congregation provides a foundation for competency research for pastors. This study does not presume to uncover activities that will cause the pastor to be effective. Understanding pastoral leadership and shaping congregation does provide insight into what activities are important on the ministry. The research on pastoral leadership is appropriate to this study as the pastor appears to be a managerial leader responsible for the

implementation of the vision of the pastor, board, and congregation. Seeking previous research in both of these arenas gives a perspective of leadership and congregational management in general within the church and is applicable to the role of the pastor to build a healthy church.

Various authors have provided insight into pastoral effectiveness. Some authors debate the effectiveness of such research (Nauss 1996, 221). Certain studies on this area were determined important for this study to show that certain competencies and practices are common to ministers and potentially their effectiveness on the church. Lichtman and Maloney provide research on the ideal ministerial style for effective ministry utilizing the Job Perception Inventory (JPI) (Lichtman and Maloney 1990, 167). Carroll studied on pastoral leadership and shaping congregation (Carroll, 2006). Rojas and Alvarez provided insights on pastoral leadership (Rojas & Alvarez, 2012). Matsobane completes a journal on pastoral leadership for congregational health (Matsobane, 2010). The following research studies were cited as particularly foundational to this study on the analysis of leadership and management competencies of the pastor.

Pastoral ministry is an occupation in flux. In this comprehensive study Jackson Carroll considers the many factors - changing roles among ministers and laypeople, the opening of ordination to women, an increasing shortage of ministers, and more - that are shaping congregations and ministers today (Carroll, 2009). Building on Paul's image of Christians as "clay jars," Carroll paints a portrait of "God's potters" - pastors whose calling is to form their congregational jars so that they reveal rather than hide God's treasure.

A veteran clergy watcher, Carroll uses data from what is likely the most representative survey of Protestant and Catholic clergy ever undertaken, as well as focus group interviews and congregational responses, to take a hard look at who is doing ministry today, what it involves, and how pastors are faring in leading their congregations (Carroll, 2009). Significantly, his study covers clergy from a broad range of traditions - Catholic, mainline Protestant, conservative Protestant, and historic black churches.

Carroll presented three models of ministry: Pastoral ministry as an office, ordained ministry as a profession, and ministry as calling. Christians have also expected that the person ordained to the pastoral office must exhibit not only learning but also spiritual depth and character. These are qualities associated with as a calling. Replete with pertinent tables and figures, *God's Potters* culminates with specific strategies for strengthening pastoral leadership and nurturing excellence in ministry (Carroll, 2009).

In 1972, Allen Nauss reviewed various attempts of determining ministerial effectiveness. According to Nauss, "Research on ministerial effectiveness has not produced results of maximum value to the churches" (Nauss, 1972). He cites the problems as:

1. The use of secondary rather than primary criteria
2. The selection of general ministerial functions
3. The lack of collaboration with church leaders, laity, clergy, and theologians in assessing effectiveness.

4. The use of the rating mode of measurement.
5. The changing nature of functions in the pastoral ministry (Nauss, 1972).

As a response to his findings in 1972, Nauss undertook additional research that was reported in 1983. Nauss sought nominations from the presidents of thirty-four districts of the Lutheran-Missouri Synod. Each president selected between two and four effective pastors. Each pastor was asked to select six individuals who held positions in their congregations and who were well acquainted with the work of the pastor. Of the original seventy pastors in the study, sixty-six represented the group of effective pastors (Nauss 1983, 335).

Frederick Kling developed the ministerial function scale (MFS) in 1958. Nauss used this instrument in his 1983 research and describes it in his research synopsis. The MFS includes six clusters of pastoral functions. The Priest-Preacher function is related to developing and delivering sermons, leading public worship, and meeting with congregational boards. The Community-Social Involvement function deals with participation and involvement in social action ministries. The Personal-Spiritual Development function relates to the personal spiritual development and practice of the pastor. The Visitor-Counsellor includes visiting, counselling, fellowship, recruiting, and training the laity. The Teacher function is two-fold: teaching and working directly with children and students (Nauss, 1983).

Nauss gathered three types of data in this research effort, the MFS, Job Diagnostic Survey (JDS) developed by Hackman and Oldham at Yale University (Nauss, 1983), and demographic data related to the pastor, the parish, and the community. The resulting data were compared to a study conducted in 1977 by

Nauss. The greatest areas of difference between the pastors in general of the 1977 study and the effective pastors in the 1983 study were in the numbers of parishioners and the organizational status (subsidized or self-sustaining) of the parish. According to Nauss, this would be the result expected of effective ministers (Nauss, 1983). Each of the six profiles was discussed in detail regarding their satisfaction rating and effectiveness score. Overall, Nauss asserts that satisfaction on the job and effectiveness were related (Nauss 1983, 342-44).

In 1988 Steven Boersma completed research on managerial competencies. Boersma used a well-defined process to develop the survey instrument. Eighty-two leadership and management competencies were developed by reviewing related literature and screening those skills and observable behaviours that apply to the church context. The survey was validated using a Delphi panel composed of professionals, pastors, and educators in the field of church management. The panel consisted of three senior pastors, two executives from international Christian organizations, two seminary professors responsible for ministerial studies, two ministers with extensive research and publishing in church management, and one seminary executive responsible for continuing education in the area of organizational development. Each panel member was asked to review the list of competencies for their usefulness and to list any recommendations or suggestions for the survey.

In the process, the eighty-two competencies were reduced to fifty, with six new items included that were not on the original list. The fifty competencies were grouped into three factor areas: Pathfinding skills, which has two sub-factors of

strategic pathfinding and operational pathfinding, interpersonal skills and implementation, and decision-making skills, which has three sub-factors of staffing, directing, and controlling. The questionnaire was considered to represent a relatively thorough range of pastoral competencies. The conclusions of this study provided an analysis of the different groups' importance rating on the various competencies. The results revealed ultimately what competencies and competency areas were reported as being the most important by each subject group. The faculty members and pastors differed slightly in their perceptions of the fifty competencies. The results revealed that overall the faculty mean scores were higher than those of the pastors.

In the area of pathfinding, the faculty members and pastors differed significantly on eight items. The faculty placed more importance on the pastor's ability to develop a staffing plan, complete a needs assessment, oversee program development, and write specific, measurable goals and objectives. The faculty also considered it more important for pastors to develop an organizational chart, match structure with the strategic plan, develop an effective management information system, and develop evaluation standards to match the church's management plan (Boersma, 1988).

In the area of interpersonal skills, the faculty members rated as more important the pastor's ability to delegate effectively with the staff and leadership, make use of effective communication skills in directing the work of the staff and membership, foster independent thought, build and maintain staff morale, and develop effective evaluation standards for use with the staff.

Faculty also reported a higher importance than pastors to involve existing staff and leadership in the process of developing the mission statement and carry on a regular evaluation program to provide ongoing feedback on all major areas of activity in the church (Boersma, 1988).

Boersma reported other differences between the reported importance ratings of faculty members and lay leaders. Six major differences existed in the interpersonal skills area. The faculty rated as more important than the lay leaders the pastors' ability to delegate effectively, modify positions to fit existing staff, manage conflict, create an environment where independent thought is encouraged, build and maintain staff morale, and develop effective evaluation standards for use with the staff (Boersma, 1988).

Moates' research in 1981 studied the allocation of time of ministers as managers within their churches. He reviewed the characteristics of their work and roles in which they serve. Moates also investigated relationships between the time allocated to various roles and characteristics of ministers and their work environment (Moates, 1981). Moates revealed activities that are appropriate for this study. Overall, activities of pastors in this research revealed similar conclusions to the previous studies cited.

Conceptual Framework

Leadership in a church plays an important role as a number of attentions have been paid to it in recent times. Leadership has been viewed as a transaction between a leader and his subordinates. It had also been defined as a process of influencing people towards a particular objective or goal.

Whichever leadership style that is exhibited by a person is a combination of traits, characteristics, skills and behaviours. The situation also matters and will call for a totally different style especially in the church setting. This research seeks to identify different types of perceived attributes of leadership styles which in the context of this study include: authoritative, democratic, paternalistic and Laissez-faire as exhibited by pastors in the Ghana Baptist convention, Sunyani area and how they affect church growth as exhibited in the Figure 1 below:

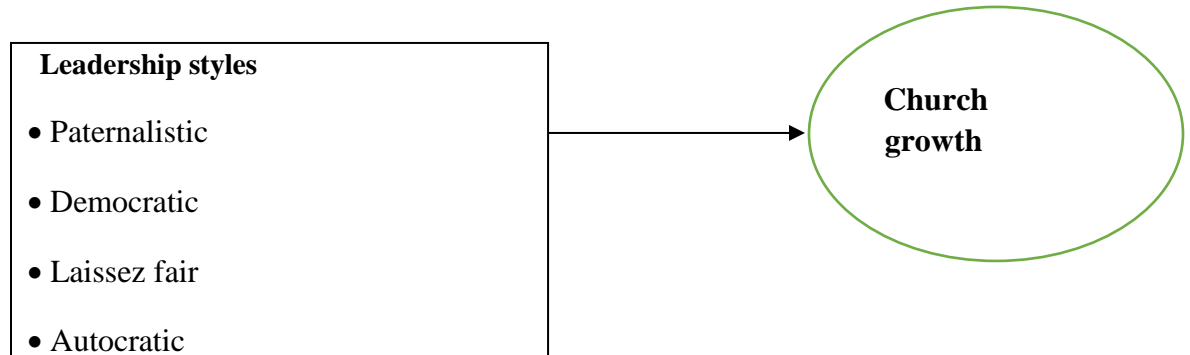


Figure 1: The conceptual Framework

Source; Author's construct, Ameyaw (2017)

Within this study, leadership style will only involve the four styles mentioned in the framework. Leadership style will be measured by asking church executives to indicate which of the four types above is mostly exhibited by their pastors. On the other hand, church growth will be measured in terms of competitiveness, increase in membership, community service, socialization and the ability to attract members of high credential. Respondents will be presented with the above statements on a Likert scale of 1 to 5 and they will indicate the extent to which it applies to their church.

The research will also seek to understand the extent to which executives and members of the various churches are satisfied with the leadership styles exhibited by their pastors.

Summary of the chapter

Understanding the previous research provides three important insights for this study. First, certain competencies and practices can be cited as appropriate for the minister. Additionally, administration in the ministry can be determined as important for success as a minister. This area is vital. As with any organization, the leader will be called upon to be involved in some form of administration. Finally, previous research can support constructs for analysing leadership and management competencies of the pastor. From the discussion in this chapter we can deduce that pastors who manage churches, and other manager's for-profit organization, need to apply the general principles of management and leadership in order to achieve its set goals. Proper management of an organisation is important for the following reason: It provides purpose and direction, it eliminates confusion, it permits proper decisions and It establishes priorities for the organisation. Churches are not exception to this rule. The information in this chapter will assist us in the subsequent chapters to assess and determine whether churches are being effectively managed.

CHAPTER THREE

RESEARCH METHODS

Introduction

The purpose of this study is to provide an understanding of leadership styles and its relationship with church growth in our contemporary situation. This chapter is about the procedures used for the study. Specifically, it covers the approach to research, research design, population, sample and sampling techniques. Also discussed are the research instrument, validity and reliability of the instrument, data collection procedure, and data analysis.

Research Design

A research design provides a framework for the collection and analysis of data. The study adopted descriptive research and cross-sectional research designs. A cross sectional design is used when researchers want to collect data at a single point in time (Fowler, 2013). The data was, therefore, gathered at a single point in time from the respondents. The unit of analysis in the study was the pastors and church executives of the Sunyani Baptist Association. The study adopted the quantitative research approach as its primary approach to collecting and analysing data. This approach was used because according to Johnson and Onwuegbuzie (2004), quantitative research approach is a type of research approach in which quantitative techniques in the form of descriptive and inferential statistics are used to describe issues study. Also, the approach was used based on the aim of having objective answers to the research questions and to help the researcher to remain unbiased and independent of what is being researched.

In addition, such an approach helps the values of the researcher not to interfere with, or become part of, the research. Finally, such method can help measure variables with numbers, and analyse the issues using statistical techniques. In this way, the method can help minimize the problem associated with the generalizations of the study outcome since the views are more objective than being subjective. However, the use of this research approach requires a lot of scientific cautions and principles which when violated could distort findings (Creswell & Plano, 2011).

Population

The members of the Sunyani Baptist Ministers fellowship (SBMF) currently serving in Ghana Baptist convention churches were the population for this study. The frame of the population basically includes pastors of all the Baptist churches in the area and their church leaders. The total population from the pastors and church executives was made up of 155 people.

Sampling Procedure

Sampling by nature, is an appealing technique for technique for data mining, because approximate solution in most cases may already be of great satisfaction to the need of the users, (Cheung & Rensvold 2002). The study adopted a disproportionate stratified sampling technique in this study. The strata are the pastors and the church executives. The Sunyani Baptist Ministers fellowship (SBMF) limits participation in this organization to those individuals who are functioning as pastor or acting in a ministry role.

The specific criterion for membership are individuals and churches that meet four out of six of the following criteria:

The membership of church is between 30-40 urban and 40-50 rural. The pastor must not be a student but a recognized minister of the Ghana Baptist Convention. The church and pastor must obey Association and ministers fellowship rules and regulation. There must be at least one full-time equivalent (FTE) paid professional ministry staff positions. The pastor must prepare annual report and organize annual business meeting. The pastor function must oversee the ministry staff.

The SBMF focuses primarily on churches that are under Ghana Baptist Convention. While membership criteria do not preclude someone in a church other than Ghana Baptist Convention to participate, the vast majority of participants are from Sunyani Baptist Association churches. The database was furnished by the SBMF, as this researcher is a member of the organization.

Overall, the writer decided to choose all the SBMF at the Sunyani Baptist Association with a population of 45 and 110 church executives from the various churches within the Sunyani Baptist Area. Forty of the pastors met the organization's criteria for membership. Five were student pastors. The group is aware of the research efforts and supports the participation of the membership in this study.

The sample size of this study was determined using Krejcie and Morgan (1971) statistical table in appendix B. From the Krejcie and Morgan table, a population of 110 has a sample size of 86. This therefore indicates that our sample size is 126 comprising of; Pastors – 40, Church Executives- 86. Data entry was done after completing the data collection.

Response rate

A total of 126 questionnaires were issued from which 120 were filled and returned which represents a response rate of 95%, only 6 church executives failed to submit their report.

Data Collection Instrument

The survey tool for this study was the survey questionnaire. This tool was used with the intention to collect data from a specific population to ask the various respondents about their opinions on the topic. Survey questionnaires were self-administered. The language used throughout was English. Moreover, the writer sampled all of the respondents in the SBM that were purposely selected, and census technique was used. The list of the accessible population was identified by the personnel records of the members of the Sunyani Baptist Association.

The researcher personally distributed surveys to the eligible pastors and church executives. Besides, respondents who participated in the survey received a questionnaire delivered to them during one of the monthly minister fellowship.

A follow-up whatsapp message was sent to all qualified pastors on our group page two weeks after the survey was sent, this compelled them to complete and return the surveys in time and also to the various church executives

Pre-Study

When permission to use the SBMF as the sample group was granted by executives of the pastors' fellowship, of which I am part. After the completion and acceptance of survey, a field-test was administered. Those involved in the field-test were pastors who are not in the SBMF. The field test group consisted of seven (7) individuals. When the field test participants were selected, they were sent a survey material. Some by e-mail, others received personally, which included the complete survey and a response sheet for suggested improvements. A follow-up phone call was made after the survey was sent. The respondents had seven days to complete the survey. The respondents completed and returned the survey and provided feedback using the response sheet regarding the survey and the process. The field test response was very helpful and appropriate edits were made to the survey.

In this study, the pre-test of the research questionnaire was done aiming at testing the accuracy and strength of the questionnaire in eliciting data needed for the study and to help us assess the clarity of our questions to the respondents. Besides to elicit their understanding in regards to answering questions. The answered questionnaires were administered and at the same time analysed but the results were not added to the main results of this study.

Data Processing and Analysis

When the field test was completed, the approved survey was printed and sent to every applicable member of the SBMF. Respondents were asked to return the information within a two-week period. Since the surveys were anonymous, follow-up e-mails and phones calls were made.

Once the surveys were returned, the data was compiled, studied, and analysed according to the research purpose and related research questions. The data obtained from the Likert type responses and the demographic questionnaire were compiled and the descriptive statistics computed using the SPSS. The individual analysis of each objective is presented in this section. The first section described participants based on specific demographic characteristics. Demographic characteristics were summarized using frequencies and percentages for all variables including: age; gender; leadership style and growth.

The specific objectives would be analysed as follows:

1. To examine the leadership style used in the churches: the analytical tool used already existing leaderships styles as reviewed in literature and church executives were to indicate the most applicable to their pastor's.
2. To examine the relationship between the leadership styles and church growth: the study employed the Pearson product moment correlation to determine the magnitude and direction of the relationship between the two variables.

3. To examine the level of church member's satisfaction on the leadership style: This was analysed by used frequencies and percentages to determine the number that were satisfied and those that were not.

4. To identify the challenges in creating and maintaining church growth: This objective was analysed by the use of mean and standard deviations. Pastors were presented with various challenges in maintaining church growth, based on literature and they were to rank them in order of importance.

Validity and Reliability

In the view of Shank, reliability and validity are important concepts for research as it is crucial to be able to measure issues accurately, meaning if the received answers are actually the truth and can they be replicated (Shank, 2006). Reliability and validity are two key components to be considered when evaluating a particular instrument. Reliability, according to Bless and Higson-Smith (2006), is concerned with the consistency of the instrument, and an instrument is said to have high reliability if it can be trusted to give an accurate and consistent measurement of an unchanging value. The validity of an instrument, on the other hand, refers to how well an instrument measures the particular concept it is supposed to measure (Whitelaw, 2001). Without giving consideration for reliability and validity, the results of any research cannot be taken completely seriously. At the very least, caution needs to be executed when discussing the generalizability of a research (Shank, 2006). The validity of an instrument, on the other hand, refers to how well an instrument measures the particular concept it is supposed to measure.

Ethical consideration

Researchers may encounter moral dilemmas due to using methods that are seen to have violation against human rights or possibly causing harm (Johnson and Long 2010). Thus, the following issues were emphasized along with our intentions to use several strategies to deal adequately and ethically with the prospective participants prior to engaging in the study.

Each participant, whether in the survey or interview, was provided with an information sheet explaining the aims and purposes of the study and what is expected from their participation. Furthermore, all participants were made aware of the fact that they have the right to withdraw from the study at any time. Confidentiality, self-determination and subject anonymity were strictly preserved at every level of the study interview. All efforts were undertaken to avoid any identification or disclosure of individuals, entities, organizations or systems in order to maintain appropriate anonymity and to safeguard confidentiality.

Summary of the chapter

This Chapter describe the methods used in achieving the aim of this study. The purpose was to describe the various topics included: Research design and Setting; Target population with inclusion and exclusion criteria; Sampling method and Sample size; Data collection tool and technique; Pilot study; Validity and reliability of the study; Ethical considerations and Limitations of the study.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSIONS

Introduction

In this study, the main research objective has been, “*To understand the leadership style in contemporary church growth*”

Based on this main research objective, specific objectives were employed to achieve the study goal. In line with these original research objectives and the method used, this chapter provides the findings and discussions which reflect on the core study objectives as outlined in Chapter one.

The first section discusses the demographic features of the respondents. However, the second section, addresses the specific research questions relating to the topic namely:

- i: What leadership style (s) do pastors use in the various churches?
- ii: What relationship exist between the style and the growth of the church?
- iii: What is the level of church executives’ satisfaction on the leadership style?
- iv: What challenges do pastors face in creating and maintaining church growth?

Response Rate

As it has already been stated, the total population size for this study was 155, comprising of all the SBMF at the Sunyani Baptist Association with a population of 45 and 110 church executives from the various churches within the Sunyani Baptist Area.

However, due to time and resource constraints a sample size of 126 was chosen, made up of 40 pastors and 86 church executives. On the basis of this, a total of 126 questionnaires were issued from which 120 were filled and returned which represents a response rate of 95%, only 6 church executives failed to submit their report. This response rate was considered satisfactory on the basis of the assertion made by Mugenda and Mugenda (2008) that a response rate of 50% is satisfactory enough for analysis. Babbie, (2004) also stated that the return of rates of 50% are appropriate to analyse and publish, 60% is good and 70% is very good. The implication here is that the current attained success rate of 96% in this study could be considered to be more than very good. The success rate in this study could be ascribed to the self-administration of the questionnaires applied by the researcher from which the intended respondents were pre-notified on the actual date and venue before the data collection although the questionnaires were self-administered. The researcher also made frantic efforts to make a lot of follow-up calls to clarify queries with the intention to boost the high response rate. The response rate is represented in table 1 below

Table 1: Response Rate

Questionnaire	Count	Percentage
Returned	120	95
Non-Returned	6	5
Total	126	100

Source: Field survey, Ameyaw (2017)

Descriptive Results for Socio-Demographic Characteristics

In order to understand the socio-demographic characteristics of the respondents, the first section of the questionnaires was designed in such a way that the respondents could provide answers relating to their backgrounds. After analysing their answers, the data that was obtained had been summarized and shown in Table 2. The results indicate that majority of the respondents (40%) are between 45-54 years closely followed by 35-44 who are (36%). Only 2 respondents (4.0%) are above 55 years, this implies that the Baptist church has relatively young pastors. There are more males (96.0%) than females (4.0%). Majority of the respondents (56.0%) have been in ministry between 6-10 years. The least respondents in ministry (4.0%) is between 21-25 years. The entry qualification for most of the respondents (68.0%) was diploma while only few respondents (8.0%) entered with JHS/Middle School and First Degree respectively.

Furthermore, most of the respondents (72.0%) are senior pastors while junior pastors are the least (28.0%) on current level. Again, 42.0% of the respondents hold Diploma and First Degree respectively while the least educational holder (4.0%) is an SHS/A&O level.

Table 2: Bio Data of the Respondents (The Pastors)

Item	Frequency	Percentage
Age		
25-34	8	20
35-44	14	36
45-54	16	40
Over 55	2	4

Table 2 Continues

Gender		
Male	38	96
Female	2	4
Years in ministry		
less than 5 years	3	8
6-10 years	22	56
11-15 years	5	12
16-20 years	8	20
21-25 years	2	4
Entry qualification		
JHS/Middle School	3	8
SHS/A&O level	7	16
Diploma	27	68
First Degree	3	8
Current level		
Junior Pastor	11	28
Senior Pastor	29	72
Education		
SHS/A&O level	2	4
Diploma	17	42
First Degree	18	46
Master's Degree	3	8
Total	40	100

Source: Field survey, Ameyaw (2017)

Findings of the main objectives

In line with the research objective one which was the leadership style or leadership style the pastors used at church, the respondents were presented with four main styles of leadership. These were: Democratic, Autocratic, Laissez-Faire and Paternalistic they were asked to indicate their level of agreement with the one mostly employed in their church. Thus, this subsection presents the results of the analysis of *the management or leadership styles* based on the responses obtained from the respondents.

Objective one: Leadership style

The church executives of the Sunyani Baptist Association were requested to indicate the leadership style exhibited by their pastors. The table 3 below helps us to understand the kind of leadership styles that pastors in the Sunyani Baptist Association frequently performed in their positions. The study has discovered that majority of the respondents (55.1%) perceived Democratic leadership style to be type of leadership that exists in their while (23.2%) also believed that the type of leadership style exhibited by their pastor is Paternalistic. In spite of this, 15% of the respondents also claimed that the leadership style in their church Autocratic while only 6.7% perceived the leadership style to be *Laizzer Faire*.

The significance of the differences in perceptions can also be noted from the means values of the various leadership styles. From the table 3 it is known that the mean value of Democratic leadership (3.41) is the greatest, which is followed by the mean value of Paternalistic leadership (2.54), Autocratic (2.10) and Laizzer faire (1.33).

This means that Democratic leadership style is more perceived to be adopted by pastors as compared to the other three styles. The implication here is that through the Democratic leadership style the church members and executives are motivated to achieve more rather than what was originally planned. It shows that the church executives are able to go beyond expectations (Krishnan, 2005). According to Brewer, Selden and Facer, (2000) the democratic leadership style is a very open style of running a team. Ideas move freely amongst the group and are discussed openly. Everyone is given a seat at the table, and discussion is relatively free-flowing. In view of this, Westwood and Chan (1992) this style is needed in dynamic and rapidly changing environments where very little can be taken as a constant. In these fast-moving organizations, every option for improvement has to be considered to keep the group from falling out of date

Table 3: Leadership style exhibited by pastors

Leadership style in Sunyani Baptist Association	N	Frequency	Percent	Mean	SD
Democratic	80	44.08	55.1	3.41	0.823
Paternalistic	80	18.56	23.2	2.54	0.803
Autocratic	80	12	15.0	2.10	0.782
Laizzer faire	80	5.36	6.7	1.33	0.788

Source: Field survey, Ameyaw(2017)

Objective two: Relationship between leadership Style and Growth of the church

The second objective was to determine the relationship between the style of leadership and church growth, the Pearson product-moment correlation coefficient, was used to determine the direction and strength of the relationship between the variables. Church growth was measured in enrolment of membership, members engagement in community services, livelihood and socialization and Competitiveness in spreading the gospel.

The results are presented in the subsequent tables. Table 4 below presents the results on the democratic style and church growth; a Pearson product-moment correlation coefficient, was carried out to find the relationship between democratic leadership style and growth of the church. The scatterplot indicates that there was a monotonic relationship between the two variables (democratic and growth). The results of the Pearson product-moment correlation coefficient, show that there was a positive relationship between democratic leadership style and church growth [$r = .653$, $n=120$, $p < .000$], two-tailed.). In relation to interpreting the magnitude of the correlation coefficients, Cohen (1988) suggests the following guidelines: $r = .10$ to $.29$ or $r = -.10$ to $-.29$ small, $r = .30$ to $.49$ or $r = -.30$ to $-.49$ medium, $r = .50$ to 1.0 or $r = -.50$ to -1.0 large. This means that there is a strong positive correlation between church growth and democratic style of leadership within the church. As posited by Allen and Meyer (1996), a democratic style of leadership is key for church growth because it will put trust in employees and encourage them to make decisions.

This finding supports the findings of Northouse (2010), in his development of church leadership inventory that democratic leadership style is key in enhancing church growth in the 21st century.

Table 4: Correlation between Democratic Leadership style and Church Growth

		Democratic	Growth
Pearson product moment correlation coefficient,	Democratic	Correlation Coefficient	1.000
		Sig. (2-tailed)	.653**
		N	.000
			120
	Growth	Correlation Coefficient	120
		Sig. (2-tailed)	.653**
			1.000
			.000
			.

Source: Field survey, Ameyaw (2017)

From Table 5, a Pearson product-moment correlation coefficient, was carried out to find the relationship between autocratic leadership style and growth of the church. The results of the Pearson product-moment correlation coefficient show that there was a negative relationship between autocratic leadership style and church growth [M = 4.14; SD = 0.61]; [r -.764, p< .000], two-tailed. As interpreted by Cohen (1988), the correlation coefficient indicates a very strong negative relationship between autocratic leadership style and church growth.

Thus, one of the leadership styles that impedes church growth is autocratic style of management. Regan (2013), in his study of leadership within the Irish churches revealed that, autocratic leadership style won't work in the church context because Jesus never exhibited that kind of leadership. As reviewed in this literature, the premise of the autocratic leadership style is the belief that in most cases workers cannot make contributions on their own to meet their goals. This type of leadership style tends to focus more on the task and not on the human resources needed to get the task done. Church leadership is people management, it thrives much more on relationships than mere completion of task (Regan (2013)).

Table 5: Correlation between Autocratic Leadership style and Church Growth

			Growth	Autocratic
	Growth	Correlation Coefficient	1.000	-.764**
Pearson		Sig. (2-tailed)	.	.000
product-		N	120	120
moment	Autocratic	Correlation Coefficient	-.764**	1.000
correlation		Sig. (2-tailed)	.000	.
coefficient,		N	120	120

Source: Field survey, Ameyaw (2017)

Table 6 below presents the results of a Pearson product-moment correlation coefficient carried out to find the relationship between laissez-faire leadership style and church growth. The results of the Pearson product-moment correlation coefficient, show that there was a negative relationship between laissez-faire leadership style and church growth [$r = -.160$, $p < .000$], two-tailed, it further indicates that the strength of the relationship is weak. The “hands-off style” of church leadership and management does not stimulates church growth, as opined by Allen and Meyer (1996), a laissez-faire manager abdicates responsibility, delays decisions, gives no feedback, and makes little effort to help followers satisfy their needs. This type of leadership will not work in a typical Ghanaian church because of our cultural orientation, Hofstede 2013 holds that we are a society with relatively high-power distance that accepts that power is not distributed equally, as such most subordinates expect to take instructions from those perceived to be at the top of the ladder.

Table 6: Correlation between Laissez-faire leadership style and Church Growth

			Growth	Laissez-faire
Pearson product moment correlation coefficient	Growth	Correlation Coefficient	1.000	-.160**
	Laissez-faire	Sig. (2-tailed)	.	.000
		N	120	120
		Correlation Coefficient	-.160**	1.000
		Sig. (2-tailed)	.000	.

Source: Field survey, Ameyaw (2017)

Finally, table 7 presents result a Pearson product-moment correlation coefficient, which was carried out to find the relationship between paternalistic leadership style and church growth. The results of the Pearson product-moment correlation coefficient show that there was a negative relationship between paternalistic leadership style and church growth [$r = .220$, $p < .0157$], two-tailed. The results indicate that there is a positive relationship between the paternalistic leadership style and church growth. As posited by Cohen (1988), the strength of the relationship is small. The paternalistic style being positively related to church growth has its root in the bible, Jesus Christ commanded Peter to feed His flock (the Church) which he was the head. Paternalism refers to a father-like leadership style with the combination of authority (Westwood and Chan, 1992). Paternalistic leadership style is a style that combines strong discipline and authority with fatherly benevolence and moral integrity (Farh and Cheng, 2000). The results have indicated that a father-like form of leadership within the church enhances church growth.

Table 7: Correlation between Paternalistic leadership style and Church Growth

			Growth	Paternalistic
Pearson product moment correlation coefficient	Growth	Correlation Coefficient	1.000	.220**
		Sig. (2-tailed)	.	.0157
		N	120	120
	Paternalistic	Correlation Coefficient	.220**	1.000
		Sig. (2-tailed)	.0157	
		N	120	120

Source: Field survey, Ameyaw (2017)

Objective three: Church executive's satisfaction with leadership style

The third objective sought to determine the level of church executives' satisfaction with the management and leadership style of their pastors at church. The church executives were asked to indicate whether they were very satisfied, satisfied, neutral or unsatisfied. The results are presented in figure two below. It is evident from the results that a majority of the executives 40 (50%) were very satisfied with the leadership style of their pastor at church. Also, 29 percent of the respondents indicate that they were satisfied with the leadership style of their pastors at church. Only 10 of the executives representing 12 percent are of the view that they were unsatisfied with the leadership style. Again 6 (8%) indicated that they were very unsatisfied with how their various Baptist churches were led. In total, 79% of the church executives in the Sunyani Baptist Association indicate that they are satisfied with the leadership style in their various Baptist churches.

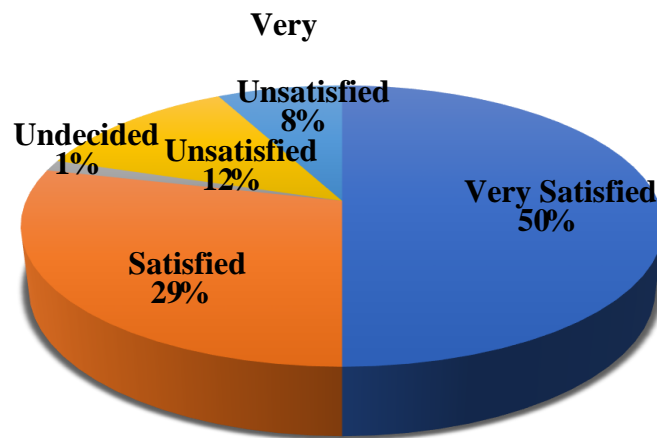


Figure 2: Level of Church Executives' satisfaction with Leadership Style
Source: Field survey, Ameyaw (2017)

For the purpose of having a deeper understanding of the level of satisfaction with the leadership style in their churches, executives were asked to indicate the reasons for their level of satisfaction. Table 8 presents the mean and standard deviation of the results from the various church executives with The Ghana Baptist Association Sunyani area on the reason for their level of satisfaction with the leadership style of their pastors. This was examined by 7 items with the first statement reading “The pastor shows respect to leaders by treating us as professionals or co-workers.” This had a mean of 4.38 and a standard Deviation(SD) of 0.581, it was the most important statement on the reason for the level of church executive satisfaction with the leadership style of the pastor. This was followed by the statement “The pastor stimulates us to think about what we do for the community.”, it also had a mean of 4.3 and SD 0.846. This indicates members satisfaction of the leadership providing an impetus for community engagement. The next important statement that pointed out the level of satisfaction of the Church leaders is “The pastor ensures that we have adequate involvement in decision making related to programmes and instructions.” With a mean of 4.26 and SD of 0.628, this is supported by the finding of Hunter (1989) that subordinate involvement in decision making is key for church growth. Other statements worth noting are “The pastor leads by 'doing' rather than simply by telling. Mean of 4.23”, “The pastor takes our opinion into consideration when initiating actions that affect the church 4.23”, all these statements as indicated by their means show a high level of satisfaction by the church executives on the leadership style of their pastors.

These are an indication of a leadership style that is democratic, it is therefore not surprising that the most used style in the Baptist Church is the democratic style.

Table 8: Reasons explaining their Level of satisfaction with Leadership style

Items	Mean	S. D
The pastor shows respect to leaders by treating us as professionals or co-workers.	4.38	0.581
The pastor stimulates us to think about what we do for the community.	4.3	0.846
The pastor ensures that we have adequate involvement in decision making related to programmes and instructions.	4.26	0.628
The pastor leads by 'doing' rather than simply by telling.	4.23	0.825
The pastor provides resource to help in the development of the church.	3.91	0.799
The pastor takes our opinion into consideration when initiating actions that affect the church.	4.23	0.968
The pastor facilitates effective communication among members of the church.	4.08	0.79

Source: Field survey, Ameyaw (2017)

Objective Four: Challenges pastors face in church management.

The final objective of the study was to examine the challenges pastors face in creating and managing church growth. This was examined with a list of six statements and respondents (pastors) were required to indicate on a Likert scale the extent to which the statements posed as a challenge in contemporary church leadership. The results are presented in table 9.

The results indicate that the most important statement perceived to reflect on the Challenges facing pastors in church management was “Lack of collaboration from the church members”, mean 4.28, SD 1.021, this is supported by the findings of Waruta (2000) that pastors usually feel isolated and left alone in leadership. This was followed by “Lack of finances for church management” mean 4.23, SD 0.825 and “Inadequate staff management skills” mean 4.10 SD 0.82. It has already been pointed out in literature that people and staff management skill was one big challenge to pastors since most seminaries do not offer courses on human resource management as part of their curriculum (Warren 1995). Another statement pointing out the challenges pastors face is “Problems in selection and changing of leaders”, mean 3.72, SD 1.37. Choosing leaders and ensuring change of leadership has always been a challenge in church management. The way for an organization to survive is by reshaping to meet the needs of a rapidly changing world. Resistance to change is a dead-end street for employees and for the organization. Leaders need to emphasize action to make the change as quickly and smoothly as possible. Another challenge in management of church as identified by the results is “Problems in changing nature of functions in pastoral ministry”, mean 3.36, SD 1.381, the changing nature of society has highly contributed to this challenge. As opined by Adiele (1990), Society is a variable factor that constantly changes. Time factors influence both culture and society. Cultures and societies change from one period of time to another and these in turn influences how the pastor plays his role.

Finally, the least statement that depicts challenges faced by pastors is “The existence of power struggle among leaders who are to support the pastor” mean 3.32, SD 1.345.

Relatively it is the least factor, but it indicates the presence of the quest for power and recognition among the various church leaders, shifting their attention from their main task; to support the pastor.

Table 9: challenges pastors face in managing contemporary church

Items	Mean	S.D
Lack of collaboration from the church members.	4.28	1.021
Problems in selection and changing of leaders.	3.72	1.37
The existence of power struggle among leaders who are to support the pastor.	3.32	1.345
Inadequate staff management skills	4.10	0.82
Lack of finances for church management	4.23	0.825
Problems in changing nature of functions in pastoral ministry.	3.36	1.381

Source: Field survey, Ameyaw (2017)

The finding of the study affirms that despite the commonalities and differences among leadership theories, there is consensus that leadership strongly influences both employee wellbeing (Nyberg et al., 2011; Tafvelin, et al., 2011) and organizational outcomes such as job satisfaction (Aydin et al., 2013; Ertureten, et al., 2013, Podsakoff et al., 1996).

Summary of the chapter

This chapter has examined the findings regarding the leadership styles of pastors within the Sunyani Baptist Association and the relationship these various leadership styles have with church growth. The first section has centred on the church executives' perceptions on the nature of leadership style that their pastor exhibit. With this it was found that the executives considered their pastors to be more Democratic, Paternalistic, autocratic and Laisser-faire and authoritative with Democratic as the most perceived type.

The second objective was to determine the relationship between the various leadership and church growth. The results indicated that there was a positive relationship between democratic style of leadership and church growth, a positive relationship between paternalistic style and church growth and a negative relationship between autocratic leadership style and church growth. Also, the study pointed out the level of satisfaction of the church executives with the leadership style in the church. The results indicate that there was a very high level of satisfaction. As part of the objective 3, executives also had to indicate their reasons for the level of satisfaction. The final objective of this study sought to determine the various challenges leaders face in creating and maintaining church growth.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter presents the summary of the findings, conclusions and recommendation of the study based on major findings. The recommendations based on major finding are provided for stakeholders such as the management of Sunyani Baptist Association. Finally, the limitations for the study and suggestions for future research will also be revealed.

Summary of Findings

The study explored the Strategic Leadership style in Contemporary Church Growth, in Sunyani Baptist Association churches, paying attention to leadership in the context of the church. In line with the main objective, specific objectives such as to: determine the management or leadership style; examine the relationship between the style and the growth of the church; ascertain the level of church member's (executives) satisfaction on the leadership style; and identify the challenges pastors face in creating and maintaining growth were outlined. These would be examined to see if current practices are adequate for the modern world, and to suggest changes if they were not. The examination would have to be made in the context of the church as a whole because it is never possible to examine the working practices of one department of an organization satisfactorily if the researcher ignores the department's context. Thus, the church, the working pastorate and the congregation would have to be studied.

The study comprised of 40 pastors and 80 church executives from the Sunyani Baptist Association, using Krejcie and Morgan (1971) mathematical table. A self-administered questionnaire was the main research instrument. The questionnaire contained several questions (items) and was subdivided into subscales. The maximum and minimum score for each question ranged between 1 and 5 as per under mentioned description starting from the following from a low level of agreement to a very high level of agreement. The results from the survey were analysed with the help of the Statistical Product and Service Solutions (SPSS 21.0 version) software. The major findings as they related to the specific objectives of the study have been summarized below:

Evidence from this study indicated that the church executives considered their pastors to be more democratic, paternalistic, autocratic and Laisser-faire with the Democratic as the most perceived type. On this objective, it was revealed that majority of the church executives perceived that the most significant and prominent leadership style was democratic. This implies that the pastors are preoccupied with purposes and values, morals, and ethics and are capable of motivating others to higher levels of personal achievement. The democratic leadership style means facilitating the conversation, encouraging people to share their ideas, and then synthesizing all the available information into the best possible decision (Farh & Cheng, 2000). In essence, the pastors in Sunyani Baptist Ministers Fellowship put trust church executives, members and other staffs and encourage them to make decisions (Covey, 1992). In democratic leadership style, the manager wants to keep employees informed about matters that affect them, he allows employees to share in decision-making and problem-solving duties, and

provides opportunities for employees to develop a high sense of personal growth and job satisfaction.

The second objective sought to determine the relationship between the various leadership style and church growth. The variables used to measure church growth were; church competitiveness in spreading the gospel, membership enrolments, engagement in community service, livelihood and socialization. It was evident from the results that the democratic leadership style had a strong positive correlation with church growth ($r = .653$) and had a significance of $.000$. This supports the findings of Westwood and Chan (1992) that democratic leadership style is key for church growth in the 21st century, indicating that this style is needed in dynamic and rapidly changing environments where very little can be taken as a constant. In these fast-moving organizations. It also revealed that the autocratic style of leadership or management had a very strong negative relationship with church growth ($r = -.764$). This simply means that a do it all pastors will not thrive in the Sunyani Baptist area. As opined by Brewer, Selden and Facer (2000), this type of leadership style tends to focus more on the task and not on the human resources needed to get the task done and will not thrive in a church setting where the focus is people. Another style that had a positive relationship with church growth was the paternalistic style ($r = .220$), it supports the view of Chang and Chao, 2008, that this type of management has also been observed to have a positive effect on subordinate-supervisor relationship and working morale. In the context of the church, paternalistic leadership style means pastors will behave like a father with the executives and members. He or she will take care of members and help them in every way possible.

The pastor is usually concerned about the members and due to this concern exhibited by the pastor; the members and executive will then remain loyal to the pastor as well as improve church growth.

The third objective sought to identify the level of satisfaction of the executives on the leadership style of their pastor. The results indicate a very high level of satisfaction, it was revealed that 79% of the respondents were satisfied with the leadership styles of the pastors in the Sunyani Baptist Association. For a deeper understanding, the researcher sought to identify the reason for their level of satisfaction. The study found that the reason for the level of church member's satisfaction on the leadership style that: (I) pastor shows respect to leaders by treating them as professionals or co-workers; (ii) the pastor stimulates them to think about what they do for the community (iii) the pastor ensures that they have adequate involvement in decision making related to programmes and instructions (iv) the pastor leads by 'doing' rather than simply by telling (v) the pastor provides resource to help in the development of the church (vi) the pastor facilitates effective communication among members of the church. Hence, respondents are very satisfied with the leadership style. The results further indicated that the most important reason for the high level of satisfaction was “The pastor shows respect to leaders by treating us as professionals or co-workers” mean = 4.38 and the least factor was “The pastor provides resource to help in the development of the church.”, mean = 3.91. This means that though executives are satisfied with the leadership style, the level of satisfaction on the provision of resources for church development by the pastor is low.

Finally, the study further brought to light the challenges pastors face in creating and maintaining growth. Hence, the pastor faces the following challenges: (i) lack of collaboration from the church members; (ii) problems in selection and changing of leaders; (iii) power struggle among leaders who are to support the pastor. The results indicate that the most important statement perceived to reflect on the Challenges facing pastors in church management was “Lack of collaboration from the church members”, mean 4.28, this is supported by the findings of Waruta (2000) that pastors usually feel isolated and left alone in leadership. The least statement that depicts challenges faced by pastors is “The existence of power struggle among leaders who are to support the pastor” mean 3.32. These indicates the challenges that pastors of the Baptist church face in the Sunyani area in maintaining church growth.

Conclusions

This study has focused on how leadership or leadership styles of the Sunyani Baptist Association is perceived by the church members, the extent to which these members are satisfied with the existing leadership styles as well as the linkage between the styles and church growth. Here, management and leadership have been used interchangeably since the pastor is both a leader and a manager. Leadership has been described as the relationship between those who aspire to lead and those who choose to follow, as well as the process of influencing group activities toward goal setting and goal achievement. Consistent with other studies, this study has is very helpful for the development and advancement of the leadership role of the pastorate.

This is because the leadership style and the associated satisfaction of church members and executives with leaders and working environments can affect church growth because the evidence shows a positive relationship between democratic leadership style and church growth, supported by a very high level of satisfaction by church executives. Moreover, it has to be argued that the overall growth of the church rests on both the leadership styles and members satisfactions.

Westwood and Chan 1992, have pointed out the key role a democratic leadership style plays in increasing performance. In the case of the church, McGavran, & Wagner, 1998 have also pointed out how this kind of leadership style provides an impetus for church growth. One intriguing finding about this study is the fact that it is not only the democratic leadership styles that improves church growth but the paternalistic too. It can be inferred that church members appreciate the idea of the pastor playing a fatherly role, urging directing members to what is good for them. This therefore mean that a blend of the democratic and paternalistic leadership style in the case of the church is key for growth.

Undertaking this study revealed amidst the high level of satisfaction on the leadership style of pastors, they personally do face some challenges in creating and maintaining church growth. As reviewed in this literature, Warren 1995, indicated that most pastors face the challenge of managing people skill, Adiele 1990, opined that the changing nature of society is putting a daunting task on pastors in church leadership. The results of this study have rather brought up an intriguing outcome that the most challenging issue to pastors is collaboration from the church members, this has been revealed as the most important factor.

The concept of let's do it together is missing, the idea that the pastor is the one called so he must lead us all may perfectly explain this canker. Most members hold the view that ministry is sacred, and the work of God is sacred so the one call must do it, leaving pastors alone on the front line. In support of the assertion of Warren (1995), the study revealed that pastors had a challenge with the skill of staff management and finances for church growth. The problem in selection and changing of leaders is worth mentioning. The fact that most churches lack succession planning and organized handing over of power and duties provides background for the above challenge.

Thus, it is important that the leadership styles of pastors and the various challenges they face in church management are given proper attention and any shortcoming perceived by the members is corrected.

Recommendations

In the context of this study and based on the above discussions, it is fair to say that leadership styles are crucial in the growth of the church and as such finding ways of improving certain aspects is vital. Thus, recommendation has to be made for the betterment of the Baptist Church in Ghana and based on the researcher's ideas, it can be said that for the leadership styles to be effective, there should be, in the first place, a Leadership Training Programmes designed for the pastors of the various Baptist church. Although some pastors may have taken leadership classes during their pastoral studies, a systematic training and learning of democratic and paternalistic leadership style in the context of people management based on Ghanaians' culture and needs will be useful for their

professional development. The leadership training program could emphasize on three foci: the vision of school, the individual's needs, and the culture.

Lastly, providing the knowledge of the changing nature of society and cultures is useful for the pastors to engage in eliminating the boundaries between the historical scripture and its application in today's society. The church must provide social support and create environment for pastors to overcome their challenges in contemporary church management.

Further Research

There were limitations in the scope of the research design and the subsequent limitations as to how the findings could be generalized. Geographic, denominational, and organizational limitations had an effect upon the generalizations of the findings of this study.

This research project was intended as a foundational study seeking to begin the process of studying the church leadership style phenomenon. There are many possibilities for those who want to expand or replicate this study. There are additional research designs that could be explored as a result of this study. There are also related modifications that could be made to enhance the replication of this current design. Additional design enhancements of this study will improve similar studies in the future or a replication of this study. First, use a larger sample. This study was designed as a foundational study of the church leadership style. Making initial descriptive statements about this new phenomenon was the focus. By limiting the scope, some of the analyses were limited to the Sunyani Baptist Association.

Having a larger population or sample will easily remedy any of the limitations of this current study. Another way to improve this study is to expand scope to other association of the Ghana Baptist Convention and other denominational walls. Church leadership style are being employed in many denominations and churches of various sizes. The comparison of this study, since it was developed for church leadership style, will be more appropriate. Future researchers could use regression analysis to determine causality. The effect of leadership on church growth can also be looked at from a qualitative research point, to get in-depth understanding of the causality.

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Appendix A

QUESTIONNAIRE FOR PASTORS OF THE

SUNYANI BAPTIST MINISTERS FELLOWSHIP

Dear Respondent,

This is a questionnaire designed to collect data which will be used as an input for dissertation in partial fulfilment of Masters of Business Administration at University of Cape Coast. The purpose of the dissertation is Understanding Leadership style in a Contemporary Church Growth, A Study of Sunyani Baptist Association in the Ghana Baptist Convention. Please your genuine response is solely used for academic purpose and the data will be treated utmost confidentiality. Therefore, your kind cooperation is appreciated in advance.

Section A: BIO DATA OF RESPONDENTS

1. Age: under 25 [] 25 – 34 [] 35 – 44 [] 45 – 54 [] and over 55 []

2. Gender: Male [] Female []

3. Years in Ministry: Less than 5 years [] 6 – 10 years [] 11 – 15 years []

16– 20 years [] 21 – 25 years [] Over 25 years []

4. What was your entry qualification into the first church?

JHS / Middle School []

First Degree []

SHS / O&A Level []

Master's Degree []

Diploma []

Others []

5. What is your current level in this organization?

Junior pastor [] senior pastor []

6. What is your highest level of education?

JHS / Middle School [] First Degree []

SHS / O&A Level [] Master's Degree []

Diploma [] Others [] specify.....

Section A: challenges pastors face in managing contemporary church

On a scale of 1 (low) to 5 (high), please indicate your level of agreement with the following items on the challenges pastors face.

Item	1	2	3	4	5
Lack of collaboration from the church members					
Problems in selection and changing of leaders in the church					
The existence of power struggle amongst leaders who are to support the pastor					
Problems in changing nature of functions in pastoral ministry					

Appendix B

QUESTIONNAIRE FOR EXECUTIVES OF THE SUNYANI BAPTIST ASSOCIATION

Dear Respondent,

This is a questionnaire designed to collect data which will be used as an input for dissertation in partial fulfilment of Masters of Business Administration at University of Cape Coast. The purpose of the dissertation is Understanding Leadership style in a Contemporary Church Growth, A Study of Sunyani Baptist Association in the Ghana Baptist Convention. Please your genuine response is solely used for academic purpose and the data will be treated utmost confidentiality. Therefore, your kind cooperation is appreciated in advance.

Section A: LEADERSHIP STYLE

Which type of leadership style is adopted in church?

- a) Democratic [] b) Autocratic [] c) Laissez-Faire [] d) Paternalistic []

The following statements are descriptions of leadership style that may or may not reflect management practices in your church. Indicate the extent to which you agree **on a scale of 1 (low) to 5 (high)**. Record your response by ticking the appropriate numbers beside the statement.

Leadership/leadership style	1	2	3	4	5
Democratic					
autocratic					
Laissez-Faire					
Paternalistic					

Section B: PERFORMANCE AND GROWTH

On a scale of 1 (low) to 5 (high), please indicate your level of agreement with the following items on the growth of your church.

Statement	1	2	3	4	5
I Believe the Leadership Style Increases the Church Competitiveness in Spread of The Gospel					
The style has led to increase in enrolment of membership					
The leadership style in this church has help uplift members morale and the church services to the community.					
Good leadership style in this church has led to increase members' livelihood and socialization among members.					
Base on the leadership style, members of high credentials have join the church.					

Section C: MEMBERS SATISFACTION

The following statements describes your level of satisfaction with the leadership style in your church.

On a scale of 1 (low) to 5 (high), please indicate your level of agreement with the following

Statements	1	2	3	4	5
The pastor show respect for leaders by treating us as professionals or co-workers.					
The pastor stimulates us to think about what we do for the community					
The pastor ensures that we have adequate involvement in decision making related to programs and instruction					
The pastor leads by ‘doing’ rather than simply by ‘telling’					
The pastor provides resource to support development of the church.					
The pastor takes our opinion into consideration when initiating actions that affect the church.					
The facilitates effective communication among staff and leaders					

Thank you

APPENDIX C

Krejcie and Morgan Determining sample size table.

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1,200	291
15	14	230	144	1,300	297
20	19	240	148	1,400	302
25	24	250	152	1,500	306
30	28	260	155	1,600	310
35	32	270	159	1,700	313
40	36	280	162	1,800	317
45	40	290	165	1,900	320
50	44	300	169	2,000	322
55	48	320	175	2,200	327

60	52	340	181	2,400	331
65	56	360	186	2,600	335
70	59	380	191	2,800	338
75	63	400	196	3,000	341
80	66	420	201	3,500	346
85	70	440	205	4,000	351
90	73	460	210	4,500	354
95	76	480	214	5,000	357
100	80	500	217	6,000	361
110	86	550	226	7,000	364
120	92	600	234	8,000	367
130	97	650	242	9,000	368
140	103	700	248	10,000	370
150	108	750	254	15,000	375
160	113	800	260	20,000	377
170	118	850	265	30,000	379
180	123	900	269	40,000	380
190	127	950	274	50,000	381
200	132	1,000	278	75,000	382
210	136	1,100	285	100,000	384

Note: N is population size; S is sample size

Source: Krejcie, R.V. & Morgan, D.W. (1970).