



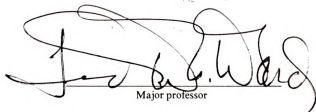
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LEADERSHIP CRITERIA AND THEIR SOURCES AMONG ECWA CHURCHES
OF NIGERIA: IMPLICATIONS FOR CURRICULUM
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presented by
Victor Babajide Cole

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Ph. D. degree in Dept. of Administration
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LEADERSHIP CRITERIA AND THEIR SOURCES AMONG ECWA CHURCHES
OF NIGERIA: IMPLICATIONS FOR CURRICULUM
IN MINISTERIAL TRAINING

By

Victor Babajide Cole

A DISSERTATION

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ABSTRACT

LEADERSHIP CRITERIA AND THEIR SOURCES AMONG ECWA CHURCHES OF NIGERIA: IMPLICATIONS FOR CURRICULUM IN MINISTERIAL TRAINING

By

Victor Babajide Cole

The study involved needs assessment of what constitute pastoral leadership criteria in ECWA, in an attempt to inform the judgment of curriculum planners for ECWA theological schools.

A survey of representative church types along Ethno-Rural, Ethno-Urban and English-Using lines of distinctions was conducted. The independent variables were, age grades, levels of acculturation and locales. The four categories of dependent variables were, personal characteristics, leadership styles, ministry skills and civic duties of the pastor-leader.

A major assumption in the study was that, the sample will express pastoral leadership concepts that are derived mainly from traditional and acculturated values. The extent to which groups of respondents have moved away from traditional values was expected to be reflected in their levels of acculturation as measured by formal educational attainment.

Findings show that, regardless of the respondents' level of acculturation, preferences for leadership criteria were most frequently based on traditional values. Next to traditional values, the less acculturated tend to base leadership criteria on normative biblical values, followed by acculturated values. In turn, the more acculturated,

next to traditional values, tend to base their criteria for pastoral leadership on acculturated values, followed by normative biblical values.

Both Ethno-Rural and Ethno-Urban churches tend to prefer a pastor who is over forty years old and is highly educated. The Ethno-Rural churches still find a pastor who is over forty but with little education quite acceptable. The English-Using churches tend to prefer a pastor who is under forty and highly educated. No single church type expressed any preference for a pastor who is under forty and little educated.

The less acculturated prefer the pastor and elders alone to plan all church programs. The more acculturated want members' involvement too, and they want the pastor to adopt participatory style of leadership more often.

Most respondents across the three church types saw teaching and preaching as priority skills for the pastor. Schooling was considered the best way to enhance pastoral skills.

Most respondents want the pastor's civic duties to include, familiarity with local customs and politics, involvement in development projects and social reforms.

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1982

DEDICATED

TO

My loving wife Toyin,
and
My daughters Foluke and Ayo01u

whose patience and sacrifice made my
pursuit of higher education possible

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ABBREVIATIONS

AcV	Acculturated Values
ATR	African Traditional Religion
ECWA	Evangelical Churches of West Africa
EthR	Ethno-Rural
EthU	Ethno-Urban
HiA	High Age Grade
HiEd	High Educational Level
IdSyn	Idio-syncretic
L _{1...5}	Levels 1 through 5
LoA	Low Age Grade
LoEd	Low Educational Level
NBV	Normative Biblical Values
TCNN	Theological College of Northern Nigeria
TEE	Theological Education by Extension
TraV	Traditional Values
UsuE	English-Using

CHAPTER I

INTRODUCTION

The formal leadership of many churches--Protestant and Roman Catholic involves a person who is called by various titles such as, pastor, minister, priest, and vicar. Common to all the church groups is the fact that the person who serves (single-handedly or in a participatory manner) as leader is often at one time an "outsider" who is either posted to a local church or is appointed by the local church.

Theological institutions as the training ground for would-be church leaders is a common phenomenon. It is often the case that ascension to the role of a pastor, a minister, or a priest is often preceded by attendance for some period of years in a theological institution. The length of training could be between four to twelve years depending on the church.

Statement of Problem

A recent realization is that most trainees are young and often unmarried. This realization has brought about sharp criticisms from some educators around the world. The conventional approach to ministerial training has been attacked especially as it operates in Third World countries. In most Third World countries leaders of the people are usually matured, older, and married. Formal education or schooling is not a



criterion for appointing leaders in these cultures. But within the churches a role-reversal seems to take place. The pastor or minister often may be young and unmarried, but may have had some years of theological training in a residential institution. So it seems that formal education has become the major criterion for ascending to leadership roles in these churches.

With this realization theological education in the conventional schooling approach to leadership has been assailed for training and imposing on Third World peoples the wrong kinds of leaders (Kinsler, 1978). It is charged that theological education alienates its trainees from their cultural milieu and after training them out of the context of the ministry, it imposes these "non-leaders" on the people (Bessem, 1977; Kinsler, 1978; Mey, 1975).

In search of a solution, the Extension Seminary movement started with Theological Education by Extension (TEE) in the early sixties. The attempt was to train in real life settings the "real leaders" of the people. These are the old and experienced people in the churches who are married. Usually these ones cannot afford to leave their families behind to attend a residential school for a period of years. Many such people would not even meet the academic prerequisites for these institutions. But TEE does not exclude any of these "real leaders" because of deficiencies in academic requirements. Training was promised to all at different levels of competency. Many who have been involved in the conventional methods of theological education either spearheaded this new approach in different parts of the world (e.g. Kinsler, 1978, in Guatemala), or toyed with the idea (Hermann, 1979, in Nigeria).

Purpose of the Research

Since theological institutions traditionally have been associated with the training of "leaders" for the church, and doubts now exist in some quarters as to what kinds of leaders are desirable, especially for churches in the Third World, certain questions come up. Some of the typical questions are these: What kinds of leaders do specific church communities find desirable? Are the present theological institutions preparing their trainees to enter such roles as deemed desirable and appropriate by the constituents?

In this study an attempt was made to find out what constitutes desirable pastoral leadership within a Third World country. The country involved was Nigeria. Specifically studied was a denomination of an estimated 500,000 members called The Evangelical Churches of West Africa (ECWA). This denomination has been extensively involved in theological education and the training of pastors.

An attempt was made to investigate not only the concepts of pastoral leadership, but also the sources from which those concepts were derived. The researcher attempted to find out if there are significant differences in response patterns according to: a bipolar age distribution, a seven-level degree of acculturation (compressed into five for statistical purposes), and locales.

Objectives of the Research

The objectives were to seek answers to the following research questions. Answers will provide curriculum planners with information on what ECWA constituencies consider appropriate Pastoral Leadership criteria.

1. What methods of selecting and transferring the pastor-leader do ECWA members prefer?

2. What conceptual descriptions of the pastor-leader exist among ECWA members?
3. What concepts of pastoral leadership are to be found in ECWA with respect to the following:
 - a. the desirable personal characteristics of the pastor-leader?
 - b. the desirable leadership styles of the pastor-leader?
 - c. the desirable ministry skills of the pastor-leader?
 - d. and the desirable civic duties of the pastor-leader?
4. What are the sources of these concepts of pastoral leadership found in ECWA with respect to the following:
 - a. the desirable personal characteristics of the pastor-leader?
 - b. the desirable leadership styles of the pastor-leader?
 - c. the desirable ministry skills of the pastor-leader?
 - d. and the desirable civic duties of the pastor-leader?

Importance of the Research

The attempt in the study was to discover the concepts of pastoral leadership espoused by ECWA members -- concepts which had not been studied yet among this group. An attempt was also made to discover the sources from which ECWA members are deriving their concepts of pastoral leadership.

If there are differences in ECWA along age distribution, levels of acculturation and locales, these may suggest to curriculum planners in ECWA the possibility for differentiated emphases in ministerial training. These emphases may then take into account such factors as differentiated training for pastors who will be going to rural versus urban areas;

those who will be serving the highly educated versus not so highly educated churches.

Curriculum planning in ministerial training often assumes a top-down approach to needs assessment out in the constituencies. A study of this type presents the reverse. Needs assessment was done within the constituencies with a view to informing the judgement of curriculum planners who train pastors for these constituencies. These curriculum planners may want to know why ECWA churches are not absorbing most of the young and highly educated trainees. They may also want to know whether or not the different ECWA church types express the same preferences for pastoral leadership criteria.

Underlying Assumptions in the Research

In this study the researcher assumes the concept of "culture-contact" (Redfield et al., 1936). This concept implies that cultures, sub-cultures and societies impact on one another, so that there is no static culture. With culture contact a certain degree of borrowing of values across cultures and sub-cultures is assumed.

With contact and borrowing, one should not expect pure forms. So for example, the most acculturated among the sample studied will still be expected to exhibit traces of traditional values they are expected to have moved away from. Likewise, the most traditional would be expected to exhibit certain degrees or traces of acculturation to the degree that they have made contact with nontraditional values.

It was assumed that the amount in years of schooling would be a measure of the degree or level of acculturation. Questionnaire items were constructed in the form of attitude scales.

These underlying assumptions helped set the stage for probing into the sources from which the ECWA community derived its categories of the concepts of pastoral leadership. Churches in the Third World have

borrowed certain values and concepts on leadership from the Western churches with which they are linked. A case in point is the schooling approach to leadership mentioned above. In this approach the schools are vested with the power to train certain members of the society for certain designated roles that these trainees will later assume in the society. In this approach paper credentials and academic qualification become important criteria for ascending to designated statuses and roles.

With culture-contact one can envisage culture-clash. When for instance a schooling approach to leadership role is in operation in a society that values instead, qualities like age, marital status, and lineage, conflicts could result.

It was expected that the ECWA community will combine in varying degrees, Nigerian cultural values with acculturated values through Western form of education, and Biblical values and norms.

Delimiting the Concerns of the Research

In the study, a blanket endorsement was not given to all the qualities of pastoral leadership that the sample deemed desirable. Also value judgements were not placed on the appropriateness of those qualities that are mentioned or on the choices of items selected in the questionnaire. This position was taken because the study is more descriptive than evaluative. However, the author implies in the study that curriculum development and revision should include needs assessment. In that case, needs assessment should not ignore the sampling of opinions in the constituencies (Eisner, 1979).

The study is limited to the sampling of opinions of ECWA members on their concepts of desirable pastoral leadership qualities. The respondents were not asked to describe their pastors' leadership qualities.

However, when the researcher asked a respondent who had just completed the questionnaire what went on in his mind as he responded to items on the questionnaire, he received an interesting answer. That respondent said all throughout the exercise he utilized what he knew of his pastor's qualities of leadership to decide what were or were not desirable qualities in a pastor. For example, if he thought his pastor had some less than desirable qualities, his reaction on the items in the questionnaire was to avoid choosing responses that depicted such qualities as he disliked in his pastor. In effect he was using his pastor as referent. How widespread this practice was among the sample studied was not a concern in this study and so it was not pursued.

Pastor-leader behaviors were not observed directly in this study as it is done in studies on leadership which involve observing the leader behaviors of those considered effective and ineffective in an attempt to come up with desirable leadership qualities. The Ohio studies (Stogdill and Coons, 1957; Stogdill and Shartle, 1955) are examples. This study is a survey of pastoral leadership criteria in ECWA churches. The approach in the study is therefore, trait-oriented. Other approaches to leadership are recognized in Chapter 2.

Research Hypotheses

Based on the research questions raised above the following hypotheses were tested in this study

(The hypotheses are stated here in logical form rather than in the null form).

With respect to the concepts of pastoral leadership

Hypothesis 1

H₁: There will be significant differences along the bipolar age grades among ECWA members in their concepts of what

ought to be the desirable personal characteristics of the pastor-leader

Hypothesis 2

H₁: There will be significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable personal characteristics of the pastor-leader

Hypothesis 3

H₁: There will be significant differences among ECWA members along locales in their concepts of what ought to be the desirable personal characteristics of the pastor-leader

Hypotheses 1-3 deal with the personal characteristics of the pastor-leader. The attempt is to investigate possible discriminating factors along age grades, levels of acculturation and locales among ECWA respondents with regards to what they consider as the desirable personal characteristics of the pastor-leader.

Hypothesis 4

H₁: There will be significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable leadership styles of the pastor-leader

Hypothesis 5

H₁: There will be significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable leadership styles of the pastor-leader

Hypothesis 6

H₁: There will be significant differences among ECWA members

along locales in their concepts of what ought to be the desirable leadership styles of the pastor-leader.

Hypotheses 4-6 deal with the leadership styles of the pastor-leader. The attempt is to investigate possible discriminating factors along age grades, levels of acculturation, and locales among ECWA respondents with regards to what they consider as the desirable leadership styles of the pastor-leader.

Hypothesis 7

H₁: There will be significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable ministry skills of the pastor-leader

Hypothesis 8

H₁: There will be significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable ministry skills of the pastor-leader

Hypothesis 9

H₁: There will be significant differences among ECWA members along locales in their concepts of what ought to be the desirable ministry skills of the pastor-leader

Hypotheses 7-9 deal with the ministry skills of the pastor-leader. The attempt is to investigate possible discriminating factors along age grades, levels of acculturation, and locales among ECWA respondents with regards to what they consider as the desirable ministry skills of the pastor-leader.

Hypothesis 10

H₁: There will be significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable civic duties of the pastor-leader

Hypothesis 11

H₁: There will be significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable civic duties of the pastor-leader

Hypothesis 12

H₁: There will be significant differences among ECWA members along locales in their concepts of what ought to be the desirable civic duties of the pastor-leader

Hypotheses 10-12 deal with the civic duties of the pastor-leader. The attempt is to investigate possible discriminating factors along age grades, levels of acculturation, and locales among ECWA respondents with regards to what they consider as the desirable civic duties of the pastor-leader.

With respect to the sources of the concepts of pastoral leadership found in ECWA:

Hypothesis 13

The less acculturated ECWA members (L₁, L₂) will derive their concepts of pastoral leadership more often from Traditional values (TraV)

Hypothesis 14

The more acculturated ECWA members (L₃- L₅) will derive

their concepts of pastoral leadership more often from acculturated values (AcV)

Hypothesis 15

ECWA members (L_1 - L_5) will exhibit in varying degrees a mixture of TraV and AcV in their concepts of pastoral leadership

Hypothesis 16

Although ECWA members profess strong allegiance to Normative Biblical Values (NBV), they will derive their concepts of pastoral leadership least often from NBV

Hypotheses 13-16 deal with the three sources (TraV, AcV and NBV) that ECWA members are likely to derive their pastoral leadership concepts from. Hypothesis 13 implies that the more traditional ECWA members (L_1, L_2) will draw more often from TraV. Hypothesis 15 supplements hypothesis 13 in implying that L_1 and L_2 ECWA respondents are expected to display some AcV although not as much as they would TraV.

Hypothesis 14 implies that the more acculturated ECWA members (L_3 - L_5) will draw more often from AcV. Here also hypothesis 15 supplements hypothesis 14 by implying that L_3 - L_5 ECWA respondents are expected to display some TraV although not as much as they would AcV.

Hypothesis 16 implies that ECWA members L_1 - L_5 will all alike derive their pastoral leadership concepts least often from NBV.

Definition of Terms

The following are the terms used in this study. The definitions are normally as given in the literature unless otherwise indicated. Some of the terms are used in manners peculiar to this study.

Acculturation -- Is a reference to those phenomena which result when people with different cultures (singly or collectively) come into first-hand contact, with subsequent changes in the original cultural patterns of either or both groups. This definition is based on modifications by Herskovits (1938) of the work of the members of the Social Science Research Council team on Acculturation (Redfield, et al., 1936).

Various factors are known to cause acculturation to take place. One of them is formal education or schooling. Acculturation as used in this study refers to the values transmitted to a people through the medium of schooling. It is measured in this study by the amount of schooling a person has had. This last statement might imply that one who does not attend school is not acculturated. On the contrary, one who does not attend school may still be acculturated to some degree due to contact with acquaintances who attend school.

African Traditional Religion -- Is the composite name used in theological literature since the sixties for all traditional religious belief systems of Africa. Earlier works by missionaries and anthropologists labeled these beliefs as 'Paganism.' As Departments of Divinities gave way to Departments of Religious Studies in post-independence Africa, 'Paganism' gave way to 'African Traditional Religion.'

Acculturated Values -- Are values borrowed by a people from another as a result of acculturation. As used in this study, acculturated values are foreign values borrowed by Nigerians through contact with the Western World.

Chi square (χ^2) -- Is a statistical formula designed to test whether two or more frequency distributions differ significantly.

Church -- As used in Biblical and theological sense refers to the people of faith who enjoy a mystical union with Jesus Christ.

Contextualization -- As used in theological literature is a reference to the application of theology to a local setting.

Contingency Coefficient -- Is a statistical formula that is derived from the Chi square. It is used to determine the correlation coefficient that estimates the magnitude of the relationship between the variables in a Chi square table.

Culture-Contact -- Is the British anthropologists' reference to the same thing as acculturation.

English-Using Churches -- Refer in this study to certain ECWA churches located in urban centers. These churches use the English language exclusively during worship services. They are made up of highly educated and highly mobile migrants.

Ethnography -- Literally means the study of the nations. As used in the social science literature, it is a reference to the descriptive study of a particular culture or cultures.

Ethnomethodology -- As used in anthropology refers to the subject matter of inquiry: how (the methodology by which) people make sense out of the situations in which they find themselves.

An ethnomethodologist is one who examines the ways people apply abstract rules and commonsense understandings in situations

in order to make actions appear routine, explicable, and unambiguous (Bogdan & Taylor, 1975).

Ethno-Rural Churches -- Is a reference in this study to certain ECWA churches located in villages and very small towns. These churches use a major Nigerian language during worship services. They are made up of relatively low educated people who are found in the agrarian sector. Some of the younger ones in these churches tend to have a little more formal education than their older folks.

Ethno-Urban Churches -- Is a reference in this study to certain ECWA churches located in urban centers. These churches use a major Nigerian language during worship services. They combine the highly educated, low educated, and non literates in their midst.

Evangelical Churches of West Africa -- Is the indigenous church started by the Sudan Interior Mission. This denomination of an estimated 500,000 members operates largely within Nigeria. However, its mission efforts have extended to the planting of churches in other West African countries such as The Republic of Benin.

Levels of Acculturation -- As used in this study refers to a seven-point distribution of the amount in years of schooling someone has had. The levels go from zero number of years to university education. The seven points were compressed to five for statistical purposes.

Local Churches -- Is a reference to a group of believers (people of faith) who meet in a locale, thereby forming a local representation of The Church.

Locales -- As used in this study is a reference to the three sub samples in this study. These are: Ethno-Rural, Ethno-Urban, and English-Using churches.

Normative Biblical Values -- Is a reference in this study to values whose sources are traceable to the Bible. The values are normative because the adherents see the source of those values as the standard for faith and practice.

Normative Organizations -- This is a reference in the literature to organizations in which normative power is the major source of control over most lower participants, whose orientation to the organization is characterized by high commitment (Etzioni, 1975). Normative as used of organizations is a reference to symbolism. Therefore, these types of organizations so labeled utilize symbolic power as a means of controlling their members.

Qualitative Sociology -- refers to research procedures in social science which produce descriptive data of people's own written or spoken words and observable behavior (Bogdan & Taylor, 1975).

Quantitative Sociology -- refers to research procedures in social science which derives from the Positivist school of thought. In this approach numbers are assigned to qualitative observations. Data are produced by counting and measuring (Schwartz & Jacobs, 1979).

Theological Education by Extension -- Is a movement operating around the world attempting to extend theological education to people who are not able to benefit directly for one reason or another from the conventional methods of residential theological education. At times this same movement is referred to as Extension Movement or Extension Seminary.

Traditional Values -- As used in this study refers to local values found within the various cultures of Nigeria in their unadulterated form. Although it is recognized that no culture is static, it is generally accepted that traditional values are often more stable (less fluid) than what is called modern values. Therefore the use of the word, unadulterated is a reference to those traditional values in their most stable forms.

CHAPTER II

SOME RELEVANT PRECEDENTS

Much has been written on the subjects of leadership and ministerial training both from the substantive and methodological perspectives. Both perspectives will be examined here.

Substantive Precedents

Theological education's role in ministerial training has had its share of critics and advocates. No clear definitive stance has emerged as a result of debates on both sides. On the subject of leadership there are contradictory voices concerning what leadership involves, how it is studied and measured.

The past two decades (1960-1980) have witnessed calls for renewal in theological education as well as experimentations in alternatives to the conventional approach to ministerial training. This issue of renewal in theological education as it touches on leadership will now be taken up.

Call for Renewal in Theological Education

Throughout Africa and Asia critics of the conventional method of ministerial training abound. Tutu (1973) points to the westernized state of theological schools in the Third World and he charges the indigenes with aiding and abetting the process of westernization of Third World theological institutions. Coe (1973) discusses the search for renewal

in theological education as he recalled his (1962) call for, "A Rethinking of Theological Training for the Ministry in the Younger Churches Today." "Younger churches" is a reference to the Third World.

Coe's discussion of a renewal embraces the concept of Theological Education by Extension (TEE) while promising continuing high standards academically.

The promise by some TEE advocates not to lower academic standards has reduced some of the criticisms brought against TEE by its critics. Kinsler (1978) takes pains to correct such a notion of lowering of standards. Kinsler pointed out that what is proposed in TEE is not much different from the British Open University system.

It is not the case that two separate camps of pro-TEE and anti-TEE exist along residential versus non residential groups of adherents. The fact is, many who are involved in the main stream of the conventional theological education system are either sympathetic with this call for renewal or are themselves beginning to advocate it. As it happens at times, some of these sympathizers go some distance and then seem not so sure they want to do away with the status quo. For example, Hermann (May, 1979) presents TEE as "New Patterns of Theological Education in Africa." In this article Hermann seemed to be embracing TEE and was presenting it as a model for ministerial training in Africa. But when he went before the West African Association of Theological Institutions later that year (Hermann, August, 1979) he presented the result of a research he had conducted among graduates of his school, the Theological College of Northern Nigeria (TCNN) that suggests something different. The study

concludes that the conventional approach as practiced in TCNN was quite satisfactory.

Many of the criticisms levelled against the conventional approach concern the nature of the program. For instance, Solanky (1978) focused on the issue of learning in theological education. He assailed what he called the content-oriented learning approach practiced in theological education. He pointed out that such a view of knowledge is Greek in origin (source). He suggested a more desirable approach to learning. This approach has its source in the Hebrew concept of knowledge. The Hebrew concept is experiential, emphasizing ability to use acquired skills and knowledge.

Bessem (1977) sums up with what he calls five failures of theological education in the Third World. These failures are:

1. Theological education in the Third World is expensive and ineffective.
2. It benefits only a minority.
3. It alienates its recipients from their milieu.
4. It is a means of selection for producing an elite.
5. And it reinforces Western domination of the Third World (Bessem, 1977, p. 34).

Bessem then calls for, among other things, the integration into the curriculum, field education experience which allows trainees to apply their theoretical knowledge to concrete life situations.

Suggested Remedies in Theological Education

A basic assumption in the stated objectives of many theological institutions is that they are training out leaders for the church. The underlying assumption as to whether the training makes the trainees

into leaders or that the trainees will go on to become leaders is often not clear. The issue of leadership becomes crucial in view of the culture clash mentioned in the first chapter. Who are the real leaders? Is theological education producing the kinds of leaders needed in the church in Third World countries? Two representative views will be mentioned below.

The TEE Route. Kinsler (1978) lists six bases for change in theological education. These are:

1. Theological bases -- asking what the nature of Christian ministry is.
2. Historical bases -- touching on whether or not members of a church body can participate fully in theological study and ministry, or whether these are reserved only for a few elite. This historical issue is reminiscent of the Reformers' assertion of the priesthood of all believers.
3. Sociological bases -- calling into question who the real leaders of the people are from a contextual standpoint.
4. Educational bases -- touching on what the best ways for training the leaders are.
5. Economic bases -- touching on the financial viability of the residential theological schools in the Third World.
6. Missiological bases -- reference to the goals of ministerial training (Kinsler, 1978, pp. 4-24).

It is in his discussion of the sociological bases for ministerial training that Kinsler touches on the issue of leadership. He insists on Biblical, theological and historical grounds that church ministry should be directed by leaders of the people and not by a professional class of clergy. This view raises the questions regarding the definition of

church leadership, how church leaders should be formed, how they should be selected and vested with authority, and how they should be sustained in leadership position within the church.

Kinsler points out that relevant skills and knowledge, though important, do not necessarily make a leader in the church. Kinsler does not offer a definition for church leadership but lists things that a church leader needs. These include: a sense of calling and dedication, gifts (traditional and charismatic), ability to participate in the group, identification with the group, and acceptability to the group.

The charge he levels against the conventional approach he himself had been involved with is that it excludes the "real leaders" of the people while at the same time it alienates its trainees from their cultural milieu (so also, Bessem, 1977; Mey, 1975). Kinsler sums up his charges this way:

Schools can contribute to the intellectual and personal growth of their pupils, but leadership development takes place in society, in the group, in the life of the church. In recent years schools and seminaries have tried to provide more of an environment for integral development, with simulations and field experiences, but these are by and large sporadic and pale imitations of real life. And the socialization process of these institutions can be completely irrelevant or discontinuous or even negative (Kinsler, 1978, p.13).

Kinsler then goes on to set up a more stringent requirement for candidates for church leadership as his solution. He says

The problem of traditional theological education is not only the fact that the seminaries and Bible institutes are incapable of forming leaders but that they withdraw their students (physically and socially) from the very context and processes where leadership can best be formed. Ideally every pastor should first gain experience in the secular world and serve in a number of lesser leadership roles in the church, just as an ordinary member. Only after demonstrating his personal qualities, gifts, and leadership as a Sunday-school teacher, deacon, elder, etc. should he be considered as a possible candidate for "the ministry" (Kinsler, 1978, p. 13).

The Conventional Route. Others such as Hermann who are no strangers to TEE ideas suggest that the issue at stake is the need to differentiate between the kinds of needs in the church at large and the program of study in theological institutions. This suggestion aims at getting away from the shotgun approach to theological education. That approach gives one basic type of training to all candidates with the assumption that the trainees will all be suited for their respective tasks whatever these are.

Hermann (1980) suggests a distinction between theological education and pastoral training. The former he calls an attempt at excellence in all theological and academic subjects which would equip candidates to become theologians. The latter he calls an attempt at focusing on training in pastoral skills needed to lead the church. He goes on to suggest three distinct programs of study. These are:

1. Christian theology -- to train academic theologians
2. Christian Education -- to train religious knowledge teachers in secular schools
3. Pastoral ministry -- to train pastors and church workers (p. 22).

What operates now is a non differentiation in the type of training in light of what the trainees go on to do. Indeed there are fields of major in some theological institutions such as, New Testament, Old Testament, Doctrine, Church History, Pastoral Ministry, Christian education and Counseling. But the trainees, by and large, get the same basic program with the exception of a few more hours in major areas to differentiate who majors in what.

So then, Hermann's suggestions call for a more focused view of theological education but he does not address the issue of leadership.

As for Kinsler, although he presented by his own admission an idealistic view of the process of becoming a leader in the church, he does not examine what constitutes leadership.

What is Leadership?

Leadership has been variously defined and conceptualized. Fiedler (1964) defines the leader as the one in the group who directs and coordinates task-relevant group activities, or who, in the absence of a designated leader, automatically performs these functions in the group. Social scientists often want to know more about the issue of leadership than what is contained in this definition. For example, what factors determine whether an individual will become a leader? And what personality traits or attributes determine whether a leader will become effective?

The Trait Approach. Traditionally the leader role has been conceptualized in the form of traits possessed by the leader. The leader in this view is endowed with personal superior qualities that differentiate him from his followers (Bernard, 1926). Some of the traits that have been identified include intelligence, general ability, task ability, and level of formal education (Stout and Briner, 1969). Stout and Briner designate this trait approach with the phrase, "What leaders have that others do not." In studies that look at the traits of the leader, competence in the performance of group tasks has been emphasized. Significant traits that correlate with good leadership include, self confidence, alertness, job motivation and aggressiveness.

Researchers have noted that in groups having designated leaders, members often demand or have certain conceptions of what leaders ought to be like. Stout and Briner suggest that the perception of a leader's competence may be a function of the needs of group members

which are not necessarily related to group tasks. Stout and Briner, therefore suggest that what leaders have that others do not appear to be a combination of innate and achieved attributes.

One of the problems often cited against this approach is the cumbersomeness of the list of traits that have been identified from one situation to another.

The Situationist Approach. In reaction to the trait approach, the situationist approach was advanced amidst the rising trend in research on leadership. In this approach leadership is conceived as a function of needs existing within a given situation, and it consists of a relationship between the individual leader and the group. Leadership is therefore, seen as an interpersonal process (Merton, 1969).

Compliance within a group in the situationist view comes about because followers want to, and not because they have to. In their study, Stogdill and Coons (1957) described leadership as the behavior of an individual when that individual is directing the activities of a group toward a shared goal. Leadership is seen as a function of an individual's behavior within a specified context, and among a group of people all working towards a desired goal.

The situationist approach thus focuses on leader behavior which is subject to change from one situation to the other. Stout and Briner (1969) have designated this approach with the phrase, "What leaders do that others do not." In the trait approach by comparison, the emphasis is on the innate qualities that the leader has or possesses.

Halpin and Winer (in Stogdill and Coons, 1957) conducted a factor analysis of item intercorrelations which produced two identified factors. The factors are, consideration and initiation of structure in the context of interaction. These two subscales have since been utilized

extensively in other studies. Bowers and Seashore (1969) have proposed a four-factor categorization. These are: supportiveness, interaction, goal emphasis and work facilitation.

A certain degree of dissatisfaction has developed also with the situationist approach, and researchers have turned attention to personality attributes of the leader that contribute to group effectiveness.

Task Performance Approach. The quest for personality attributes of the leader that contribute to group effectiveness is what this author calls Task Performance approach. In the post-situationist era the focus has shifted from just the designated leader of a group. Leadership is not viewed apart from the group's task performance. In this regard "effective" and "ineffective" leaders are compared based on the correlation of leadership styles with group productivity.

After considering the above positions the issue of leadership is by no means clear cut. Halpin (1967) warns that the concept, leadership should not be loaded with descriptive and evaluative components. By descriptive he means behaviors of the leader that are appropriate to that role. By evaluative he means the evaluation of an individual's performance in this role. The problem is that the research literature on leadership knows no other forms of discussing the issue of leadership apart from the descriptive and evaluative. This is especially so because of the need to measure and quantify. What seems most helpful is for one to define one's parameters with regards to this issue ahead of time. Having defined the parameters as given one may then operate within the given inasmuch as no grand theory of leadership is yet available.

Leadership, Power and Authority

From what is known of social units, they do organize, and they have some forms of leadership. Leadership is exercised through power, authority and influence (Peil, 1977).

Power is defined as the ability to effect one's own will against resistance from others (Weber, 1947). Authority is made possible because of a shared belief among members of a social unit. The beliefs lead to group norms for accepting commands within the social unit. Obedience to the commands are enforced by the group. The acceptance of group-legitimized commands is then due to a recognition of authority. Influence however involves one's judgment. It involves persuasion and reasoning in order to get someone's compliance.

In many organizations, authority is the means of control. Weber (1953) put forth his classic three types of ideal authority. These are: traditional, charismatic and bureaucratic. Traditional authority is legitimized by the sanctity of tradition. However, colonization brought about social changes in many parts of the world through culture contact. These social changes undermined traditional authority because they involved breaking from tradition.

Charismatic authority is based on individual personality of the leader who embodies the movement and is obeyed for ideological reasons. Since the smooth running of the movement is tied up with the person of the leader, chaos soon ensues at the turnover of leadership, for example when the charismatic leader dies, unless the movement develops into an organization.

Bureaucratic authority operates in large scale social units. This type of social units is designed to accomplish large-scale administrative tasks through the systematic coordination of the work of many

people. Hence bureaucratic authority is well represented in modern business and the civil service. Bureaucracy involves the rationalization of administration to achieve organizational goals. A bureaucracy is characterized by specialization, hierarchical authority, systematized rules, impersonality, and meritocracy.

A fourth type of authority has been advanced of late (Peil, 1977). This type is called Professional authority. It involves the acceptance of the competence of the person giving the orders. Competency is in reference to the professional's qualifications. Some people will rather still call this type a subdivision of the bureaucratic.

In many religious groups of the type focused on in this study, any one of these four types of authority might be found singly or simultaneously although one form might be most dominant. However, religious groups are characterized by another descriptor other than these four, and attention will be devoted to that descriptor later on.

Notable Theories of Leadership

Stogdill (1974) gives a summary of theories of leadership. No definitive grand theory has emerged or is likely to emerge in the very near future. Among those frequently employed theories in research on leadership are the following: Path-goal theory advanced by Evans (1970), and Contingency theory (Fiedler, 1964).

Evans notes that the degree to which the leader exhibits consideration tends to determine the followers' perception of the abundance of rewards available to him. The degree to which the leader initiates structure determines in turn, the followers' perception of the paths or behaviors through which rewards may be initiated.



Fiedler's studies resulted in three specific findings that represent his contingency model. They are these:

1. The effectiveness of a group is contingent upon the appropriateness of the leader's style to the specific situation
2. The most effective leadership style depends upon the degree to which the group situation enables the leader to exert influence
3. and, that it is therefore possible to either make the leader fit a specific group situation through training, or in the alternative engineer the group situation to fit the leader's style (pp. 184-185).

The socially distant (work-oriented) leader tends to be more effective in very easy and very difficult situations. The highly sociable (interaction-oriented) leader tends to be more effective in situations that impose moderate leadership demands.

Leader Types

Over a period of thirty six years from 1915-1951, those who dealt with the subject of leadership recognized the following leadership types that have since been widely used in the literature. The types are: authoritative (dominator), persuasive (arouser), democratic (developer), intellectual, executive (administrator) and representative (spokesperson). In recent times the authoritative leader has been redesignated task-oriented or structured. The democratic leader has been called person-oriented or considerate.

These leader types are still utilized in leadership studies even when the focus has been shifted to the leader behaviors in relation to

group performance. A look at the commonly reported leader behaviors is now in order.

Leader Behavior Descriptors

Stogdill (1974) gives a summary of the results of both theoretical formulations and experimentation that identify thirteen factors which describe leader behavior:

1. Representation (the leader speaks and acts as the group's representative),
2. Demand reconciliation (leader reconciles conflicting organizational demands and reduces disorder),
3. Tolerance of uncertainty (able to tolerate uncertainty and postponement without anxiety or upset),
4. Persuasiveness (uses persuasion and argument effectively while exhibiting convictions),
5. Initiation of structure (clearly defines own role, and lets followers know what is expected),
6. Tolerance of freedom (allows followers scope for initiative, decision, and action),
7. Role retention (actively exercises leadership role rather than surrendering leadership to others),
8. Consideration (has regards for the comfort, well-being, status, and contributions of followers),
9. Production emphasis (applies pressure for productive output),
10. Predictive accuracy (exhibits foresight and ability to predict outcomes accurately),

11. Integration (maintains a closely knit organization and resolves conflicts among members),
12. Influence with superiors (maintains cordial relations with superiors, has influence with them, and is striving for higher status, and
13. Responsibility deference (Stogdill, 1974, p.143).

These factors were found to be differentially related to different dimensions of member satisfaction and group performance in studies among U.S. senators, corporation presidents, presidents of international labor unions and presidents of colleges and universities. Subscale scores were intercorrelated and factor analyzed. Results suggest that each factor is strongly dominated by a single subscale such as production emphasis or tolerance of uncertainty. However, some factors contained substantial loadings from more than one subscale.

Some Studies on Global Leadership

There are many studies that examine leader effectiveness, or otherwise, in light of group performance on assigned tasks. A notable example is the study conducted by Fiedler (1964).

In this fifteen-year study Fiedler restricted the criteria of leadership to: 1) the individual appointed by a representative of the larger organization of which the group is a part; 2) the individual elected by the group; 3) or if there is neither an elected nor an appointed leader, the individual who can be identified as most influential on task-relevant questions of a sociometric preference questionnaire.

Fiedler utilized interpersonal perception measures of assumed similarity between opposites, and esteem for the least preferred co-worker as predictor variables of leadership effectiveness. Fiedler

suggests in his findings that these predictors were contingent upon an adequate classification of the group situation. He also suggests specific conditions under which certain leadership attitudes result in effective performance. This was how Fiedler developed what he calls, a contingency model to offer strategies for directing group tasks depending on the situation and the leader's ability to modify group interpersonal attitudes accordingly.

Another study which deals with leader behavior and member reaction is that by White and Lippitt (1968). The study was conducted among youths. The purpose was to examine the effects upon individual and group behavior three variations in social atmosphere labelled democratic, authoritarian, and laissez-faire.

The study was in two parts. In the first part, the same leader met with two youth clubs. One club was led in a democratic manner, the other in an autocratic style. The behaviors of the leader and the members were recorded by observers. In the second part, four groups engaged in hobby activities under four trained adult leaders. These adults were trained to proficiency in the three leadership treatments. The leaders were shifted from club to club every six weeks, each one changing his leadership style at each shift so that each club experienced each of the leadership styles under different leaders. The behaviors of the leaders and member reactions were monitored by observers.

The result of the first part revealed three things: 1. That laissez-faire was not the same as democracy. There was less work done in it, and poorer work at that. 2. That democracy can be efficient. Work motivation was stronger, and originality was greater. 3. That autocracy can create much hostility and aggression. The autocratic group showed more dominating ascendance, more demand for attention, more

destruction of own property, and more scapegoat behavior.

The result of the second part also revealed three things:

1. That autocracy can create discontent that does not appear on the surface.
2. That there was more dependence and less individuality in autocracy.
3. And that there was more group-mindedness and more friendliness in democracy.

The study shows that the same group of people behave in different ways when operating under leaders who believe differently.

The work of Kahn and Katz (1960) seems to support the findings of White and Lippitt. Kahn and Katz summarized findings from several studies on the performance of various work groups and the characteristic behaviors of each group's supervisor. They conclude: 1. Supervisors of more effective groups were better able to play a differentiated role than supervisors of less effective groups, and they spent more time planning the task, providing materials, and initiating next steps; 2. the better supervisors delegated authority to others more than the poorer supervisors; 3. the more effective supervisors checked up on the subordinates less often and were more supportive in their manner than the less effective ones; and 4. the supervisors of groups with better performance developed cohesiveness among their associates more than did the supervisors of poorer groups.

There are also series of studies dealing with leadership effects on follower satisfaction and performance. Generally such studies reveal that employee satisfaction was positively related to favorable attitudes toward supervisors.

In a study of community hospitals, Mann (1965) found that the satisfaction of nurses was related to human relations skills of their supervisors. The satisfaction of technicians was related to their

supervisors' technical and human relations skills. In a study of power plants, employee satisfaction was also more highly related to the human relations skills than to the technical or administrative skills of the supervisors. Supervisors that were rated by employees as higher in technical than in human relations skills reported that they were dissatisfied with promotion and wages, worried about advancement, felt caught in-between workers and management, and tended to take risks. Supervisors rated higher in human relations than in technical skills reported that they felt satisfied with training, not worried about losing their job did not feel caught in the middle, and they ranked low in risk taking.

In a study of leader ability and decisiveness, Rohde (1954) studied experimental groups in which members differed in ability to perform tasks. He found that if the leader is qualified to do the task, the group performs more effectively than if the leader is not qualified regardless of followers' ability. The qualified more often than the unqualified leader played the role of initiating ideas and coordinating group activities whether followers were similar or dissimilar in ability.

The studies cited above dealt mostly with business type groups or groups that presuppose a modern day technological set up. The fact is that most studies on leadership have been conducted either in the business sectors utilizing executives and managers; or in factories using workers on the assembly line; or in the military set up.

Some Studies on Church Leadership

A few studies on leadership have been conducted in the church. They are mostly done in the West, such as the famous Association of Theological Schools' (ATS) Study (Schuller, et al., 1975). Once in a while one finds such studies conducted in the Third World. Two notable examples are the studies by Hermann (1979) and Plueddemann (1977).



In the academic year 1977-78 the faculty of the Theological College of Northern Nigeria (TCNN) decided to evaluate the school's curriculum that had been in operation for twenty years. The attempt was to raise the school's curriculum for future pastors and teachers. At that time Hermann, a member of the teaching staff of TCNN decided to conduct a study of the effectiveness of the school's curriculum based on what graduates of the school were doing on the field. Evaluation was carried out through interviews and mailed questionnaires. The graduates were asked to assess their theological education at TCNN in light of their present jobs. A total of sixty nine graduates or a third of the total graduates at the time of the study took part.

Results of the study show that 89% of the respondents were between the ages of 29 and 42. The range was 27 and 50. There were only four respondents who were forty-one years old, 3 were forty-two years old, 2 were forty-four years old, and 1 respondent each for ages forty five, forty six, forty seven and fifty (Hermann, 1977, p. 4).

When asked what should be the minimum entrance qualification for TCNN, over 90% of the respondents indicated preference for secondary school level and/or university entrance requirements.

When asked what should be the ideal character and personal gifts of the pastor, the top five answers were: patience, love, friendliness, faithfulness, and good preaching (in that order). Counseling comes in eighth position. At the bottom of the list were: leadership-related qualities like, no dictation, makes quick decisions, and approachable.

When asked to choose between apprenticeship type of training whereby the ministerial candidate is trained by an experienced pastor, or the usual residential training, an overwhelming majority (87%) chose residential training. The remaining 13% preferred both methods.



When asked what courses the graduates felt need of the most (then in retrospect), administration and education courses were the top two answers given.

Hermann had hypothesized that a purely academic, Western-type theological education such as TCNN offers, does not really develop those qualities most needed by the Nigerian pastor. But the hypothesis was not sustained because the graduates overwhelmingly endorsed the status quo.

In view of the controversies already discussed about whether the right kinds of leaders were being trained in Third World countries, this Hermann study is of interest. One who would support the status quo could amass arguments to favor his position, so could the opponent. Only a direct study could sustain either position.

Hermann, having toyed with the idea of TEE, conducted a direct study of the graduates, and to his surprise the contention that the conventional system of training pastors was irrelevant was not sustained. However, a rival hypothesis to this finding exists. That is that, Hermann studied subjects who are "insiders" of the system. One would expect insiders of a system to support the status quo especially if they stand to lose their competitive edge. Graduates of residential institutions are apt to reason this way: that if they have spent a certain amount of years getting their diplomas through thick and thin, they were not about to allow just anyone to have access to what is considered rewards of the system, namely the diplomas. That if anyone would reach for those diplomas, such a one must scale over the stringent academic prerequisites.

Hermann's findings would be better corroborated through a study of a third but equally relevant party. That third party is represented

by the church members or parishioners. Asking parishioners to evaluate the performances of graduates of the conventional methods of ministerial training will therefore give another and equally vital perspective.

The Plueddemann (1977) study was conducted among ECWA leaders (nationals and expatriate missionaries). In this study Plueddemann compared leadership style preferences among expatriate missionaries and national church leaders using Path-goal leadership theory.

The sample comprised of missionary leaders, top administrators from ECWA headquarters, pastors studying in an ECWA Bible school (these are experienced pastors with mean years of pastoral experience of 10.4), and students from ECWA Theological Seminary -- the most advanced ECWA institution that trains pastors. The seminary students were young and highly educated as compared with the sample from the Bible school.

Plueddemann was interested in finding out whether when faced with a leadership task ECWA leaders will put emphasis on the task at hand or on the people involved in the task, or on a combination of the two.

Findings from the study show the following:

1. The older and more experienced missionaries tend to have more concern for the task than did their younger and less experienced counterparts.
2. The older ECWA leaders were more concerned for the task than the younger ones.
3. A comparison between missionaries and nationals shows that ECWA national leaders were more concerned with the task than did the expatriate leaders, although this result was not statistically significant.



Cultural Dimensions of Leadership

Stogdill (1974) notes that conceptions of the characteristics of leadership are culturally determined. He cites cross-cultural studies of Egyptian and Greek cultures of conceptualizing leadership in other than Western forms.

What obtains among different ethnic groups in Nigeria in a pure unacculturated setting should be markedly different from those already cited in Western contexts. For example, Brenner (1974) reports the value placed on heredity in the Hausa-speaking emirate of Borno in Nigeria. Such a finding would be supported across ethnic lines throughout Nigeria. Fadipe (1970) lists some highly prized qualities of leadership found among the Yoruba of Nigeria. These qualities cover descriptions of what the leader is and what the leader does. Highly prized qualities include tact, patience, impartiality, persuasiveness, good judgement, sociability, and "open-handedness" (that is, generosity). Fadipe also notes the authority on which leadership rests among the Yoruba. Authority is usually derived from seniority (age factor) and what Fadipe calls decorum. Among the Ibo-speaking people of Nigeria, a form of egalitarianism has been reported in the pure unacculturated state where acephalous societies existed (Basden, 1921; Meek, 1950).

As discussed in the first chapter, pure forms of these cultural expressions of leadership concepts are not expected due to the effects of culture contact. That is because acculturation effects touch different groups in different degrees.

In contradistinction to the non-Western qualities of leadership mentioned above Punit (1973) gives some qualities that are often mentioned in connection with the West. The main distinction being deference

to the office as opposed to the person. Punit however is careful to note that what he cites as Western qualities are more in the ideal-type than what obtains in the so-called rational-legal authority system. Punit writes,

The person who enjoys legal authority does so by virtue of the fact that he occupies a particular office. In this type of authority, a supra-individual power--state, church, school or military organization--endows a person with a dignity and power of ultimate decision which would never flow from his individuality.... Therefore, the obedience of his followers (subordinates) is rather to the office he holds or the chair he occupies than to his personal self (Punit, 1973, p. 26).

With rising interest in contextualization on the continent of Africa among theologians and educators interdisciplinary borrowings are taking place. The most fertile soil for borrowings has been African Traditional Religion (ATR). An example that is pertinent to the issue of leadership and ministerial training is the Hermann (1980) study. In this study Hermann compares assumed similarities and differences between the priestly training methods in African Traditional Religion and ministerial training in theological institutions.

Hermann's aim was to borrow from ATR ways to indigenize ministerial training in Africa. Hermann, as a result of studying the system of priesthood in northeastern part of Nigeria calls for the use of some traditional African elements in the selection and training procedures of the pastor. For example, based on ATR's priestly requirements, Hermann suggests the following: that the pastor not be too young; that he should be married; that future training should be less formal for would-be pastors via apprenticeship system (of course Hermann's 1979 study shows that pastors of TCNN-related churches overwhelmingly rejected this); that the pastoral candidate be approved by the church community since only they could assess his leadership qualities; that emphasis should be placed on character,

attitude towards people, reliability, trustworthiness, friendliness, and patience.

The focus of this study is a religious group rather than a business group or a traditional society as such. Members of the church in any social setting constitute a unit group within the larger society. Interpersonal relationships as touching the subject of leadership and followership within the church may not be too much unlike what obtains in the larger society. This type of suggestion leads one to ask a number of questions such as, what type of social unit is a religious organization?

Business-oriented organizations markedly differ in many respects to religious organizations, although the latter have been known to have the tendency today to borrow from the business world techniques of management leadership and control. Religious organizations have been described as normative organizations. This fact alone shows certain peculiarities of religious groups in terms of the exercise of leadership and the means of control and compliance. Attention will now be turned to the topic of religious groups as normative organizations.

Religious Groups as Normative Organizations

Normative organizations are those in which normative, or symbolic power is the major source of control over most lower participants whose orientation to the organization is characterized by high commitment. Compliance in such an organization rests principally on internalization of directives accepted as legitimate.

Techniques of control in such organizations, as cited in the literature include, leadership, rituals, manipulation of social and prestige symbol, and resocialization (Etzioni, 1975). The issue of control

and normative organizations is so important that attention will be given to it again very shortly.

Types of Normative Organizations. Etzioni (1975) notes nine types of frequently found normative organizations. They include religious organizations (churches, orders, and monasteries); general hospitals; universities; and voluntary associations. Etzioni notes that normative pattern is most pronounced in the four groups cited above.

Normative Patterns in Religious Groups. In discussing religious organizations in democratic societies, Etzioni notes that they rely predominantly on normative powers to attain both acceptance of their directives and the means required for their operation. He notes that remunerative powers do not serve as the basis of religious compliance. Hence, heavy reliance is placed on normative means of control, and moral commitments are often mandatory. To illustrate his point Etzioni notes,

No coercion is applied to a Mormon who does not pay his tithes; he is punished by denial of access to religious services in the Temple. Similarly, police will not arrest, or will a court fine a Catholic who is divorced or a nun who breaks her vows and leaves her order. These and other breaches of discipline are major transgressions in the eyes of the various religions, but the impact of such a view depends on the ability of the church to influence the normative orientation of the parishioners. If the typical normative means of socialization in religious schools -- participation in religious rituals, sermons, and manipulation of various symbols -- fail, there is little else the church can do (Etzioni, 1975, pp. 41-42).

In many Protestant groups the symbols of rewards and punishments abound. They include who gets to partake of the Communion, who gets to read the Scriptures, who gets to head a committee, and who is or is not a full fledged member.

Since all social units have means of controlling members, the issue of leadership cannot be divorced from that of the means of control. How this works in normative organizations is now the subject of concern.

Normative Organizations and Means of Control. In an earlier work, Etzioni (1964) writes,

Nowhere is the strain between the organization's needs and the participant's needs -- between effectiveness, efficiency, and satisfaction more evident than in the area of organizational control. In part, the two sets of needs support each other (Etzioni, 1964, p. 58).

Etzioni further notes that an organization's success depends on its ability to control its participants. He notes that a characteristic of organizations as social units is their artificiality as social units. Organizations are artificial social units because unlike ethnic groups, community or the family, they are planned, deliberately structured, and they constantly and self-consciously review their performances and structure themselves accordingly. It is this artificiality that makes informal control inadequate.

Most organizations, according to Etzioni, most of the time cannot rely on most of their participants to internalize their obligations to carry out their assignments voluntarily without additional incentives. Hence, organizations require formally structured distribution of rewards and sanctions to support compliance with their norms and regulations.

Control is achieved through the distribution of rewards and sanctions according to performance in line with (or otherwise) organizational norms. But dispensation of rewards, according to Etzioni, without regard for performances is more common in the less modern parts of the West and the less developed countries. He notes that it is for this reason that organizational control is less effective in developing countries.

Three categories of the means of control are mentioned by Etzioni. They are:

1. Physical (which affects the body) such as the use of gun, a whip, or a lock.

2. Material (involving goods and services).
3. And symbolic (involving normative symbols of prestige and esteem; and social symbols of love and acceptance).

It is the use of symbols for control purposes that Etzioni terms normative power. Other types of powers include normative-social, and social powers.

Normative power is exercised in a voluntary organization by those in higher ranks to control those in lower ranks either directly or indirectly. Normative power is exercised directly as when the leader gives a pep talk to the group.

Normative-social power is used indirectly, as when the leader appeals to the peer group of a subordinate to control him. For example, a teacher who calls on a class to ignore the distractions of a disruptive child.

Social power is the power which peers exercise over one another.

On the issue of leadership and organizational control, Etzioni notes that personal power is always normative power because it is based on the manipulation of symbols and because it serves to generate commitment to the person who commands it. But there is what is called positional power -- that which is chiefly derived from organizational position or office. This type could be normative, coercive or utilitarian.

When a leader controls members by personal power, such a leader is referred to as an informal leader. But if he commands both positional and personal power, he is referred to as a formal leader.

Organizations which rely on normative controls tend to have few officials and few informal leaders, according to Etzioni. Rather, formal leaders tend to effectively control most of the organizational participants.

To the degree that informal leaders arise, within a parish, for instance, the tendency is to recruit them and gain their loyalty and cooperation by giving them part-time organizational positions, let us say as members of a church board. Or, the informal leaders might break away to form their own religious organizations (Etzioni, 1964, p. 65).

But the tendency is for informal leaders to lose their status within the organization, and for control to remain squarely with the formal leaders. In large Protestant churches an increasing professionalization of leadership has been reported (Harrison, 1960). Activities that were formerly run by members are being taken over by paid workers as Christian religious educators, counselors and music directors. However, all these added staff serve under the supervision of one who is designated as senior pastor or vicar.

Control in normative organizations is therefore much more dependent on personal qualities. Etzioni writes,

Through various selection and socialization process, normative organizations endeavor to staff the organizational positions from which control is exercised with individuals who command personal influence and thus combine positional normative power (e.g., the status of priest) with personal power (e.g., persuasive personality), that is, with formal leaders. Individuals lacking in personal power are often transferred to organizational positions in which no control is exercised, such as clerical or intellectual work. Such systematic efforts of normative organizations to provide leadership in formal positions, and the fairly high degree of success of such efforts, makes the evaluation of informal leaders less likely (Etzioni, 1964, p. 64).

The types of control could be instrumental or expressive. Formal leaders within normative organizations utilize both, whereas at times the two types are shared between the formal leaders and the members. In some religious institutions, expressive matters are the functions of priests and bishops while instrumental activities are the main functions of secondary positions like deacons. Some religious institutions leave the control of instrumental activities to the members while the leadership monopolizes expressive matters like the kind of prayers

to be said. But both instrumental and expressive activities are known to intermingle in reality. For instance, instrumental matters like financing affect expressive matters like the quality of Sunday School materials.

Since expressive materials are more related to the religious goals, Etzioni notes that religious organizations stress their superiority over instrumental matters. Hence religious organizations tend to insist on the superiority of the expressive leaders over the instrumental ones.

So far attention has been on what leadership is and how power, authority and control interplay in leadership. It has been shown from the literature that concepts of leadership are culturally determined. It was intimated that leadership as practiced within the church may not be too different from what obtains in the larger society because of borrowings, and because members of the church have imprints of their particular culture. In the last section a closer look was given at the characteristic functions of religious groups. It was noted that religious groups operate as normative organizations using symbolic forms of rewards and sanctions to achieve control.

A basic assumption in this research is the expectation of differentiation along levels of acculturation. What was used as an index of acculturation was the amount of exposure in years to Western values via schooling. This does not imply that someone who never attended school will not be acculturated to some degree. The fact is, values expressed in the four walls of a school do diffuse into the larger society, if only through contact between say the nonschooled farmer and his child who has been to school. Besides the impact of the media, various forms of technology and developments are not overlooked in acculturation. Attention in the next section is devoted to the issue of acculturation.

The Process of Acculturation

The need to clarify the use of terminology with regards to acculturation is crucial as some confusion exists in usage. The terminology received wide acceptance among American anthropologists in the 1930's. The British anthropologists prefer to use the terminology, culture-contact to mean the same thing implied by acculturation.

Definitions. Three views of acculturation will first be presented followed by a minor modification of the third.

First is the view expressed by Lesser (1933). He sees acculturation as the ways in which some cultural aspect is taken into a culture and adjusted and fitted to it. In this view acculturation implies some relative cultural equality between the giving and the receiving cultures. Implied in this view of acculturation are: deliberation of what to accept or reject; and reciprocity. Assimilation is then seen as the process of transforming aspects of a conquered or engulfed culture into a status of relative adjustment to the form of the ruling culture.

The problems with Lesser's definition are these: 1. The view does not show when it is that such formal deliberation as implied in the definition occurs. 2. It also does not address the issue of when it is that a people is free or not free to choose what to accept or reject, particularly where a dominant group influences another group.

Second is the view expressed by Parsons (1936). In direct contradiction to Lesser, Parsons sees assimilation as reciprocal process while acculturation is a one way process. In acculturation a weaker group takes from a dominant group aspects of the latter's culture.

Third is the position taken by Redfield and associates (1935) in the report of a study sponsored by the Social Science Research Council

in an attempt to bring some form of order to the inquiry on acculturation. Redfield and associates see acculturation as encompassing those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups. Culture-change, assimilation, and diffusion were seen as different aspects of acculturation.

This third position excludes four things: 1. The process by which a society passes on its traditions to succeeding generations (that is, education) or what is also termed enculturation. 2. The cultures in contact in a dominant/subordinate relationship. 3. Situations in which only one aspect of a culture is transmitted. 4. And any necessity for an exchange to take place in order for the process to be termed acculturation. This fourth point makes either a one-way or a two-way process possible in acculturation process.

Herskovits, himself a member of the Social Science Research Council team which produced the third definition has offered some minor modification in the position. Herskovits (1938) raises two points about the use of the phrases, "groups of individuals", and "continuous contacts" in the third definition. First, it is quite possible to have cultural transmission made through just one individual. Second, is the fact that contact need not be continuous for acculturation to take place. Nevertheless, Redfield and associates' definition has become the standard definition in the study of acculturation.

In analyzing what is involved in acculturation, Redfield, et al. (1935) note the following: types of contacts, situations in which acculturation may occur, and the process of acculturation. Only aspects of

these three points that are relevant to the present study will be discussed.

Type of Contact. The first type of contact mentioned by Redfield et al is most relevant to this study. It involves contacts between an entire population and selected groups from another population such as "missionaries, traders, administrators..." (page 146).

Situation for Acculturation. As to the situation in which acculturation may occur, Redfield, et al's third category is most pertinent. This involves situations "where inequality exists between groups, in which case (any of) the following may result...political and social dominance by one group..." (p. 146).

Process of Acculturation. Three pertinent issues in the process of acculturation were mentioned.

First, is the selection of traits, which is a reference to what is acquired from another culture, such as artifacts, technology, and values. Under the process of selection is the techniques employed by the donor group for imposing traits. This is where schooling, or formal education comes in.

There is little doubt as to what schooling was meant to do for the Nigerian population. Among the end results sought by the expatriate educators was "the civilization of the pagan cultures," especially people in the southern parts of the country. The British administrators had enjoined the missionaries not to disturb the "high culture" of the Muslim north but were to concentrate efforts to "civilize" the south (Uchendu, 1964).

This use to which schooling was put is not unique to the regions of the world that were colonized. In the United States of America,

Apple (1979, Chapter 4) reports that schooling was used among the immigrants from Eastern and Southern Europe as a means of Americanizing the children of the immigrants.

The idea of Americanization via schooling agrees with the colonial policies mentioned above. The French policy of Assimilation in their former African colonies is another case in point. In French-speaking African countries, not only did school children learn to recite, "Our ancestor the Gauls" (!), but even long after political independence French-speaking Africa is still replete with *Assimilados* (Onwauchi, 1972).

Second, is the determination of traits to be presented by the donor for a number of reasons including, practical advantages like economic profit or political dominance, desirability of bringing about conformity to values of the donor group, such as humanitarian ideals, and modesty.

Third, is the process of integration of the acquired traits into the patterns of the accepting culture. With integration come things like time factors; conflict produced within a culture by the acceptance of new traits that are at variance with pre-existing ones; and adjustments that include modification and reinterpretation of traits that are taken over, modification of pre-existing patterns and displacement of older traits in a pattern by the new traits.

Nigerian writers have spoken to the issue of the effects mentioned above in the various Nigerian cultures. Examples from the sociological context include the literary work of Achebe (1958) in Things Fall Apart, and from the religious context in the work of Idowu (1962) in his Olodumare.

Psychological Effects. Redfield, et al. also speak to the psychological mechanisms of selection and integration of traits in the process of acculturation. One of the possible psychological effects mentioned is psychic conflict resulting from attempt to reconcile differing traditions of social behavior and different sets of social sanctions.

Nigerian scholars like Onwauchi (1972) have suggested that the average educated Nigerian is often caught up in a value bind, in which he neither belongs to the Western culture nor to the traditional culture. The result is what Onwauchi describes as a "schizophrenic personality."

Results of Acculturation. As to results, Redfield, et al. mention three possibilities. They are, acceptance, adaptation, or reaction. All three are a present reality in the Nigerian context. To be certain acceptance of foreign values did take place. However, adaptations are also numerous to the extent that the donor cultures might today find it a bit difficult to recognize aspects of what Nigerians had borrowed from these foreign cultures and had given a new outlook. It is also the case that reactions to some aspects of the donor culture did take place. A notable example was the upsurge of "revival of culture" that swept Nigeria and Africa in the early to mid seventies, culminating in the multi-million dollar World Black Festival of Arts and Culture (FESTAC) which Nigeria hosted in the mid seventies.

Taking the above as given, one might expect differences in conceptualization among Nigerians depending on their degree of acculturation via the medium of formal education. As was said earlier, the implication is not that the various Nigerian cultures will not have a part in concept formation among the most acculturated. Rather, the expectation one might have is that, to the extent that one is acculturated (meaning the number in years of exposure and contact with foreign values), by

that much would one have moved away from traditional concepts.

Methodological Precedents

The problems of conducting social science research in developing societies of Africa is well documented by O'Barr, et al (1973). Problems encountered include, low level of education, nullification of assumptions concerning the equivalence of opinions, inaccessibility of regions, and difficulty in assuming normal distributions. Nonetheless researchers make do with what is feasible. In this section, attention is devoted to attitudes and their measurement.

Historical Background of Attitudinal Studies

Major historical trends in the study of attitudes are traceable to two groups:

1. American Psychologists. The psychologist has been interested in individual differences, and has observed consistency in individual behavior across a variety of situations. These factors have led to the use of the concept of "attitude" to explain these phenomena.
2. The Sociologists. It is, however, the sociologists who gave the concept of attitude a boost in social psychology. Early works such as that of Thomas and Znaniecki's (1927) note that social psychology is the scientific study of attitudes. The authors note that an attitude is not just a psychical state in abstraction but that "the psychological process remains always fundamentally a state of somebody; the attitude toward something" (Thomas & Znaniecki, vol.1, p. 23). The primary theoretical function of this concept is the explanation of individual differences in reaction to socially

significant objects.

One could go as far back as to the work of Murphy, Murphy & Newcomb (1937). The last chapter of their work was devoted to, "Social Attitudes and their Measurements." Murphy, et al. defined attitudes as verbalized or verbalizable tendencies, dispositions, or adjustments towards certain acts" (p. 889). They note a distinction between sociological and psychological variables. For instance, attitudes in the former may be related to such things like the size of a community, while in the latter it is related to such things like personality traits. Their citations of attitude measurement might be categorized as heavily demographic in dimension.

Cognitive Response as an Index of Attitudes

Attitudes are "predispositions to respond in a particular way toward a specified class of objects" (Rosenberg, et al., 1960, p. 1). The types of response commonly used as indices of attitudes are: cognitive, affective, and behavioral indices. These response classes are seen as abstractions or constructs that are typically inferred from specific types of measurable response indicated by things like, verbal statements of affect, perceptual responses, overt actions, and verbal statements concerning behavior.

The present study is concerned with response patterns in the cognitive realm. Rosenberg, et al. note that cognitive response patterns include perceptions, concepts and beliefs about an attitude object. These response patterns are usually elicited by verbal questions in printed or oral form. Rosenberg, et al., (1960) dealt with how or under what conditions responses in any or all of these three classes undergo relatively persisting alteration. The study focuses on factors

influencing the correlation between different types of response components, whereby attitude change is related to the internal organization of attitudes.

Studies of cognitive aspect of attitude like that of Katz and Braly (1933) show for instance, that prejudiced respondents were markedly similar in the "traits" they attributed to members of disliked groups. Hartley (1946) and Kramer (1949) show that groups perceived with varying degrees of clarity may elicit equally hostile attitudes. Rosenberg (1956) and other similar studies have shown dimensions upon which the cognitive components of attitudes are likely to vary.

The point of contact between the present study and those cited above lies in the theoretical frame, namely that attitudes could be called predispositions to a specified object in a particular way in the cognitive realm. In the same cognitive realm, attitudes are expressed as perceptions and concepts. Development of attitudes and the formation of concepts are very complex phenomena.

Demographic Approach to Determinants of Opinions

What is studied under attitudes and concepts often fall under the descriptor, opinions. Brewster, et al., (1956) note three ways of studying public opinion. The first and most ancient seeks to understand the broad relations between public opinion and political institutions. The second is concerned with the distribution of opinions in a population and the subgroupings of that population. This approach is called an ecological study.

An ecological study is concerned with questions pertaining to the division of opinion on an issue within the various segments of a population, and what accounts for this distribution (or the probing for source).



The third is concerned with a psychological approach which involves questions pertaining to the various routes by which one comes to favor a given point of view or oppose it.

Approaches to opinion study from a social psychological perspective is concerned with things like trait-attitude correlation. For example, correlations between attitude scores and intelligence.

A demographic approach to determinants of opinions is the most pertinent in the present study where attitude scales are examined along socio-geographic lines. A demographic approach accounts for variance in results by means of the various demographic subdivisions of a sample. A correlation is looked for between opinions expressed and social characteristics. The present study utilizes such demographic approach and more, by probing for meaning from an emic perspective.

The research literature often links opinions to personality, hence Brewster, et al., (1956) see opinions as inseparable from the rest of personality. Opinions, they say, constitute part of the data from which personality is inferred and are in turn a function of personality. That is why Brewster and associates' definition of an attitude adds a slightly new dimension (reflecting personality) to that of the Yale study. For Brewster and associates, an attitude is a predisposition to experience, to be motivated by, and to act toward, a class of objects in a predictable manner.

All these point to the complexity involved in attitude formation. Therefore, the demographic approach to determinants of opinions utilizing a cognitive response pattern utilized in this study does not attempt to offer a simplistic explanation to attitudes on pastoral leadership concepts among ECWA. Rather, while realizing the complexity of attitude

formation as indicated in the literature, attempt is aimed restrictively at the demographic determinants of those concepts expressed.

Techniques of Attitude Measurement

Saadi and Farnsworth (1934) "experimentally" paired some statements with a liked, disliked, or neutral author (this study may not properly be characterized as a true experiment). Since then the literature on techniques of attitude measurement have ranged from self-report of aspects of attitude to the most common paper and pencil test. The latter is a noticeable shift in that it does not utilize direct overt behavior in the measurement of attitude. It will be recalled in Chapter One that this study is delimited to opinions and concepts and not a direct observation of pastoral leader behaviors.

Kiesler, et al., (1969) list five general categories of attitude measurement. They are: —

1. Measures in which inferences are drawn from self-reports of beliefs, and behaviors,
2. Measures in which inferences are drawn from the observation of ongoing behavior in a natural setting,
3. Measures in which inferences are drawn from the individual's reaction to or interpretation of partially structured stimuli,
4. Measures in which inferences are drawn from performance of "objective" tasks, and
5. Measures in which inferences are drawn from physiological reactions to the attitudinal object or representations of it (Kiesler, et al., 1969, pp. 9-10).

By far the most popular category is the first one listed above.

Allport and Hartman (1925) had moved away from the traditional technique

that measured attitudes from self reports based on a "yes" or "no" response to a question. They had asked a group of students to write their personal views on several topics. These opinions were then carefully compiled into distinct and relevant subgroups based on differing views expressed. The differing views were kept separate and given to six judges to rate them on their logical position in a scale ranging from one extreme on an issue to the other extreme. Another sample of students was then asked to check the statement which most nearly coincided with their own views on this much broader scale. The broadness of the categories offered to this second group of students marked an important development in the history of the technique of attitude measurement. People tend to readily place themselves in a broad rather than a finely distinct category of response.

The next major milestone in the development of techniques of attitude measurement resulted from the work of Thurstone (1928). Thurstone had noted in 1928 that opinion statements are only indicants or methods of diagnosing the underlying attitude and that they are not the attitude itself. This was why Edwards (1957) said,

One of the major assumptions involved in the construction of attitude scales is that there will be differences in the belief and disbelief systems of those with favorable attitudes towards some psychological object, and those with unfavorable attitudes (Edwards, 1957, pp. 10-12).

Thurstone's technique (also called the psychophysical model) consists of the scaling of attitude statements along an attitude continuum. This he did not so much as to scale statements but to scale people. Judges were then asked to evaluate the opinion statements along some continuum. In their joint effort, Thurstone and Chave utilized the technique known as Equal Appearing Intervals. The judges were asked to sort

the statements into, let us say, eleven piles from the most unfavorable to most favorable statements. An important difference between Thurstone's technique and that of Allport and Hartman is the fact that in Thurstone's case, the judges were asked to make the intervals between the piles equal, hence the "Equal Appearing Intervals."

Thurstone proposed criteria for eliminating ambiguous or irrelevant items. This is achieved when for example, judges are unable to agree reliably on their placement along the continuum. Thurstone also proposed another criterion to ascertain whether or not the scaled items differ in other respects than that which the judges were told to focus on. This is the criterion of irrelevancy.

While other self report techniques such as Guttman's Scalogram Analysis and Coombs unfolding techniques are recognized, it is the Summated Ratings method of Likert that has won wide acceptance among psychologists. Whereas a respondent to Thurstone's attitude scale is asked to check all of the opinion statements with which he agrees, the Likert scale respondent is asked to indicate the degree of agreement or approval to all items on a five-point scale. Hence the familiar: Strongly Approve, Approve, Undecided, Disapprove, and Strongly Disapprove.

Usually then, one end of the scale is assigned an arbitrary value, say the numeral one, the next category then becomes a two, and so on. Each respondent then has a score for every item he or she responds to that ranges from one to five. The Likert Scale method was used in this study.

Quest for Meaning

In Qualitative sociology the Ethnomethodologist is concerned with how people make sense of the situation in which they find themselves (Bogdan & Taylor, 1975; Schwartz & Jacobs, 1979). What constitutes

reality is debatable among the different schools of thought. For the Positivist numbers are employed in an attempt to sharpen what is considered the fuzzy picture of what is really going on. Usually the fuzziness is attributed to the lay person's ways of describing reality. But Schatzman and Strauss (1973) warn that,

contextual controls cannot simply "go without saying"; they require attention if only to dispel the notion that impersonal, instrumental controls embedded in the research are the only ones available to prevent the researcher's being victimized by his own biases, forgetfulness, error, and other threats to his objectivity and accuracy (Schatzman & Strauss, 1973, p. 9).

Numbers and figures are useful tools for presenting data but by no means constitute "brute facts" -- that are so evident they need no interpretation. Interpretation is what the quest for meaning is about.

The marriage between Quantitative and Qualitative science has been recognized by some researchers (see McCall & Simmons, 1969, especially the article by Morris Zelditch, Jr. in the first chapter). Such a marriage allows for the possibility of deriving meaning not only from numbers and figures, but from the actor's point of view (the actors being the subjects in a study).

The social scientist who recognizes this marriage will, therefore, check numbers and figures against the "subjective" explanations of reality from the primary actors' point of view. To do this requires what Weber called *Verstehen* or empathic understanding -- ability to reproduce in one's own mind the feelings, motives, and thoughts behind the actions of others.

In this study attempt was made to get at meanings behind the concepts expressed by the respondents. This attempt was made by asking the respondents to give the reasons behind their choosing the kinds of responses they chose. This is as close as one can get at *Verstehen* in

a survey research short of becoming a participant observer. It will be realized that the Qualitative quest for meaning has been discussed in the context of real life ethnography. This study on the other hand is not an ethnography. Rather it attempts to achieve marriage between Quantitative and Qualitative Sociology.

Curriculum Implication

A great deal of the literature on curriculum have curriculum planning as focus. This study too has implications for curriculum planning.

The State of the Art

Bobbitt (1924) was a pioneer in the field of curriculum planning with his introduction of a "Science of Curriculum Making." Since then notable works like those of Tyler (1949); Herrick and Tyler (1950); Beauchamp (1961) have built on the pioneering efforts of Franklin Bobbitt. One thing common to the approach of those mentioned above is its prescriptive nature. These authors discuss what ought to be the case.

Later on an interest developed in theory building in an attempt to move away from the prescriptive and value-laden approach of earlier writers. Taba (1962), MacDonald (1963), and Bruner (1963) are noteworthy. But then these works on curriculum theory are better classified as meta-theoretical. They discuss what a curriculum theory would be like rather than formulate one.

Theorists' efforts such as those of Hughes (1962) and Ginther (1965) are based on borrowings from other fields of study such as mathematics in an attempt to build models. A powerful model will need to deal with both instruction and what is taught. Foshay and Beilin (1969) note,

When a comprehensive curriculum theory is built, it will have to take into account not only the learning methods and teaching methods ("Strategies of instruction" and the like) but also the nature of the knowledge to be learned, the nature of the student who would learn it, and the nature of the societal responsibility shared by teacher and student. For if education is a moral affair before it is a technical affair, then the ground for moral behavior have to be incorporated in one's theory of educational action (p. 276).

Until the time of writing no grand theory has appeared in the field of curriculum. Instead diehard theorists continue to hope for a brighter day to dawn when a grand theory will emerge. For example, Elliot and Foshay (1963) propose that education be considered as still in the natural-history stage. Beauchamp (1961) suggests that for now we should be content with sub-theories which will later develop into a grand theory.

Schwab (1969) for now calls for an eclectic approach to theory building due to the nature of what curriculum specialists deal with -- social science. Schwab doubts whether a grand theory will emerge in the foreseeable future. The doubt still continues in other quarters among curriculum specialists.

In the meantime, practitioners continue to take advice from curriculum specialists of the prescriptive school of thought. This is understandable when one realizes that practitioners are often faced with the need for 'how-to's'. Also, an important point to bring to mind is the nature of what educators deal with. Education and the task of curriculum planning is value-laden. This may be the blind spot of many a theorist who would want a value-free theory.

Curricular Orientation

There are different types of orientation to the task of curriculum planning. Eisner (1979) presents a useful way of viewing the task

of curriculum planning and development. He gives five basic orientations to curriculum planning as found in the field. They are: 1. Development of cognitive processes, 2. Academic rationalism, 3. Personal relevance, 4. Social adaptation and social reconstruction, 5. and Curriculum as technology.

Of these five orientations, the one that best describes the underlying approach to this study is social adaptation. Eisner says of the social adaptation orientation to curriculum that it

derives its aims and content from an analysis of the society the school is designed to serve. In this orientation it is argued that schools are essentially institutions created to serve the interests of the society. As such their mission is to locate social needs, or at least to be sensitive to those needs, and to provide the kinds of programs that are relevant for meeting the needs that have been identified (Eisner, 1979, p. 62).

The polling of ECWA members on their concepts of the pastor-leader with regards to his personal characteristics, leadership styles, ministry skills, and civic duties could be seen as a form of needs assessment. Needs assessment is often preparatory to curriculum development and revision.

Those in educational research have recognized the justification not only for outcomes of research with theoretical implications, but also those with policy implications. It is this latter approach that the author is concerned with in this study. So when the sample of study was asked to describe what ought to be in the pastor-leader, both the prescriptive and the value-laden tendencies inherent in this study are recognized. These tendencies are in keeping with the emphasis on outcomes relating to policy issues.

CHAPTER III

RESEARCH PROCEDURE

The purpose of this study was two-fold. First was the attempt to find out what constitute desirable pastoral leadership among ECWA members. Second was the attempt to investigate the sources from which those concepts were derived. In achieving this two-fold purpose three groups of ECWA members were studied in an attempt to see if there are significant differences among them along age distribution and levels of acculturation.

The Population

The population of study is made up of members of ECWA who are to be found in different parts of Nigeria. The population is homogeneous with regards to organizational structure, church polity and doctrine. However, diversities exist across the geographic boundaries of the nineteen states of Nigeria. The diversities include cultural differences and levels of educational attainment. Nonetheless, ECWA has a good distribution along both rural and urban sectors of Nigeria.

The Sample

Intact local churches were used as the unit of analysis, although the churches were not randomly selected. The problems of conducting scientific research in Africa have been highlighted by O'Barr et al.,

(1973). So statistical generalizability was replaced in this study by a form of stratified representativeness. By this is meant the drawing of representative church types along three distinctions made at face value. The three distinctions are these:

1. Churches in rural sectors across Nigeria. Usually these church types use either a major Nigerian language or a local dialect for worship. Their characteristics include the tendency of members to be older and less acculturated. These churches are called Ethno-Rural (EthR).
2. Churches in urban sectors which use a major Nigerian language for worship. Their characteristics include the fact that they are migrants, the tendency to have a fairly balanced representation of old and young; highly acculturated and less acculturated members. These churches are called Ethno-Urban (EthU).
3. Churches in urban sectors which use English language for worship. Their characteristics include the tendency of members to be young and highly acculturated. Such churches are also made up of migrants, but with a high rate of migration as the members tend to be highly mobile. These churches are called English-Using (UsuE).

In all, nine local churches participated in this study. The nine were selected along ethno-geographic and linguistic lines that represented the three church types described above. By this is meant that the churches were drawn from the north, central and southern parts of the country with the EthU and EthR representing the three major languages of Nigeria. The UsuE churches are normally made up of representatives of the various ethnic groups.

Selection of a church was influenced by its length of history. Churches with long histories in ECWA tend to be widely perceived as embodying what ECWA stands for. Three such EthU and four EthR churches were selected. Selection of the two UsuE churches was not based on their length of history since these types of churches developed later in ECWA's history. Rather their selection was based on their generally wide acceptance in ECWA.

Selection of the individual participants within each local church was based on who was considered a full member. Only those registered with the church are considered full members. The researcher was careful to follow this ECWA policy in the study, since there are always more people in attendance during worship services in ECWA than are registered members.

Development of Instrument

The main instrument used for data gathering is a fifty-two item questionnaire developed in the field by the researcher. The steps taken to develop the instrument will be explained shortly. This questionnaire contains scaled and nonscaled items, and some fifteen open-ended items for probing for source.

Three factors were used to discriminate among the sample. These are:

1. A bipolar age grade distinction of Low Age (LoA) and High Age (HiA). Low age refers to respondents under forty years of age, while high age refers to respondents over forty.
2. A seven-point noncontinuous interval scale (compressed to five for statistical purposes) that was used to measure the level of acculturation of the respondents.

Although the acculturation scale is progressive, its intervals are unequal. Point one on the scale is zero number of years in school up to primary school completed (the compression of levels 1-3 on the seven-point scale). Point two is secondary school drop out. Point three is secondary school completed. Point four is post-secondary school but nondegree. Point five is degree.

3. The locale of the respondents. Locales refer to respondents in rural, urban and English-Using churches.

Two steps were taken in the development of the instrument. These were: a series of preliminary interviews, and a jury procedure. The preliminary interviews enabled the researcher to identify local concerns along the four areas of concern (personal characteristics of the pastor-leader, leadership styles, ministry skills, and civic duties). The jury procedure was used to refine the items generated from the preliminary interviews. A closer look at each step now follows.

Preliminary Interviews and Questionnaire Construction. The purpose here was to find out what the pertinent issues are on pastoral leadership in ECWA along the four areas of concern. Eight people were selected for these interviews. Six of these were ECWA members from different walks of life including an executive, a teacher, a student, and an artisan. The remaining two were pastors. Pastors were included in order to get their input on the kinds of problems members bring to their pastors most often.

The method used in these preliminary interviews is described below. The researcher went in with global questions to guide in the interviews. The questions included things such as, what kinds of personal qualities make for a good pastor? What pastoral skills should ECWA pastors have in

order to do a good job? What types of leadership qualities should ECWA pastor display? These global questions generated some relevant concerns on pastoral leadership among the interviewees. New questions were generated in the course of the interviews. When this was the case the researcher tried as much as possible to pose the same questions to subsequent interviewees.

The responses generated from the interviewees were put into question and answer forms, with the aim of eliciting from the interviewees their concepts of pastoral leadership. Multiple choice questions were developed from the responses generated from the interviewees during those preliminary interviews. Possible ranges of responses one might likely get to these questions were generated from the interviewees as well. The questions cover the four areas of concern.

Next the researcher developed a questionnaire from the result of the preliminary interviews. The questionnaire was constructed in a way that it might elicit from respondents their concepts of pastoral leadership and the sources of those concepts. The range of responses generated during the preliminary interviews fell into three categories. The responses were either attributable to traditional values, effects of acculturation, or normative Biblical values. These findings matched the expectation with which the researcher went into the study.

There are at least two possible ways one could probe for source. One was to find out if a respondent exhibited any tendencies towards answers that are identifiable with a particular source from what is known in the literature. For example, a respondent who tends to prefer responses on high age and marital status may likely be deriving such preferences based on traditional values. On the other hand, a respondent who tends

to prefer high skills and formal education in a pastor may likely be exhibiting the effects of acculturation.

The other way one might probe for source is to ask follow-up questions like, Why did you choose such and such an answer? This type of open-ended question allows the respondents to express the rationale behind their answers thereby revealing the sources from which their concepts are derived. These open-ended items generate qualitative data which from a socio-anthropological perspective are useful in probing for emic meanings.

To check how widespread within the sample the issues generated from the preliminary interviews were, the final form of the questionnaire contained at the beginning an open-ended question that asked the respondents to give their concepts of pastoral leadership and reasons for those concepts. This question was asked before the respondents got into the survey proper so as to reduce bias, and to see the extent to which what they express there agreed with their responses in the structured part of the survey. During the actual study a few of the respondents told the researcher that they were having to repeat in the survey proper the answers they had given at the beginning. What appeared to these respondents as unnecessary repetition tends to validate the generalizability of the items generated in the preliminary interview stage.

Jury Procedure. The second step in the building of the instrument was the setting up of a jury of five to deal with the issue of validity and reliability. The jury checked the multiple choice questions developed from preliminary interviews for clarity.

The jury was made up of highly competent and knowledgeable persons. One of them holds a doctorate degree in higher education

administration and serves as registrar for one of ECWA's theological seminaries. A second juror lectures in science education at one of Nigeria's universities. A third is a highly trained pastor who was completing a doctoral study in Scotland during the 1981-82 school year. A fourth is a top executive of the Nigerian Steel Development research laboratory. The fifth juror is a top executive of a Christian stationery enterprise. All but one of these are ECWA members. The only female juror lectures at Jos University, and is the only non-ECWA member.

In the jurors' evaluation of each item on the questionnaire a validity coefficient of .80 was used for passing an item. This translates into a four out of five agreement among the jurors on the extent to which an item clearly expresses what is intended (that is, validity). In the same fashion a reliability coefficient of .80 was used for passing an item when the jurors re-evaluated the corrected items three days after their initial evaluation. The issue of reliability is an attempt to assess consistency of clarity of the items over time.

In their evaluation, the jurors refined some of the questions through suggestions for clarification of items. These suggestions were incorporated into the questionnaire both after their initial evaluation and their subsequent one.

Entry Process

In August 1981, the researcher sent letters of request for permission to conduct this study to the ECWA President, General Secretary and Theological Education Secretary. The ECWA President responded with a letter of introduction to all ECWA leaders (pastors and nonpastors). Copies of this letter were made and the researcher took these along to the nine local churches that participated in the study. Copies of the

two letters mentioned here are found in Appendix I. Also found in Appendix I are copies of the author's thank you letters to the ECWA President and General Secretary.

Entry was achieved in the local churches mostly through the pastors. In two cases the pastors were away to a conference. In those two cases entry was made through church elders. What the author did in each local church was to present the letter of introduction from the ECWA President and explain what the study was about. This procedure was enough to gain acceptance in all the churches.

Research Approach

In this study three independent and four categories of dependent variables were employed.

The Variables. The independent variables are:

1. Respondents' age -- HiA and LoA
2. Respondents' levels of acculturation ($L_1 - L_5$)
3. And respondents' locale (EthR, EthU, and UsuE).

The four categories of dependent variables are the respondents' concepts of pastoral leadership with respect to:

1. the desirable personal characteristics of the pastor-leader
2. the desirable leadership styles of the pastor-leader
3. the desirable ministry skills of the pastor-leader
4. and the desirable civic duties of the pastor-leader.

Both dependent and independent variables were selected by the researcher as parameters of interest before going out to the field to collect the data. These parameters were chosen based on review of relevant literature in cultural anthropology, cross-cultural differences, and the research literature on leadership.

Methodology. The researcher used a demographic approach to the determinants of opinion utilizing a cognitive response pattern to the study of attitudes (following Brewster et al., 1956; Rosenberg et al., 1960).

In a demographic approach attitude scales are examined along various demographic subdivisions. The subdivisions used in the study are the three independent variables.

In a cognitive response pattern, responses are elicited by verbal questions in printed or oral form in an attempt to get at concepts and perceptions about an attitude object. The questionnaire was developed in a way to make its items elicit respondents' concepts of the Attitude Object, namely, the ECWA pastor-leader.

Attempt in this study was made to look for patterns that emerge among the three locales in their concepts of pastoral leadership. The study was not focused on global leadership per se. However, the concepts ECWA members expressed were of interest only inasmuch as the meanings behind those concepts are elicited. This was why an emphasis was equally placed on the sources of the concepts of pastoral leadership.

To get at source the concepts were first examined. This is why in the report of findings a substantial amount of space is devoted at first to the patterns of concepts found. These patterns are then probed for meaning in order to get at source.

Administering of Instrument. The diversity of respondent characteristics from the highly educated to the nonliterate, from rural to urban setting makes it necessary to prepare a terse questionnaire which could be self-administered or used by interviewers with minimum instructions.

The questionnaire was translated into Hausa, Igbo and Yoruba for the benefit of those who were more comfortable with the vernacular. Competent translators were employed to do the translations. Priority in translation was given to intent and meaning rather than literal translation. Translators were selected based on their reputation and professional skills in the languages. The Igbo and Hausa versions were translated by these professional translators. The researcher translated the Yoruba version, drawing on his formal training in the language and some past experience in Yoruba translation. An added factor is the fact that Yoruba is the researcher's first language.

The questionnaire was distributed in each local church by either the pastor or an elder in cases where the pastor was away. Only registered members were invited to participate. All participants were volunteers. These volunteers constitute informed sources of opinion in ECWA.

Respondents who are able to read either the English or vernacular version of the questionnaire self-administered it. However in the EthR churches and in two instances in one EthU church administering of the instrument was by interview. Interviewers needed only few instructions to carry out their job as the questionnaire was prepared tersely to minimize the need for probing. In most cases all the interviewers had to do was to read the questions and the multiple-choice answers to the respondents making sure respondents understood what is read. The interviewers were instructed to repeat the multiple responses as many times as necessary because of the tendency of respondents to forget parts of the answer. In many of the cases the interviewers read one answer at a time, gave the respondents time to decide on an answer before moving on to read the next answer. When a respondent chooses an

answer before the interviewer had finished reading all the alternatives, the interviewers were instructed to go on anyway to read the remaining answers.

Six interviewers plus the researcher took part in administering the instrument. Interviewers were selected on the basis of their educational level and ability to use the vernacular. The researcher conducted eight personal interviews in Yoruba.

Most questionnaire that were self-administered were returned either through the pastors or the elders who distributed them. Some of these also came back through the mail after the researcher had left Nigeria for the U.S.A. Most of the EthR ones were administered in groups after worship services. Most of these were administered by interviewers. They were collected on the spot. The questionnaire administered through interviews had a 100% rate of returns as opposed to a 70% rate in the self-administered ones.

Data Analysis

Two types of analyses were conducted. The first, reported in Chapter Four, is statistical. The second, reported in Chapter Five, is qualitative.

Since the data collected in this study were in the form of frequency counts the Chi square was used in the statistical analysis (See Siegel, 1956). Typically, the Chi square answers the question whether observed frequencies deviate significantly from some theoretical or expected population frequencies. Hence, Chi square is used to test whether two or more frequency distributions differ significantly. Since the independent and dependent variables used in this study yielded more than a two by two four-fold table, the type of Chi square used is based on

the formula: $\chi^2 = \frac{\sum (O-E)^2}{E}$

Also used in the statistical analysis is the Contingency Coefficient (C), which is easily derived from the Chi square. What C does is to determine the correlation coefficient that estimates the magnitude of the relationship between the variables in the Chi square table. However, C yields correlations that are closely comparable to the Product-moment (r) only if each variable is split into more than five categories, and if the sample is large (Borg & Gall, 1979). The formula for computing C is:

$$\left(\frac{\chi^2}{N + \chi^2} \right)^{\frac{1}{2}}$$

Data processing for the statistical parts of the analysis was done at the Michigan State University's computer laboratory using the Cyber 750 computer hardware.

Qualitative data analysis procedure was used for the open-ended responses that probed for source. Analysis for such data involved the pooling of the universe of the range of responses both within and between groups, classifying of responses into sources, and comparing between groups sources to test the relevant hypotheses.

The vernacular open-ended responses were back-translated into English with the aid of two Michigan State University graduate students whose first languages were each Hausa and Igbo respectively.

CHAPTER IV

PASTORAL LEADERSHIP CONCEPTS IN ECWA

Findings are reported in two parts. The first part deals with the rate of returns of the questionnaire, the characteristics of the respondents, and findings on the research questions 1-3. The research question 3 deals with the concepts of pastoral leadership in ECWA, and it covers the research hypotheses 1-12. The second part which is reported in Chapter V deals with the research question 4. This research question covers the sources of the concepts of pastoral leadership in ECWA and the research hypotheses 13-16.

Questionnaire Returns

Table 1 shows the rate of returns on the questionnaire distributed. Overall a 78.2% response was obtained. The highest rate came from the Ethno-Rural respondents (85.7%). These were followed by the Ethno-Urban (76.7%). The English-Using churches had 71.4% rate.

The lowest returns were from the two Kaduna churches. There is no apparent reason for supposing that the nonrespondents in these two churches were significantly different from those who responded. Rather the reason for the low rate of returns (48.1% and 58.3%) is that these were the two churches whose pastors were away to a national conference at the time of the study. As a result the tasks of questionnaire distribution and collection were left in the hands of church elders.

A copy of the English language version of the questionnaire is found in Appendix II.

TABLE 1 RATE OF QUESTIONNAIRE RETURNS

	<u>Distributed</u>	<u>Returns</u>	<u>% Returns</u>
<u>EthR</u>			
Miango (Hausa) ^a	22	18	75.0
Igbaja (Yoruba)	17	13	76.4
Mbaise (Igbo)	<u>17</u>	<u>17</u>	<u>100.0</u>
Group Total	56	48	85.7
<u>EthU</u>			
Kano (Hausa)	25	24	96.0
Zaria (Yoruba)	18	16	88.8
Owerri (Igbo)	16	13	81.2
Kaduna (Yoruba)	<u>27</u>	<u>13</u>	<u>48.1</u>
Group Total	86	66	76.7
<u>UsuE</u>			
Plateau Chapel (English)	18	16	88.8
Kaduna (English)	<u>24</u>	<u>14</u>	<u>58.3</u>
Group Total	42	30	71.4
Totals	<u>184</u>	<u>144</u>	<u>78.2</u>

^aLanguage of worship indicated in parenthesis

Characteristics of the Respondents

In this section an analysis of the respondents' characteristics based on the demographic data collected in the study is presented. The data show the breakdowns into age groups along the three locales, the frequency distribution of the uncollapsed levels of acculturation by locale, the summaries of distribution by age grades of the five-level degree of acculturation, and the distribution by locale of the five-level

degree of acculturation.

Three locales were involved. These are: Ethno-Rural (EthR), Ethno-Urban (EthU), and English-Using (UsuE) churches. The age grades are bipolar: The under-forty, or Low Age (LoA), and the over-forty, or High Age (HiA). The collapsed acculturation levels are represented as Levels 1 through 5 ($L_1 \dots_5$) in ascending order of magnitude.

Distribution of Age Grades by Locale

The data in Table 2 show that ECWA tends to have a slightly higher representation of LoA than HiA if one controls for the predominantly LoA, UsuE churches. This finding compares with the Kore (1980) finding among top ECWA pastor-administrators. In that study 41% of the sample was in the 30-39 age range, and another 39% was in the 40-49 age range. Only 2% was under 30, while 16% was in the 50-59 age range. The over 60's accounted for a mere 2%.

The data in Table 2 show a slightly positive relationship between age grade and locale. LoA representation seems to increase slightly from EthR to EthU. Among the UsuE there is a clear 6:1 ratio of LoA to HiA. The strength of the relationship between age and locale is slight as indicated by the Contingency Coefficient.

TABLE 2 SUMMARIES OF AGE GRADE REPRESENTATION BY LOCALE

	COUNT	Locale			ROW TOTAL
		EthR	EthU	UsuE	
Age Grade	LoA	26	39	26	91
		28.6	42.9	28.6	63.2
		54.2	59.1	86.7	
		18.1	27.1	18.1	
COLUMN TOTAL	HiA	22	27	4	53
		41.5	50.9	7.5	36.8
		45.8	40.9	13.3	
		15.3	18.8	2.8	
	TOTAL	48	66	30	144
		33.3	45.8	20.8	

$\chi^2 = 9.26$ $df = 2$ $C = .245$ Significance Level = .009



Frequency Distributions at Acculturation Levels by Locale

In Table 3 the uncollapsed frequency counts of the respondents' levels of acculturation as represented in each locale are presented. Individual local churches are also represented by locale. One noticeable pattern is the frequencies at the two extremes of the seven levels of acculturation ($L_1 \dots L_7$). The UsuE and several EthU churches have no levels 1 and 2 representation, but they tend to be mostly highly acculturated. At the other end, the EthR and several EthU churches have very meager representations at the highest levels of acculturation.

These seven levels of acculturation were collapsed into five for statistical purposes since some cells at the extreme ends of the table have less than five observed frequencies. A restriction to the use of Chi square is that no theoretical frequency should be less than five. The theoretical frequency for any cell is the product of the two marginal totals common to that cell divided by the total number of cases. In practice, 20% of the cells could have expected frequencies that are less than five.



TABLE 3 FREQUENCIES OF UNCOLLAPSED ACCULTURATION LEVELS BY LOCALE
Locale

Acculturation Level	EthR			EthU			UsuE			
	Miango (Hausa)	Igbaja (Yoruba)	Mbaise (Igbo)	Kano (Hausa)	Zaria (Yoruba)	Owerri (Igbo)	Kaduna (Yoruba)	Plateau (Eng.)		Kaduna (Eng.)
L ₁	3	6	4	2	1	0	0	0	0	16
L ₂	6	2	1	6	0	1	0	0	0	16
L ₃	2	1	0	11	3	5	1	1	2	26
L ₄	4	1	1	1	2	0	1	1	0	11
L ₅	0	1	8	3	1	1	6	4	2	26
L ₆	2	1	3	1	4	5	3	6	6	31
L ₇	1	1	0	0	5	1	2	4	4	18
	18	13	17	24	16	13	13	16	14	144

Distribution at Acculturation Levels by Age Grades

The result of the collapsed seven levels of acculturation is reported by the five-level distribution in Table 4. The result shows that there is a moderate relationship between the distribution of age grades and levels of acculturation. The LoA respondents tend to be more acculturated than the HiA. The percentage of LoA represented at L₃ - L₅ is 64 as against 30% of HiA at the same levels. The finding is statistically significant at the .0006 level.

TABLE 4 SUMMARIES OF AGE GRADE DISTRIBUTION BY LEVELS OF ACCULTURATION

	COUNT ROW PCT COL PCT TOT PCT	ACCULTURATION LEVEL					ROW TOTAL
		L ₁	L ₂	L ₃	L ₄	L ₅	
Age Grade	LoA	24	8	23	26	10	91
		26.4	8.8	25.3	28.6	11.0	63.2
		41.4	72.7	88.5	83.9	55.6	
		16.7	5.6	16.0	18.1	6.9	
Age Grade	HiA	34	3	3	5	8	53
		64.2	5.7	5.7	9.4	15.1	36.8
		58.6	27.3	11.5	16.1	44.4	
		23.6	2.1	2.1	3.5	5.6	
COLUMN TOTAL		58	11	26	31	18	144
		40.3	7.6	18.1	21.5	12.5	

$$\chi^2 = 25.58 \quad df = 4 \quad C = .388 \quad \text{Significance Level} = .0006$$

Distribution at Acculturation Levels by Locale

A look at the distribution of acculturation levels by locale shows a significant relationship between levels of acculturation and locale. Table 5 shows that relatively the most acculturated are mostly found in the UsuE group with 26.7% at L₅. Also relatively, the least



acculturated are found mostly in the EthR group with 52.1% at L₁. The EthU have an almost even representation of both the less and the more acculturated. Among the EthU 51.6% are found at L₁ and L₂, with 48.5% at L₃ - L₅. The degree of relationship between levels of acculturation and locale is moderate. This finding is significant at the .001 level. Respondents below L₃ are classified as less acculturated, while L₃ - L₅ are classified as more acculturated.

Preferred Methods for Selecting and Removing
the Pastor-leader

The related research question is question 1.

Question 1 What methods of selecting and transferring the pastor-leader do ECWA members prefer?

Items 9 and 10 on the questionnaire deal with this question.

Findings

The following are the results obtained along age grades, acculturation levels, and locale when ECWA members were asked to choose between the following methods of selecting the pastor-leader: a) Posting from a central office, b) A church selects one of its most capable members, c) A church invites any outsider of its choice, d) A foundation member becomes pastor-leader, e) Other opinion.

Selection Methods by Age Grades. The result in Table 6 shows that both age grades preferred selection from a central office. A total of 69% of the LoA and 59% of the HiA respondents selected this response. No statistically significant difference was found between the two age grades.

TABLE 5 SUMMARIES OF THE DISTRIBUTION AT ACCULTURATION
LEVELS BY LOCALE

Acculturation Level	COUNT ROW PCT COL PCT TOT PCT	Locale			ROW TOT
		EthR	EthU	UsuE	
		L ₁	25 43.1 52.1 17.4	30 51.7 45.5 20.8	
L ₂	6 54.5 12.5 4.2	4 36.4 6.1 2.8	1 9.1 3.3 .7	11 7.6	
L ₃	9 34.6 18.8 6.3	11 42.3 16.7 7.6	6 23.1 20.0 4.2	26 18.1	
L ₄	6 19.4 12.5 4.2	13 41.9 19.7 9.0	12 38.7 40.0 8.3	31 21.5	
L ₅	2 11.1 4.2 1.4	8 44.4 12.1 5.6	8 44.4 26.7 5.6	18 12.5	
COLUMN TOTAL	48 33.3	66 45.8	30 20.8	144	

$\chi^2 = 25.66$ $df = 8$ $C = .388$ Significance Level = .001

TABLE 6 CONTINGENCY^a TABLE OF THE METHODS OF
SELECTING A PASTOR-LEADER BY AGE GRADE

		Method					Row Total
		a	b	c	d	e	
Age Grade	LoA	63	12	5	1	10	91
	HiA	31	11	6	0	4	52
Column Total		94	23	11	1	14	143

$$\chi^2 = 4.281 \quad df = 4 \quad \text{Significance Level} = .369$$

^aThe Contingency Tables in this report feature in each cell the observed frequencies.

Selection Methods by Levels of Acculturation. Table 7 shows that respondents along the five levels of acculturation preferred selection from a central office. The within group responses from L₁ to L₅ comes out to 54%, 72%, 88%, 67%, and 61% respectively. No statistically significant difference was found along the levels of acculturation.

Selection Methods by Locale. Table 8 shows 65% of respondents across locale preferred selection from a central office. However, a breakdown of the responses gives an added dimension. A breakdown shows 61% of EthR, 75% of EthU, and 50% of UsuE showing preference for this response. As many as 26% of UsuE preferred other methods such as, a prayerful selection by the church, church selects from a list of candidates recommended by the central office, and selection by the Holy Spirit. A statistically significant difference along locale was therefore found, with EthU being the ones preferring central selection most often, followed by EthR.

TABLE 7. CONTINGENCY TABLE OF THE METHODS OF SELECTING A PASTOR-LEADER BY LEVELS OF ACCULTURATION

		Method					Row Total
		a	b	c	d	e	
Acculturation Level	L ₁	31	15	6	0	5	57
	L ₂	8	2	0	0	1	11
	L ₃	23	1	0	1	1	26
	L ₄	21	4	2	0	4	31
	L ₅	11	1	3	0	3	18
Column Total		94	23	11	1	14	143

$\chi^2 = 22.98$ $df = 16$ Significance Level = .114

TABLE 8. CONTINGENCY TABLE OF THE METHODS OF SELECTING A PASTOR-LEADER BY LOCALE

		Method					Row Total
		a	b	c	d	e	
Locale	EthR	29	11	4	1	2	47
	EthU	50	9	3	0	4	66
	UsuE	15	3	4	0	8	30
Column Total		94	23	11	1	14	143

$\chi^2 = 20.66$ $df = 8$ Significance Level = .010



The following are the results obtained along age grades, acculturation levels and locale when ECWA members were asked to choose between the following methods of removing or transferring the pastor-leader: a) Transfer by central office, b) A church tells the pastor to leave, c) The pastor alone decides, d) A joint decision between the church and an in-coming pastor, e) Other opinion.

Methods of Removal by Age Grades. Table 9 shows that removal by a central office was again most preferred by both age grades with 64% and 60% responses by LoA and HiA respectively. This result shows no statistically significant difference between the age grades.

TABLE 9 CONTINGENCY TABLE OF THE METHODS OF REMOVING A PASTOR-LEADER BY AGE GRADE

		Method					Row Total
		a	b	c	d	e	
Age Grade	LoA	59	15	4	4	9	91
	HiA	32	13	3	5	0	53
Column Total		91	28	7	9	9	144

$$\chi^2 = 7.932 \quad df = 4 \quad \text{Significance Level} = .094$$

Methods of Removal by Acculturation Level. The result in Table 10 shows that removal by a central office is most preferred across all levels. The L₁ - L₅ percentage distribution of preference for this response is 55%, 72%, 65%, 70% and 66% respectively. There is no statistically significant difference along the levels of acculturation.

TABLE 10 CONTINGENCY TABLE OF THE METHODS OF REMOVING A PASTOR-LEADER BY LEVELS OF ACCULTURATION

		Method					Row Total
		a	b	c	d	e	
Acculturation Level	L ₁	32	14	3	5	4	58
	L ₂	8	1	0	1	1	11
	L ₃	17	7	1	0	1	26
	L ₄	22	4	3	0	2	31
	L ₅	12	2	0	3	1	18
Column Total		91	28	7	9	9	144

$$\chi^2 = 15.179 \quad df = 16 \quad \text{Significance Level} = .511$$

Methods of Removal by Locale. Table 11 shows that removal by a central office is the most preferred across locale. The breakdown shows 54% of the EthR, 75% of the EthU and 50% of the UsuE respondents showed preference for this response. This result unlike that obtained for selection method by locale was not statistically significant. The similarity between the two results concerns who prefers what. In both cases the EthU respondents tend to prefer selection and removal by a central office. In the selection method, whereas EthR followed EthU more closely in showing preference for a central selection than the UsuE, in the removal method the difference between the two was not that much. Next to the choice of removal by a central office all three locales preferred that the church tell the pastor to leave.

TABLE 11 CONTINGENCY TABLE OF THE METHODS OF REMOVING
A PASTOR-LEADER BY LOCALE

		Method					Row Total
		a	b	c	d	e	
Locale	EthR	26	13	4	3	2	48
	EthU	50	8	1	3	4	66
	UsuE	15	7	2	3	3	30
Column Total		91	28	7	9	9	144

$$\chi^2 = 11.493 \quad df = 8 \quad \text{Significance Level} = .175$$

Discussion

It appears that ECWA members by and large favor central control in the matter of appointing and transferring of pastor-leaders. One would have thought that the more acculturated and the younger ones will tend to reject a centrally controlled method in this very important matter of ascension to leadership position in the local church, and the turn over of leadership within the church.

These issues of appointment and removal was included in the survey as a result of findings from the preliminary interviews. As the researcher went around the churches the local pastors repeatedly singled out the issues of appointing and removing of pastors as the current issues in ECWA. Since the researcher had not anticipated these concerns before going into the field hypotheses were not developed around these issues. Consequently no probing for source was attempted with regards to these issues¹.

¹The lack of probing for source leaves the reader with only the researcher's opinion as to why ECWA respondents of all ages, levels of acculturation, and from different locales tend to prefer central control on these two issues more than any other methods. In the opinion of the researcher, the respondents opted for central control probably because that is what they are already used to.

Next to the choice of a centralized control is the preference by age grade, level of acculturation and locale for control of these decisions by the local church. However a higher proportion of older respondents over the younger (24% versus 16%) tend to prefer control of the decisions by the local church. The younger however tend to prefer more often than the older other opinions like: a combination of the methods, or transfer necessitated by vacancies in other churches, or statements like, "as the Holy Spirit directs." Also it is noted that L₁ and L₃ respondents more than others preferred the decisions to be made by the local church next to the choice of a centralized control on the issue of removal from office. What is common to respondents L₁ (primary school completed or less) and L₃ (secondary school completed) is not known.

Preferred Descriptors of the Pastor-leader

The related research question is question 2.

Question 2 What conceptual descriptions of the pastor-leader exist among ECWA members?

Item 17 on the questionnaire deals with this issue.

Findings

The following results were obtained along the distinctions of age grades, acculturation levels and locale when ECWA members were asked to choose between the following descriptors of the pastor-leader: a) Authority figure, b) Resource person, c) Boss, d) Opinion leader, e) No opinion.

Preferred Descriptors by Age Grades. Table 12 shows that 'Resource Person' was the most preferred response among both age grade distinctions. A total of 64% of all the respondents selected this

response. By this descriptor is meant one to turn to for guidance, information and instruction. There is no statistically significant difference between the age grades in their preferences. Both groups had 64% of each showing preference for 'Resource Person.' Only 20% of the HiA describe the pastor-leader as Authority Figure while 19% of the LoA see the pastor as such.

TABLE 12 CONTINGENCY TABLE FOR PREFERRED PASTOR-LEADER DESCRIPTORS BY AGE GRADES

		Descriptor					Row Total
		Authority Figure	Resource Person	Boss	Opinion Leader	No Opinion	
Age Grade	LoA	17	57	8	4	3	89
	HiA	10	32	1	4	3	50
Column Total		27	89	9	8	6	139

$$\chi^2 = 3.624 \quad df = 4 \quad \text{Significance Level} = .459$$

Preferred Descriptors by Acculturation Levels. The results in Table 13 tend to show that the more acculturated respondents (L₃ - L₅) had more preference for the descriptor, 'Resource Person' (76%, 67% and 83% of them respectively). The less acculturated respondents (L₁ and L₂) chose this value slightly less frequently (50% and 54% of them respectively).

Next to the descriptor, 'Resource Person,' 'Authority Figure' was most frequently preferred by all the respondents at all levels of acculturation. But the less acculturated respondents preferred this descriptor more often than the more acculturated ones. The former had 24% and

45% of them choosing 'Authority Figure' while the latter had 7%, 16% and 11% of them choosing it. These findings were not statistically significant.

TABLE 13 CONTINGENCY TABLE FOR PREFERRED PASTOR-LEADER DESCRIPTORS BY ACCULTURATION LEVELS

		Descriptor					Row Total
		Authority Figure	Resource Person	Boss	Opinion Leader	No Opinion	
Acculturation Level	L ₁	13	27	4	5	4	53
	L ₂	5	6	0	0	0	11
	L ₃	2	20	2	0	2	26
	L ₄	5	21	3	2	0	31
	L ₅	2	15	0	1	0	18
Column Total		27	89	9	8	6	139

$$\chi^2 = 21.04 \quad df = 16 \quad \text{Significance Level} = .176$$

Preferred Descriptors by Locale. Table 14 throws a better light on which group tends to prefer the descriptor, 'Resource Person' most frequently. The table shows that 86% of the UsuE preferred this descriptor, followed by the EthU with 66% of them preferring this descriptor. Only 45% of the EthR chose this descriptor. However the EthR tend to prefer the descriptor, 'Authority Figure' most frequently (32% of them). EthU follows EthR with 15% of them choosing 'Authority Figure.' Only 6% of the UsuE chose this descriptor. These results are statistically significant.

TABLE 14 CONTINGENCY TABLE FOR PREFERRED PASTOR-LEADER
DESCRIPTORS BY LOCALE

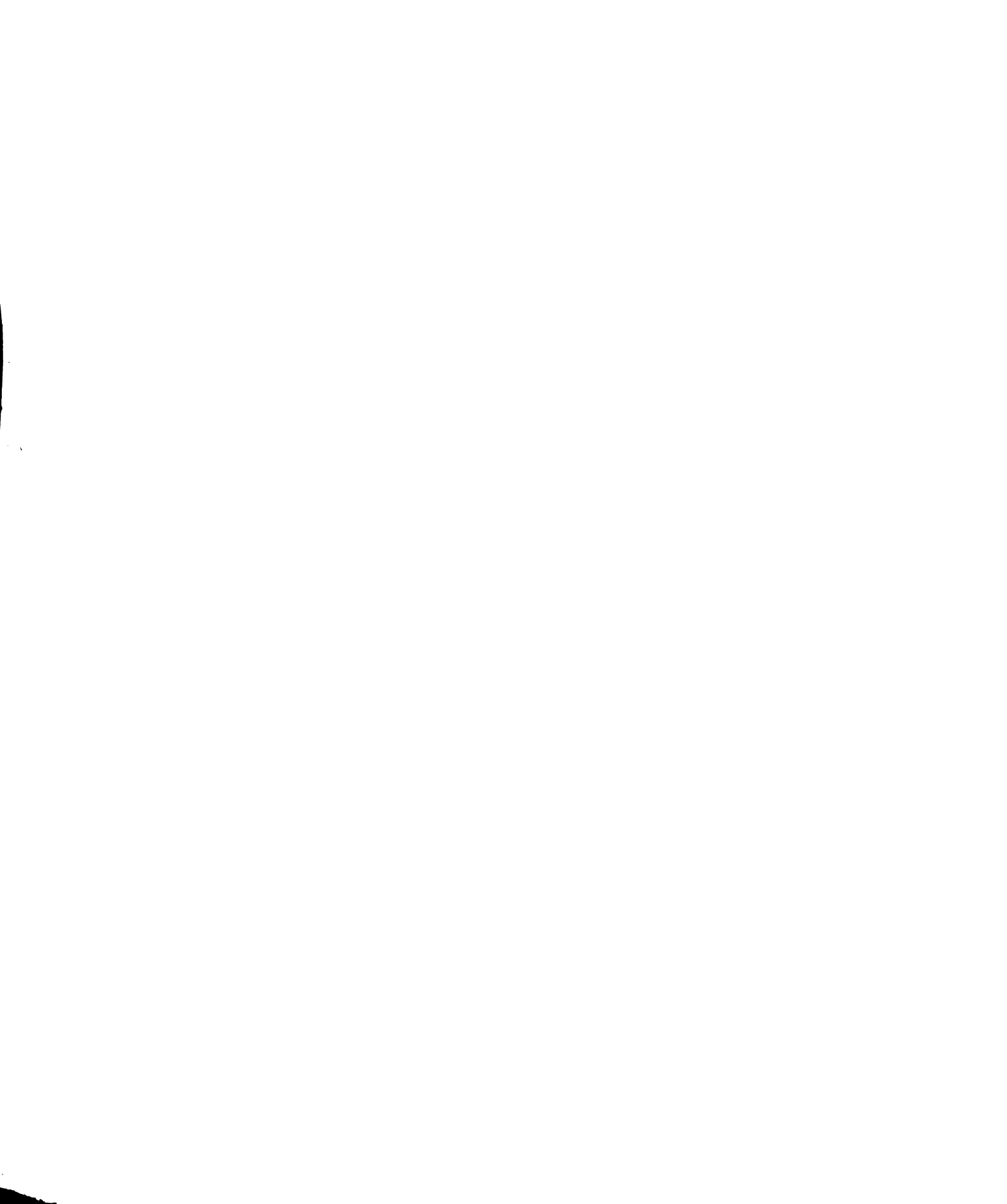
		Descriptor					Row Total
		Authority Figure	Resource Person	Boss	Opinion Leader	No Opinion	
Locale	EthR	15	21	6	1	3	46
	EthU	10	42	3	6	2	63
	UsuE	2	26	0	1	1	30
Column Total		27	89	9	8	6	139

$$\chi^2 = 20.88 \quad df = 8 \quad \text{Significance Level} = .007$$

Discussion

Question 2 was designed to elicit from the respondents their general concept of the pastor-leader in an almost global sense. Each descriptor provided could have different meanings, but the preferred meanings in this study were specified in the questionnaire. In general ECWA members tend to see the pastor-leader as a resource person. The pastor is conceived of as a source of information, a source for guidance and a source of instruction. Obviously all these relate to things spiritual. Next to being a Resource Person ECWA perceives the pastor as an Authority Figure. The implication being pastoral authoritativeness in things moral, ethical and religious as evidenced in the pastor's teaching and preaching ministry.

It is in line with the research expectations that the more acculturated respondents (largely represented in UsuE) saw the pastor-leader as Resource Person. The more acculturated person tends to look for facts and information to guide in daily conduct, and so within the church



the pastor-leader is just that person. The more acculturated person tends to be more questioning. Such a person tends to look for information on which to base judgements on life decisions. On the contrary the less acculturated person tends to be less questioning and is more inclined to accept the words of a credible person. This may be the reason why both the more acculturated and the less acculturated tend to polarize in their choices. The more acculturated showed 74% preference for a Resource Person while the less acculturated showed only 51% preference. But the less acculturated showed 28% preference for an Authority Figure whereas the more acculturated showed only 12% preference for the same.

Results of the Statistical Tests of Hypotheses 1-12

In this section findings and discussions of the first twelve hypotheses mentioned in the first chapter are presented. The findings are first presented in summary table forms (Tables 15-19) and then in text forms with short tables.

In Chapter One all the hypotheses were presented in logical or alternate forms. In this chapter and in the next they are presented in null forms for statistical test purposes. Tables 15 and 16 show respectively, summaries of the overall raw value and percentage frequencies of the pastoral leadership concepts found in ECWA. Tables 17 through 19 show summary results of the first twelve hypotheses tested in null forms. These hypotheses were tested using crosstabulations and Chi square statistics. The level of probability at which a hypothesis was or was not rejected was set at .05 level of significance.

In reporting findings in tables some of the value responses on the Likert scales are reworded to suit the standard Likert wording. In the actual study however, wordings such as: strongly agree, agree, no opinion, disagree, and strongly disagree were changed to: really agree, agree a little, no opinion, disagree a little, and really disagree. The reason for the departure from the usual Likert wording was because one of the jurors had discovered in her own research among Nigerians that such Likert wordings were better understood as presented in the questionnaire.

TABLE 15
SUMMARIES OF THE OVERALL RAW VALUE FREQUENCIES
OF PASTORAL LEADERSHIP CONCEPTS

Concepts	N ¹	Raw Value Frequencies				
		a	b	c	d	e
<u>Personal Characteristics</u>						
11. The desirable minimum age of the pastor-leader	141	30	32	35	27	17
12. Preference for a pastor-leader in the city	142	61	6	0	52	23
13. Preference for a pastor-leader in a small town or village	143	28	39	26	26	24
14. Choice between the pastor-leader's formal education and experience	140	7	115	6	8	4
15. Choice between the pastor-leader's formal education, age and experience	140	20	10	4	3	103
18. Importance placed on the pastor-leader's linguistic background	142	32	30	20	22	38
19. Importance placed on the marital status of the pastor-leader	139	127	5	2	0	5
21. Extent of freedom to seek counsel from a young pastor-leader	137	33	31	10	43	20

¹N indicates total observed frequencies

Table 15 (cont'd.).

Concepts	N	<u>Raw Value Frequencies</u>				
		a	b	c	d	e
23. Extent of freedom to seek counsel from an old pastor-leader	137	91	14	8	15	9
25. Importance placed on the ethnicity of the pastor-leader	136	73	13	6	5	39
<u>Leadership Style</u>						
26. The desirable style of decision-making for the pastor-leader	139	25	93	14	0	7
28. Expectation held of the pastor-leader for task-initiation	141	6	10	87	8	30
30. The desirable style for planning church programs	141	0	65	7	60	9
31. Extent of perceived similarity between traditional leadership styles and expectation of leadership style held of the pastor-leader	138	18	19	5	7	89
33. Extent of perceived similarity between rational management styles of leadership and expectation of leadership style held of the pastor-leader	139	15	10	5	9	100
35. Importance placed on the pastor-leader's adoption of participatory form of leadership	140	124	6	2	1	7

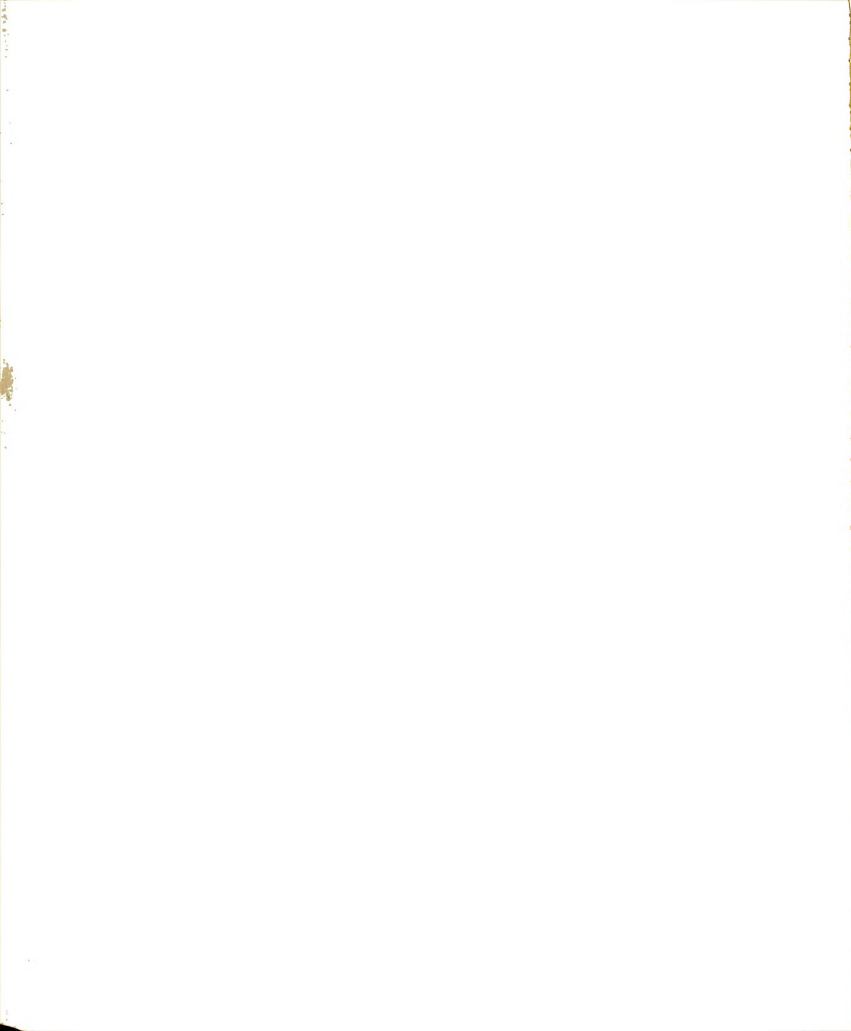


Table 15 (cont'd.).

Concepts	N	<u>Raw Value Frequencies</u>				
		a	b	c	d	e
<u>Ministry Skills</u>						
36. Importance placed on the pastor-leader's knowledge skills	142	110	11	3	5	13
37. Importance placed on management skills for the pastor-leader	143	123	7	3	1	9
39. Importance placed on literacy for the pastor-leader	141	138	3	0	0	0
41. Importance placed on the pastor-leader's ability to use the English language	139	102	30	1	3	3
43. What is considered priority skills for the pastor-leader	139	16	14	90	4	15
44. What are the skill-enhancing resources for the pastor-leader	141	6	28	29	61	17
<u>Civic Duties</u>						
46. Importance placed on the pastor-leader's awareness of local customs and politics	139	118	7	0	7	13
47. Importance placed on the pastor-leader's responsibility to inform members on: voting rights, civil rights, and government	141	97	25	4	4	11



Table 15 (cont'd.).

Concepts	N	<u>Raw Value Frequencies</u>				
		a	b	c	d	e
48. Importance placed on the village pastor-leader's participating in rural development projects	140	113	11	0	1	15
49. Demand placed on the city pastor-leader to participate in social reforms	140	117	4	0	2	17
50. Importance placed on the pastor-leader's interest in current affairs via the news media	140	120	16	0	2	2
52. Demand placed on the pastor-leader to protest against evil in the church and the society	139	129	3	2	0	5



TABLE 16 SUMMARIES OF THE OVERALL VALUE FREQUENCIES OF PASTORAL LEADERSHIP CONCEPTS IN PERCENTAGES

Concepts	N ¹	<u>Value Frequencies in %</u>				
		a	b	c	d	e
<u>Personal Characteristics</u>						
11. The desirable minimum age of the pastor-leader	141	21.3	22.7	24.8	19.1	12.1
12. Preference for a pastor-leader in the city	142	43.0	4.2	0.0	36.6	16.2
13. Preference for a pastor-leader in a small town or village	143	19.6	27.3	18.2	18.2	16.8
14. Choice between the pastor-leader's formal education and experience	140	5.0	82.1	4.3	5.7	2.9
15. Choice between the pastor-leader's formal education, age and experience	140	14.3	7.1	2.9	2.1	73.6
18. Importance placed on the pastor-leader's linguistic background	142	22.5	21.1	14.1	15.5	26.8
19. Importance placed on the marital status of the pastor-leader	139	91.4	3.6	1.4	0.0	3.6
21. Extent of freedom to seek counsel from a young pastor-leader	137	24.1	22.6	7.3	31.4	14.6

¹N indicates total observed frequencies



Table 16 (cont'd.).

Concepts	N	<u>Value Frequencies in %</u>				
		a	b	c	d	e
23. Extent of freedom to seek counsel from an old pastor-leader	137	66.4	10.2	5.8	10.9	6.6
25. Importance placed on the ethnicity of the pastor-leader	136	53.7	9.6	4.4	3.7	28.7
<u>Leadership Style</u>						
26. The desirable style of decision-making for the pastor-leader	139	18.0	66.9	10.1	0.0	5.0
28. Expectation held of the pastor-leader for task-initiation	141	4.3	7.1	61.7	5.7	21.3
30. The desirable style for planning church programs	141	0.0	46.1	5.0	42.6	6.4
31. Extent of perceived similarity between traditional leadership styles and expectation of leadership style held of the pastor-leader	138	13.0	13.8	3.6	5.1	64.5
33. Extent of perceived similarity between rational management styles of leadership and expectation of leadership style held of the pastor-leader	139	10.8	7.2	3.6	6.5	71.9
35. Importance placed on the pastor-leader's adoption of participatory form of leadership	140	88.6	4.3	1.4	0.7	5.0



Table 16 (cont'd.).

Concepts	N	Value Frequencies in %				
		a	b	c	d	e
<u>Ministry Skills</u>						
36. Importance placed on the pastor-leader's knowledge skills	142	77.5	7.7	2.1	3.5	9.2
37. Importance placed on management skills for the pastor-leader	143	86.0	4.9	2.1	0.7	6.3
39. Importance placed on literacy for the pastor-leader	141	97.9	2.1	0.0	0.0	0.0
41. Importance placed on the pastor-leader's ability to use the English language	139	73.4	21.6	0.7	2.2	2.2
43. What is considered priority skill for the pastor-leader	139	11.5	10.1	64.7	2.9	10.8
44. What are the skill-enhancing resources for the pastor-leader	141	4.3	19.9	20.6	43.3	12.1
<u>Civic Duties</u>						
46. Importance placed on the pastor-leader's awareness of local customs and politics	139	84.9	5.0	0.0	0.7	9.4
47. Importance placed on the pastor-leader's responsibility to inform members on: voting rights, civil rights, and government	141	68.8	17.7	2.8	2.8	7.8

Table 16 (cont'd.).

Concepts	N	<u>Value Frequencies in %</u>				
		a	b	c	d	e
48. Importance placed on the village pastor-leader's participating in rural development projects	140	80.7	7.9	0.0	0.7	10.7
49. Demand placed on the city pastor-leader to participate in social reforms	140	83.6	2.9	0.0	1.4	12.1
50. Importance placed on the pastor-leader's interest in current affairs via the news media	140	85.7	11.4	0.0	1.4	1.4
52. Demand placed on the pastor-leader to protest against evil in the church and the society	139	92.8	2.2	1.4	0.0	3.6



TABLE 17 CHI SQUARE SUMMARIES OF PASTORAL LEADERSHIP CONCEPTS BY AGE GRADE

Concepts	STATISTICAL RESULTS				REMARKS	
	N ¹	χ^2	df	Significance Level		C
11. The desirable minimum age of the pastor-leader	141	7.68	4	.104	.227	Not Rejected
12. Preference for a pastor-leader in the city	142	8.55	3	.035	.238	Rejected
13. Preference for a pastor-leader in a small town or village	143	5.35	4	.252	.189	Not Rejected
14. Choice between the pastor-leader's formal education and experience	140	3.57	4	.466	.157	Not Rejected
15. Choice between the pastor-leader's formal education, age and experience	140	3.32	4	.504	.152	Not Rejected
18. Importance placed on the pastor-leader's linguistic background	142	16.61	4	.002	.323	Rejected
19. Importance placed on the marital status of the pastor-leader	139	5.24	3	.154	.190	Not Rejected

¹N indicates total observed frequencies



Table 17 (cont'd.).

Concepts	STATISTICAL RESULTS					REMARKS
	N	χ^2	df	Significance Level	C	
21. Extent of freedom to seek counsel from a young pastor-leader	137	10.79	4	.029	.270	Rejected
23. Extent of freedom to seek counsel from an old pastor-leader	137	5.07	4	.279	.189	Not Rejected
25. Importance placed on the ethnicity of the pastor-leader	136	5.21	4	.266	.192	Not Rejected
<u>Leadership Style</u>						
26. The desirable style of decision-making for the pastor-leader	139	5.41	3	.144	.193	Not Rejected
28. Expectation held of the pastor-leader for task-initiation	141	5.40	4	.248	.192	Not Rejected
30. The desirable style for planning church programs	141	5.33	3	.149	.190	Not Rejected
31. Extent of perceived similarity between traditional leadership styles and expectation of leadership style held of the pastor-leader	138	3.35	4	.500	.154	Not Rejected



Table 17 (cont'd.).

Concepts	N	χ^2	df	STATISTICAL RESULTS		C	REMARKS
				Significance Level	Null Hypothesis		
33. Extent of perceived similarity between rational management styles of leadership and expectation of leadership style held of the pastor-leader	139	2.31	4	.677	.128	Not Rejected	
35. Importance placed on the pastor-leader's adoption of participatory form of leadership	140	1.38	4	.847	.098	Not Rejected	
<u>Ministry Skills</u>							
36. Importance placed on the pastor-leader's knowledge skills	142	0.49	4	.974	.058	Not Rejected	
37. Importance placed on management skills for the pastor-leader	143	2.11	4	.714	.120	Not Rejected	
39. Importance placed on literacy for the pastor-leader	141	0.25 ^a	1	.614 ^a	.093	Not Rejected	
41. Importance placed on the pastor-leader's ability to use the English language	139	11.12	4	.025	.272	Rejected	
43. What is considered priority skill for the pastor-leader	139	2.53	4	.638	.133	Not Rejected	

^aCorrected



Table 17 (cont'd.).

Concepts	N	χ^2	df	STATISTICAL RESULTS		REMARKS	
				Significance Level	C	Null Hypothesis	
44. What are the skill-enhancing resources for the pastor-leader	141	0.56	4	.966	.063	Not Rejected	
<u>Civic Duties</u>							
46. Importance placed on the pastor-leader's awareness of local customs and politics	139	1.91	3	.589	.116	Not Rejected	
47. Importance placed on the pastor-leader's responsibility to inform members on: voting rights, civil rights, and government	141	4.88	4	.299	.183	Not Rejected	
48. Importance placed on the village pastor-leader's participating in rural development projects	140	4.55	3	.207	.177	Not Rejected	
49. Demand placed on the city pastor-leader to participate in social reforms	140	4.79	3	.187	.182	Not Rejected	
50. Importance placed on the pastor-leader's interest in current affairs via the news media	140	10.02	3	.018	.258	Rejected	
52. Demand placed on the pastor-leader to protest against evil in the church and the society	139	5.95	3	.113	.202	Not Rejected	



TABLE 18

CHI SQUARE SUMMARIES OF PASTORAL LEADERSHIP
CONCEPTS BY ACCULTURATION LEVELS

Concepts	N ¹	χ ²	df	STATISTICAL RESULTS		REMARKS
				Significance Level	C	
<u>Personal Characteristics</u>						
11. The desirable minimum age of the pastor-leader	141	43.94	16	.000	.487	Rejected
12. Preference for a pastor-leader in the city	142	23.52	12	.023	.377	Rejected
13. Preference for a pastor-leader in a small town or village	143	33.59	16	.006	.436	Rejected
14. Choice between the pastor-leader's formal education and experience	140	20.10	16	.215	.354	Not Rejected
15. Choice between the pastor-leader's formal education, age and experience	140	15.81	16	.465	.318	Not Rejected
18. Importance placed on the pastor-leader's linguistic background	142	35.42	16	.003	.446	Not Rejected
19. Importance placed on the marital status of the pastor-leader	139	7.14	12	.848	.221	Not Rejected

¹N indicates total observed frequencies



Table 18 (cont'd.).

Concepts	STATISTICAL RESULTS					REMARKS
	N	χ^2	df	Significance Level	C	
21. Extent of freedom to seek counsel from a young pastor-leader	137	16.82	16	.396	.330	Not Rejected
23. Extent of freedom to seek counsel from an old pastor-leader	137	16.72	16	.403	.329	Not Rejected
25. Importance placed on the ethnicity of the pastor-leader	136	43.70	16	.000	.493	Rejected
<u>Leadership Style</u>						
26. The desirable style of decision-making for the pastor-leader	139	15.63	12	.208	.317	Not Rejected
28. Expectation held of the pastor-leader for task-initiation	141	14.11	16	.590	.301	Not Rejected
30. The desirable style for planning church programs	141	21.28	12	.046	.362	Rejected
31. Extent of perceived similarity between traditional leadership styles and expectation of leadership style held of the pastor-leader	138	14.27	16	.578	.306	Not Rejected



Table 18 (cont'd.).

Concepts	STATISTICAL RESULTS					REMARKS
	N	χ^2	df	Significance Level	C	
33. Extent of perceived similarity between rational management styles of leadership and expectation of leadership style held of the pastor-leader	139	25.46	16	.062	.396	Not Rejected
35. Importance placed on the pastor-leader's adoption of participatory form of leadership	140	19.48	16	.244	.349	Not Rejected
<u>Ministry Skills</u>						
36. Importance placed on the pastor-leader's knowledge skills	142	15.45	16	.491	.313	Not Rejected
37. Importance placed on management skill for the pastor-leader	143	24.86	16	.072	.384	Not Rejected
39. Importance placed on literacy for the pastor-leader	141	4.00	4	.405	.166	Not Rejected
41. Importance placed on the pastor-leader's ability to use the English language	139	23.53	16	.100	.380	Not Rejected
43. What is considered priority skill for the pastor-leader	139	24.43	16	.080	.386	Not Rejected

Table 18 (cont'd.).

Concepts	STATISTICAL RESULTS					REMARKS
	N	χ^2	df	Significance Level	C	
44. What are the skill-enhancing resources for the pastor-leader	141	28.44	16	.028	.409	Rejected
<u>Civic Duties</u>						
46. Importance placed on the pastor-leader's awareness of local customs and politics	139	11.87	12	.456	.280	Not Rejected
47. Importance placed on the pastor-leader's responsibility to inform members on: voting rights, civil rights, and government	141	37.28	16	.001	.457	Rejected
48. Importance placed on the village pastor-leader's participating in rural development projects	140	16.70	12	.161	.326	Not Rejected
49. Demand placed on the city pastor-leader to participate in social reforms	140	18.38	12	.104	.340	Not Rejected
50. Importance placed on the pastor-leader's interest in current affairs via the news media	140	12.48	12	.407	.286	Not Rejected
52. Demand placed on the pastor-leader to protest against evil in the church and the society	139	13.35	12	.343	.296	Not Rejected



TABLE 19
CHI SQUARE SUMMARIES OF PASTORAL LEADERSHIP
CONCEPTS BY LOCALE

Concepts	STATISTICAL RESULTS				REMARKS	
	N ¹	χ^2	df	Significance Level		C
<u>Personal Characteristics</u>						
11. The desirable minimum age of the pastor-leader	141	11.13	8	.194	.270	Not Rejected
12. Preference for a pastor-leader in the city	142	12.53	6	.051	.284	Not Rejected
13. Preference for a pastor-leader in a small town or village	143	18.54	8	.017	.338	Rejected
14. Choice between the pastor-leader's formal education and experience	140	10.67	8	.220	.266	Not Rejected
15. Choice between the pastor-leader's formal education, age and experience	140	11.36	8	.181	.274	Not Rejected
18. Importance placed on the pastor-leader's linguistic background	142	46.65	8	.000	.497	Rejected
19. Importance placed on the marital status of the pastor-leader	139	14.71	6	.022	.309	Rejected

¹N indicates total observed frequencies

Table 19 (cont'd.).

Concepts	N	χ^2	df	STATISTICAL RESULTS			REMARKS
				Significance Level	C	Null Hypothesis	
21. Extent of freedom to seek counsel from a young pastor-leader	137	15.33	8	.052	.317	Not Rejected	
23. Extent of freedom to seek counsel from an old pastor-leader	137	13.85	8	.085	.303	Not Rejected	
25. Importance placed on the ethnicity of the pastor-leader	136	68.05	8	.000	.577	Rejected	
<u>Leadership Style</u>							
26. The desirable style of decision-making for the pastor-leader	139	8.70	6	.191	.242	Not Rejected	
28. Expectation held of the pastor-leader for task-initiation	141	12.13	8	.145	.281	Not Rejected	
30. The desirable style for planning church programs	141	12.35	6	.054	.283	Not Rejected	
31. Extent of perceived similarity between traditional leadership styles and expectation of leadership style held of the pastor-leader	138	13.64	8	.091	.299	Not Rejected	



Table 19 (cont'd.).

Concepts	STATISTICAL RESULTS					REMARKS
	N	χ^2	df	Significance Level	C	
33. Extent of perceived similarity between rational management styles of leadership and expectation of leadership style held of the pastor-leader	139	8.44	8	.391	.239	Not Rejected
35. Importance placed on the pastor-leader's adoption of participatory form of leadership	140	10.27	8	.246	.261	Not Rejected
<u>Ministry Skills</u>						
36. Importance placed on the pastor-leader's knowledge skills	142	6.93	8	.543	.215	Not Rejected
37. Importance placed on management skill for the pastor-leader	143	9.64	8	.290	.251	Not Rejected
39. Importance placed on literacy for the pastor-leader	141	0.93	2	.626	.081	Not Rejected
41. Importance placed on the pastor-leader's ability to use the English language	139	9.88	8	.273	.257	Not Rejected
43. What is considered priority skill for the pastor-leader	139	40.02	8	.000	.472	Rejected



Table 19 (cont'd.).

Concepts	STATISTICAL RESULTS					REMARKS
	N	χ^2	df	Significance Level	C	Null Hypothesis
44. What are the skill-enhancing resources for the pastor-leader	141	26.35	8	.000	.396	Rejected
<u>Civic Duties</u>						
46. Importance placed on the pastor-leader's awareness of local customs and politics	139	11.03	6	.087	.271	Not Rejected
47. Importance placed on the pastor-leader's responsibility to inform members on: voting rights, civil rights, and government	141	14.89	8	.061	.309	Not Rejected
48. Importance placed on the village pastor-leader's participating in rural development projects	140	16.90	6	.009	.328	Rejected
49. Demand placed on the city pastor-leader to participate in social reforms	140	9.71	6	.137	.254	Not Rejected
50. Importance placed on the pastor-leader's interest in current affairs via the news media	140	4.20	6	.649	.170	Not Rejected
52. Demand placed on the pastor-leader to protest against evil in the church and society	139	1.75	6	.940	.111	Not Rejected

Findings

The results of the statistical tests of the null hypotheses 1-12 are presented in text form below. These twelve hypotheses were developed for research question 3 which is in four parts. Question 3a is covered by hypotheses 1-3. Question 3b is covered by hypotheses 4-6. Question 3c is covered by hypotheses 7-9. Question 3d is covered by hypotheses 10-12.

Personal Characteristics of the Pastor-leader. The personal characteristics of interest in this study are the pastor-leader's age, formal education, experience, marital status, and ethnic background. The relevant questionnaire items are 11-15, 18, 19, 21, 23, and 25. Consult Appendix II for a copy of the questionnaire. The effects of the three independent variables (age grades, levels of acculturation, and locale) on ECWA members' concepts of the pastor-leader's personal characteristics are presented below.

H₀:1 There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable personal characteristics of the pastor-leader.

First, there was no statistically significant difference along age grades on what is the desirable minimum age of one who is trying to assume the role of the pastor-leader for the first time as Table 20 shows. The LoA tend to favor a slightly higher minimum age than the HiA. This finding is not statistically significant, and the null hypothesis was not rejected.



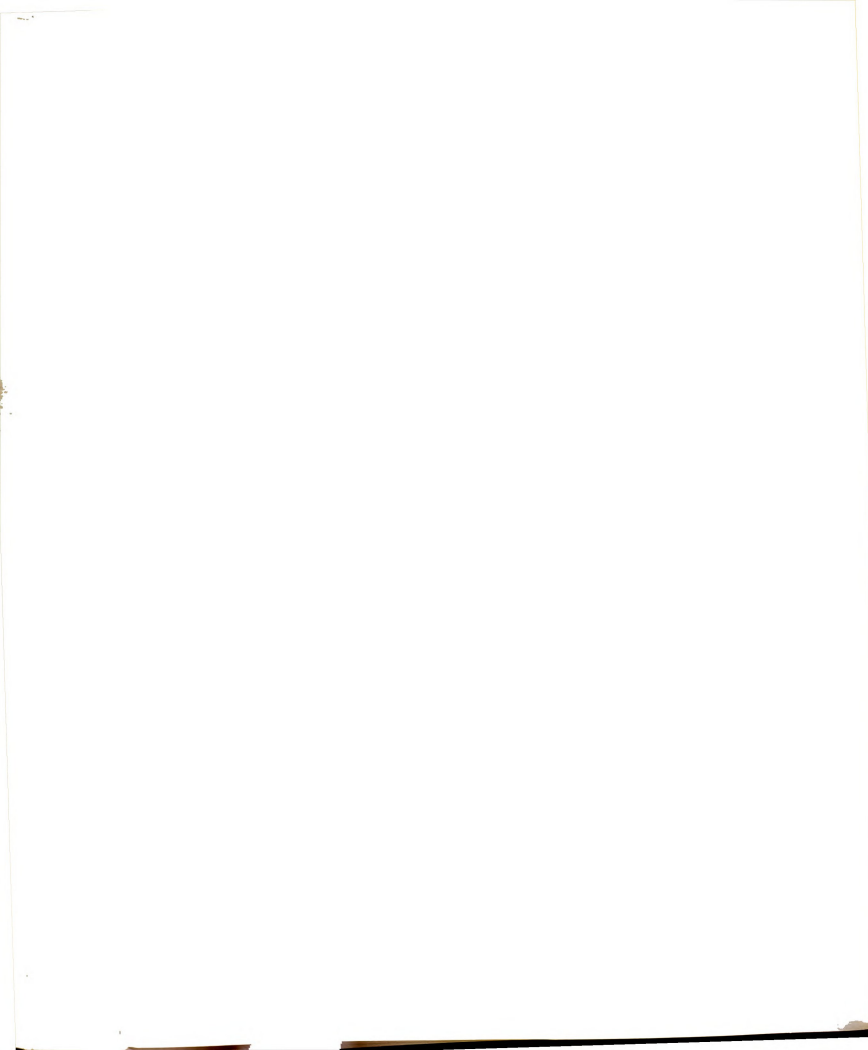
TABLE 20 PERCENTAGE FREQUENCIES BY AGE GRADES OF THE PREFERRED PASTOR-LEADER'S MINIMUM AGE

		Desirable Minimum Age					
		20-25	26-30	31-35	36-40	Other	
Age Grade	LoA	25.6	17.8	27.8	15.6	13.3	100%
	HiA	13.7	31.4	19.6	25.5	9.8	100%

N = 141 $\chi^2 = 7.68$ df = 4 Significance Level = .104

Second, a statistically significant difference along age grades was found when the respondents were asked to make preferences on the pastor-leader's age and formal education. Table 16 shows that 43% of all the respondents preferred a pastor-leader who is over 40 years, with more than secondary school or equivalent education to serve in a city church. On the other hand 36.6% of all respondents preferred as city pastor one who is under 40 years of age, with more than secondary school or equivalent education. When one looks at the preferences along age grades 53.8% of the HiA respondents preferred in a city church a pastor-leader who is over 40, and has more than secondary school or equivalent education. On the other hand, 45.6% of the LoA respondents want in a city church a pastor-leader who is under 40, and has more than secondary school or equivalent education as Table 21 shows.

This finding shows that both age grades tend to prefer a highly educated pastor-leader in the city but are split on age. The HiA preferred an older pastor-leader while the LoA preferred a younger pastor-leader. The null hypothesis was rejected. No such differences were however found when the respondents gave their preferences for a pastor-leader



in a village setting. The two age grades tend to prefer an older pastor with less formal education as Table 16 shows.

TABLE 21 PERCENTAGE FREQUENCIES BY AGE GRADES OF THE PREFERENCES FOR A PASTOR-LEADER IN A CITY

		Preferred Age-Ed					
		HiA HiEd	HiA LoEd	LoA LoEd	LoA HiEd	Other	
Age Grade	LoA	36.7	3.3	0.0	45.6	14.4	100%
	HiA	53.8	5.8	0.0	21.2	19.2	100%

N = 142 $\chi^2 = 8.55$ df = 3 Significance Level = .035

Third, no statistically significant differences were found between the two age grades when they were asked to choose between the pastor-leader's formal education and pastoral experience. Table 16 shows 82.1% of all respondents preferred a pastor-leader who already has pastoral experience over one who only has much education. The null hypothesis was not rejected.

Fourth, no statistically significant difference was found between the two age grades concerning the importance placed on the marital status of the pastor-leader. An overwhelming 91.4% of all respondents felt it was very important that the pastor-leader be married as Table 16 shows. The null hypothesis was not rejected.

Fifth, no statistically significant difference was found between the two age grades when they were asked how much important it was to them that their pastor-leader be someone from their ethnic group. In all 53.7% said it was very important while 28.7% felt it was very unimportant as Table 16 shows.



The importance of the pastor-leader's age was looked at further by posing a situation to the respondents. The situation involves how apt the respondents would be to seek counsel from either a young or an old pastor-leader. Overall, 66.4% of all respondents felt they would be a lot free in seeking counsel from an old pastor as Table 16 shows. No statistically significant difference was found between the two age grades on the issue of seeking counsel from an old pastor. However a statistically significant difference was found between the two age grades concerning seeking counsel from a young pastor-leader. Table 22 shows the LoA by about nineteen percentage points over the HiA were either a lot free or just free to seek counsel from a young pastor. The overall response however shows 31.4% of both age grades tend to be a little reluctant to seek counsel from a young pastor. The null hypothesis was rejected.

TABLE 22 SUMMARIES BY AGE GRADES OF FREEDOM TO SEEK COUNSEL FROM A YOUNG PASTOR-LEADER

Age Grade	COUNT ROW PCT COL PCT TOT PCT	Response					ROW TOTAL
		Lot Free	Little Free	No Opinion	Little Reluctant	Lot Reluctant	
LoA		25	22	9	23	9	88
		28.4	25.0	10.2	26.1	10.2	64.2
		75.8	71.0	90.0	53.5	45.0	
		18.2	16.1	6.6	16.8	6.6	
HiA		8	9	1	20	11	49
		16.3	18.4	2.0	40.8	22.4	35.8
		24.2	29.0	10.0	46.5	55.0	
		5.8	6.6	.7	14.6	8.0	
COLUMN TOTAL		33	31	10	43	20	137
		24.1	22.6	7.3	31.4	14.6	

$\chi^2 = 10.79$ $df = 4$ Significance Level = .029

$H_0:2$ There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable personal characteristics of the pastor-leader.

First, a statistically significant difference was found among ECWA along acculturation levels on what is the desirable minimum age for one who is assuming the role of pastor-leader for the first time. Table 23 shows the less acculturated tend towards preferences within the 31 - 40 age bracket for a first time pastor. On the other hand the more acculturated tend towards the 20 - 30 age bracket. The null hypothesis was rejected.

TABLE 23 PERCENTAGE FREQUENCIES BY ACCULTURATION LEVELS OF THE PREFERRED PASTOR-LEADER MINIMUM AGE

		Desirable Minimum Age				
		20-25	26-30	31-35	36-40	Other
Acculturation Level	L ₁	15.8	12.3	24.6	35.1	12.3
	L ₂	54.5	0.0	45.5	0.0	0.0
	L ₃	20.0	40.0	12.0	20.0	8.0
	L ₄	22.6	22.6	25.8	6.5	22.6
	L ₅	17.6	47.1	29.4	0.0	5.9

$N = 141$ $\chi^2 = 43.94$ $df = 16$ Significance Level = .000

Second, respondents of all levels of acculturation preferred on the whole for a city an older and highly educated pastor-leader. For a village setting the overall preference was for an older but less educated pastor-leader. A statistically significant difference was found



along acculturation levels when the data were examined closely. Tables 24 and 25 show that the less acculturated (L_1, L_2) tend to prefer an older and highly educated pastor-leader in the city, and an older but less educated pastor-leader in a village setting. The same two tables show the more acculturated (L_3-L_5) preferred in a city a younger and highly educated pastor-leader. For a village setting it is the most acculturated (L_5) that showed proportionally greater preference for an older but less educated pastor-leader. The null hypothesis was rejected in these cases.

TABLE 24 PERCENTAGE FREQUENCIES BY ACCULTURATION LEVELS OF THE PREFERRED CITY PASTOR-LEADER'S AGE AND EDUCATION

		Preferred Age-Ed					
		HiA HiEd	HiA LoEd	LoA LoEd	LoA HiEd	Other	
Acculturation Level	L_1	46.4	5.4	0.0	23.2	25.0	100%
	L_2	36.4	18.2	0.0	27.3	18.2	100%
	L_3	42.3	0.0	0.0	57.7	0.0	100%
	L_4	32.3	3.2	0.0	48.4	16.1	100%
	L_5	55.6	0.0	0.0	33.3	11.0	100%

N = 142 $\chi^2 = 23.52$ df = 12 Significance Level = .023



TABLE 25 PERCENTAGE FREQUENCIES BY ACCULTURATION LEVELS OF THE PREFERRED VILLAGE PASTOR-LEADER'S AGE AND EDUCATION

		Preferred Age-Ed					
		HiA HiEd	HiA LoEd	LoA LoEd	LoA HiEd	Other	
Acculturation Level	L ₁	12.3	31.6	22.8	5.3	28.1	100%
	L ₂	27.3	27.3	9.1	18.2	18.2	100%
	L ₃	30.8	15.4	23.1	30.8	0.0	100%
	L ₄	25.8	22.6	19.4	19.4	12.9	100%
	L ₅	11.1	38.9	0.0	38.9	11.1	100%

N = 143 $\chi^2 = 33.59$ df = 16 Significance Level = .006

Third, no statistically significant difference was found within the levels of acculturation when respondents were asked to choose between the pastor-leader's formal education and pastoral experience. Table 18 shows that the null hypothesis was not rejected. Respondents of all levels of acculturation preferred a pastor-leader with pastoral experience over one who only has much education.

Fourth, no statistically significant difference was found within the levels of acculturation on how much importance is placed on the marital status of the pastor-leader. The null hypothesis was not rejected as shown in Table 18.

Fifth, when the respondents were asked how much important it was that their pastor-leader be someone from their ethnic group, statistically significant differences were found within the levels of acculturation. The least acculturated (L₁) felt it was very important while the most



acculturated (L_5) felt it was very unimportant. The null hypothesis was rejected.

The null hypothesis was not rejected however, when respondents of all levels of acculturation were asked about the freedom with which they would readily seek counsel from either a young or an old pastor-leader. Table 16 shows that more respondents felt a little reluctant to seek counsel from a young pastor. Of all the respondents, it was the least acculturated (L_1) who tend most often to be a little reluctant. Table 16 also shows that more respondents felt a lot free to seek counsel from an old pastor. A closer look however shows that the most acculturated were the most likely to feel a little reluctant to seek counsel from an old pastor.

$H_0: 3$ There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable personal characteristics of the pastor-leader.

First, no statistically significant difference was found among three locales on what is the desirable minimum age of the pastor-leader. The pattern that emerged shows EthR respondents tend to slightly favor the 36-40 age range most frequently. The EthU tend to slightly favor the 26-30 age range most frequently. The UsuE tend to favor slightly the 31-35 age range most frequently. Table 26 shows that this finding was not significant statistically, and the null hypothesis was not rejected.

TABLE 26 PERCENTAGE FREQUENCIES BY LOCALE OF THE PREFERRED PASTOR-LEADER MINIMUM AGE

		Desirable Minimum Age					
		20-25	26-30	31-35	36-40	Other	
Locale	EthR	21.3	14.9	17.0	29.8	17.0	100%
	EthU	23.4	26.6	25.0	15.6	9.4	100%
	UsuE	16.7	26.7	36.7	10.0	10.0	100%

N = 141 $\chi^2 = 11.13$ df = 8 Significance Level = .194

Second, no statistically significant difference was found between EthR and EthU in their preferences for a city pastor's educational level and age. Both groups tend to prefer an older and highly educated pastor-leader for the city church. However the UsuE differ from these two groups. For their part UsuE tend to prefer in the city a young and highly educated pastor-leader. The null hypothesis could not be rejected statistically as Table 27 shows.

TABLE 27 PERCENTAGE FREQUENCIES BY LOCALE OF THE PREFERRED CITY PASTOR-LEADER'S AGE AND EDUCATION

		Preferred Age-Ed					
		HiA HiEd	HiA LoEd	LoA LoEd	LoA HiEd	Other	
Locale	EthR	40.4	6.4	0.0	38.3	14.9	100%
	EthU	52.3	4.6	0.0	24.6	18.5	100%
	UsuE	26.7	0.0	0.0	60.0	13.3	100%

N = 142 $\chi^2 = 12.53$ df = 6 Significance Level = .051

A statistically significant difference was observed among the three groups in their preferences for a village pastor-leader's educational level and age. It is of interest to note that EthU and UsuE disagreed with EthR as to the kind of pastor-leader that best suits a rural setting. The EthR wanted an old but highly educated pastor, the EthU respondents felt an old but not highly educated pastor would suit churches in rural sectors. Half of the UsuE felt the pastor in a village should be young, but overall they show a slight preference for a young and highly educated pastor-leader for a rural setting. Table 28 shows that these differences were statistically significant. The null hypothesis was rejected.

TABLE 28 PERCENTAGE FREQUENCIES BY LOCALE OF THE PREFERRED VILLAGE PASTOR-LEADER'S AGE AND EDUCATION

		Preferred Age-Ed				
		HiA HiEd	HiA LoEd	LoA LoEd	LoA HiEd	Other
Locale	EthR	33.3	7.7	14.6	12.5	18.8
	EthU	7.7	38.5	18.5	16.9	
	UsuE	23.3	13.3	23.3	26.7	13.3

N = 143 $\chi^2 = 18.54$ df = 8 Significance Level = .017



Third, no statistically significant difference was observed among locales when asked to choose between the pastor-leader's formal education and pastoral experience. Table 19 shows that the null hypothesis was not rejected. The percentage frequencies of preference for experience over formal educational attainment in EthR, EthU and UsuE were 71.7, 84.6 and 93.1 respectively. It is interesting to note that the UsuE were most strong in their preference for experience over formal education.

Fourth, a statistically significant difference was found among locales on the importance placed on the marital status of the pastor-leader. Although 95.6%, 92.2%, and 83.3% of EthR, EthU and UsuE respondents respectively said it was very important, the UsuE most often felt it was a little important. Also the EthU most often felt it was very unimportant.

Fifth, statistically significant difference was obtained along locale when respondents were asked about the importance they placed on having the pastor-leader be someone from their ethnic group. Both EthR and EthU largely felt it was very important. The EthR respondents tend to place much more importance on this issue than the EthU with 87% EthR as against 51.7% EthU. The UsuE for their part largely felt it was very unimportant. A total of 59% of UsuE felt this way. The null hypothesis was rejected.

The null hypothesis could not be rejected when respondents from the three locales were asked about the freedom with which they would readily seek counsel from either a young or an old pastor-leader. Concerning the young pastor-leader, 31.4% of all respondents felt they would be a little reluctant, with EthU respondents feeling slightly more so. Next, 24.1% of all respondents felt they would be a lot free, with



the EthU respondents feeling slightly more so. This result was not statistically significant.

Concerning the old pastor-leader, a total of 66.4% of all respondents felt they would be a lot free, with the EthR respondents feeling slightly more so than the EthU respondents. Another 10.9% of all respondents said they would be a little reluctant, with the UsuE respondents feeling this way the most. Finally another 10.2% of all respondents said they would be a little free, with the UsuE respondents again feeling this way the most. This finding was however not statistically significant.

Discussion. From looking at the pastor-leader's age, formal education, experience, marital status, ethnic background and the readiness with which ECWA would take the pastor-leader into confidence, some important points emerge. Overall, ECWA wants pastors that are highly educated. Even the EthR respondents stood almost alone in their preference for a highly educated pastor-leader in the villages. Most respondents across age groups, levels of acculturation and locales preferred an experienced and a married pastor-leader. This might suggest that an older pastor is generally most preferred, but not so. The UsuE churches stand behind an experienced, young and highly educated pastor-leader.

One might question the judgement of the young ECWA respondents largely found in the UsuE churches about their preference for a young and experienced pastor-leader. In the findings above UsuE tend to prefer in a pastor-leader experience before education and age. How then is the young and highly educated candidate pastor to acquire the needed experience? Overall, three kinds of people enjoy the confidence of ECWA members as pastor-leaders. These are: 1. An old and highly educated

pastor-leader 2. An old but less educated pastor-leader 3. And a young and highly educated pastor-leader if such a person has some experience. There is definitely no place in ECWA for a young and less educated pastor-leader. Not one respondent preferred such a person.

An old and highly educated pastor who almost always is married enjoys the confidence of both EthR and EthU churches. An old but less educated pastor who almost always is married still enjoys the confidence of EthR churches. If a young and highly educated pastor-leader has behind him some experience, and if he is married, he is most welcome in UsuE churches.

In addition, EthR especially and EthU churches welcome more readily a pastor-leader who is of their own ethnic background. Without intending to justify any possible tribalistic tendencies, one would not expect EthR churches to prefer a pastor who cannot speak a language they understand. However, such justification could not be made for the urban migrants who linguistically have capacity for inter-ethnic communication. One should however be cautious in concluding that acculturation tends to break down ethnic barriers since the UsuE stood alone in maintaining that it was very unimportant that their pastors be from their ethnic groups. Specific research geared to this issue of relationship between tribalistic tendencies and levels of acculturation will have to be conducted to come up with a definitive answer. However, it is noted that Anumonye (1970, p. 68) reported acute tribalistic tendencies among highly acculturated Nigerians who were studying in the United Kingdom. The indices of tribalistic tendencies employed in that study included asking how readily a member of one ethnic group would accept someone from another ethnic group as a friend; and how readily a member of one ethnic



group would enter into marriage relationship with someone from another ethnic group.

Leadership Styles of the Pastor-Leader. The questionnaire items of interest on the pastor-leader's style of leadership are 28, 30, 31, 33, and 35. These items deal with ECWA members' expectations of the pastor-leader for task-initiation and for planning church programs; extent of perceived similarities between traditional and rational management styles of leadership on the one hand and pastoral leadership style on the other hand; and expectation held of the pastor-leader to adopt participatory form of leadership.

The effects of the three independent variables (age grades, levels of acculturation, and locale) on ECWA members' concepts of the pastor-leader's style of leadership are presented below.

H₀:4 There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable leadership styles of the pastor-leader.

First, ECWA members were asked to indicate their preferences in terms of the expectations they had of the pastor-leader for task-initiation. No statistically significant difference was observed between the age grades in preferring the pastor-leader to lay an example for the church when there is some work to be done. Table 16 shows 61% of both age grades expressing this opinion. A breakdown of the responses shows 63.2% of the LoA and 62.7% of the HiA felt this way. The null hypothesis was not rejected as Table 17 indicates.



Second, when ECWA members were asked how best to plan church programs over 88% of both age groups either felt programs should be planned either by the pastor and the elders; or by the pastor, elders and the members as indicated in Table 16. A closer look shows the HiA (54.9%) slightly had a greater preference for a joint pastor-elders planning. The LoA slightly had a greater preference (48.9%) for member inclusion. This finding was not statistically significant as Table 17 indicates. The null hypothesis was not rejected.

Third, ECWA members were asked to indicate the extent to which they felt the pastor-leader should lead the church like a traditional ruler. No statistically significant difference was observed between the age groups as indicated in Table 17. In all, 64.5% of the respondents showed a strong disagreement for this suggestion as Table 16 indicates. A closer look at the data reveals that 62.5% of the LoA and 68% of the HiA showed such strong disagreement to this suggestion. The null hypothesis was not rejected.

Fourth, ECWA members were also asked to indicate the extent to which they felt the pastor-leader should lead the church like a business executive. Here also 71.9% of both age grades showed strong disagreement to this suggestion as indicated in Table 16. A closer look at the data indicates that 70.5% of the LoA and 74.5% of the HiA felt this way. The null hypothesis was not rejected.

Fifth, ECWA members were asked how much they agreed that the pastor-leader adopt participatory form of leadership. This involves the pastor sharing his duties with talented members. Table 16 shows 88.6% of both age grades strongly agreed with this suggestion. This figure accounts for 89.9% of the LoA and 86.3% of the HiA. Table 17



shows that the null hypothesis was not rejected.

H₀:5 There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable leadership styles of the pastor-leader.

First, ECWA members were asked to indicate their preferences in the expectations they had for the pastor-leader in task-initiation. No statistically significant difference was observed among the levels of acculturation found in ECWA on this issue as Table 18 shows. Respondents at all levels felt the pastor-leader ought to lay examples for members by initiating tasks. The null hypothesis was not rejected.

Second, on the issue of how best to plan church programs a statistically significant difference was observed among the different levels of acculturation. The less acculturated felt decisions on planning of programs should be left with pastor and elders as Table 29 shows. The more acculturated felt however that members ought to be included in the decision making. The finding was statistically significant, and the null hypothesis was rejected.

TABLE 29 PERCENTAGE FREQUENCIES BY ACCULTURATION LEVELS OF THE PREFERRED METHOD OF PLANNING CHURCH PROGRAMS

		Preferred Method					
		Pastor	Pastor-Elders	Members	P-E-M	Other	
Acculturation Level	L ₁	0.0	60.7	5.4	25.0	8.9	100%
	L ₂	0.0	54.5	0.0	36.4	9.1	100%
	L ₃	0.0	34.6	11.5	53.8	0.0	100%
	L ₄	0.0	40.0	3.3	50.0	6.7	100%
	L ₅	0.0	22.2	0.0	72.2	5.6	100%

N = 141 $\chi^2 = 21.28$ df = 12 Significance Level = .046

Third, when asked whether the pastor-leader should lead the church like a traditional ruler, respondents of all levels of acculturation tend to strongly disagree. No statistically significant difference was found among the respondents, and the null hypothesis was not rejected as Table 18 shows.

Fourth, when asked whether the pastor-leader should lead the church like a business executive, respondents of all levels of acculturation largely disagreed strongly. No statistically significant difference was observed among the respondents, and the null hypothesis was again not rejected as indicated in Table 18.

Fifth, ECWA members were asked how much they agreed that the pastor-leader adopt participatory form of leadership. Most respondents of all levels of acculturation strongly felt the pastor should share his duties with talented members. No statistically significant difference was observed among the levels of acculturation, and the null hypothesis was not rejected as indicated in Table 18.

$H_0:6$ There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable leadership styles of the pastor-leader.

First, when ECWA members were asked to indicate their preferences in the expectations they had for the pastor-leader to initiate tasks. No statistically significant difference was obtained along locales as Table 19 shows. Generally respondents from the three locales wanted the pastor-leader to lay an example for members by initiating tasks. The breakdown by locale indicates 50% EthR, 66.7% EthU and 70% UsuE felt so. The null hypothesis was not rejected.



Second, ECWA members were asked how best to plan church programs. Table 30 shows both EthR and EthU about evenly matched in saying the pastor and elders should make all the decisions. UsuE more than the other groups preferred that the members too be involved. The null hypothesis could not be rejected however.

TABLE 30 PERCENTAGE FREQUENCIES BY LOCALE OF THE PREFERRED METHOD OF PLANNING CHURCH PROGRAMS

		Preferred Method					
		Pastor	Pastor-Elders	Members	P-E-M	Other	
Locale	EthR	0.0	50.0	0.0	39.6	10.4	100%
	EthU	0.0	50.8	9.5	36.5	3.2	100%
	UsuE	0.0	30.0	3.3	60.0	6.7	100%

N = 141 $\chi^2 = 12.35$ df = 6 Significance Level = .054

Third, when asked whether the pastor-leader should lead the church like a traditional ruler most respondents strongly disagreed as follow: 55.6% of the EthR, 67.2% of the EthU, and 72.4% of the UsuE. No statistically significant difference could however be found between these groups as indicated in Table 19. The null hypothesis was not rejected.

Fourth, when asked whether the pastor-leader should lead the church like a business executive most respondents in the three locales strongly disagreed as follow: 69.6% EthR, 73% EthU, and 73.3% UsuE. Table 19 shows that this result was not statistically significant. The null hypothesis was not rejected.

Fifth, ECWA members were asked how much they agreed that the pastor-leader adopt participatory form of leadership. Most respondents



from the three locales strongly agreed saying the pastor ought to allow talented members to do some of the tasks pastors normally do. The breakdown of the responses by locale are 87% EthR, 84.4% EthU, and 100% UsuE. Table 19 however shows that this result was not statistically significant. The null hypothesis was therefore not rejected.

Discussion. Although most findings discussed under leadership styles were not statistically significant there are noteworthy points nonetheless. Earlier on in this chapter strong relationships were observed between age grades and acculturation levels, between locale and acculturation levels, and between age grades and locale. These findings are reiterated all along. In this section the age factor was most prominent as evidenced in the UsuE preferences. For example the HiA, EthR and EthU respondents tend to prefer the pastor and elders planning church programs. But the LoA, the more acculturated, and the UsuE respondents largely want members to have some say as well. Also when asked if the pastor-leader should adopt participatory form of leadership, 100% of the UsuE strongly agreed. Although these findings are not statistically significant the facts show the tendencies however slight, of the younger and more acculturated to feel differently.

These findings tend to reinforce the distinction observed along locale (in Table 14) when ECWA members were asked to describe the pastor-leader. Table 13 shows that EthR most often chose the descriptor 'Authority Figure' to describe the pastor-leader. The UsuE on the other hand most frequently preferred 'Resource Person' as a descriptor. It is in keeping with the tendency for the young and the more acculturated respondents to be more questioning that they also want to have a say in matters that concern them. Hence the UsuE do not want to leave all



decisions for the pastor and elders as many of the EthR and EthU do.

Ministry Skills of the Pastor-Leader. The questionnaire items of interest here are 36, 37, 43, and 44. These items deal respectively with the pastor-leader's knowledge skills, management skills, what is considered priority skill for the pastor-leader, and what is considered skill-enhancing resources for the pastor-leader.

The effects of the three independent variables (age grades, levels of acculturation, and locale) on ECWA members' concepts of the pastor-leader's ministry skills are presented below.

H₀:7 There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable ministry skills of the pastor-leader.

First, ECWA members were asked about the importance they placed on the pastor-leader's knowledge skills relative to other church members. The question was whether the pastor ought to be more knowledgeable (generally) than the average member. Most respondents within the two age grades strongly agreed. The breakdown of the degree of agreement is 76.7% LoA and 78.8% HiA respectively. This result was not statistically significant as noted in Table 17. The null hypothesis was not rejected.

Second, when asked how strongly they agreed or disagreed that the pastor-leader should have management skills to be employed in situations like elders' meetings, 87.8% of LoA and 83% of HiA strongly agreed. Table 17 shows no statistically significant difference between the two age grades. The null hypothesis was not rejected.



Third, when ECWA members were asked to identify what they considered priority skill for the pastor-leader 66.7% LoA and 61.2% HiA chose ability to teach and preach the Bible well. Table 17 shows no statistically significant difference between the two age groups. The null hypothesis was therefore not rejected.

Fourth, when asked to identify what they considered skill-enhancing resources for the pastor-leader the larger percentages in both age grades (43.8% LoA and 42.3% HiA) said the pastor needed to go to school in order to do a good job. No statistically significant difference was obtained in both age grades in this choice and others for the same question as Table 17 indicates. The null hypothesis was not rejected.

$H_0:8$ There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable ministry skills of the pastor-leader.

First, when asked about the importance they placed on knowledge skills for the pastor-leader, the average response at all levels of acculturation was over 77% strong agreement. Table 16 shows a 77.5% overall strong agreement that the pastor-leader should have more general knowledge than the average member. No statistically significant difference was found within the levels of acculturation as Table 18 shows, therefore the null hypothesis was not rejected.

Second, when asked how strongly they agreed or disagreed that the pastor-leader should have management skills to be employed in situations like elders' meetings, 86% at all levels of acculturation strongly agreed. No statistically significant difference was observed between



all levels of acculturation as Table 18 indicates. The null hypothesis was not rejected.

Third, when asked to identify what they considered priority skill for the pastor-leader 64.7% respondents of all levels of acculturation chose ability to teach and preach the Bible well. The data show the least acculturated felt slightly more so than the rest. This result was however not statistically significant and the null hypothesis was not rejected as shown in Table 18.

Fourth, ECWA members were asked to identify what they considered skill enhancing resources for the pastor-leader. Here a statistically significant difference was observed across the levels of acculturation as Table 18 shows. A closer look at the data in Table 16 shows that overall 43.3% of all respondents chose need to go to school; another 20.6% chose experience; and 19.9% chose people to give the pastor-leader advice. Further analysis as shown in Table 31 indicates that across all levels of acculturation most respondents chose the need to go to school above any other. The most acculturated felt so most strongly, while the least acculturated felt least so. When the first two choices are examined at each level, the less acculturated (L_1 - L_3) chose, go to school and people to advice the pastor-leader. The more acculturated (L_4 - L_5) chose go to school and experience. This finding was statistically significant, and the null hypothesis was rejected.



TABLE 31 PERCENTAGE FREQUENCIES BY ACCULTURATION LEVELS OF THE SKILL-ENHANCING RESOURCES FOR THE PASTOR-LEADER

		Resources					
		Books	People	Experience	School	Other	
Acculturation Level	L ₁	8.9	25.0	26.8	28.6	10.7	100%
	L ₂	0.0	27.3	9.1	54.5	9.1	100%
	L ₃	0.0	30.8	15.4	50.0	3.8	100%
	L ₄	0.0	10.0	26.7	43.3	20.0	100%
	L ₅	5.6	0.0	5.6	72.2	16.7	100%

N = 141 $\chi^2 = 28.44$ df = 16 Significance Level = .028

H₀:9 There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable ministry skills of the pastor-leader.

First, when asked about the importance they placed on knowledge skills for the pastor-leader, the average response for all locales was 78% strong agreement. This feeling increased slightly from EthR to EthU to UsuE, in that order. Table 19 shows that there was no statistically significant difference in these responses and so the null hypothesis was not rejected.

Second, when asked how strongly they agreed or disagreed that the pastor-leader should have management skills to be used in directing elders' meetings, the average response for the locales was 86.5% strong agreement. This feeling increases slightly from EthR to EthU to UsuE. However Table 19 shows no statistically significant difference between the three locales and the null hypothesis was not rejected.

Third, when asked to identify what they considered priority skill for the pastor-leader, the difference observed between the three locales



was statistically significant as Table 32 indicates. Although a total of 64.7% of all respondents in the three locales chose ability to teach and preach, UsuE felt most strongly so followed by EthU. This difference was statistically significant, and the null hypothesis was rejected. Further look into the data reveals that the EthR more than any other group wanted the pastor-leader to be able to give good advice and to be able to control the members. Both EthU and UsuE more than the EthR in addition to wanting the pastor-leader to be able to preach and teach want him to be able to get along well with members and to listen to members.

TABLE 32 PERCENTAGE FREQUENCIES BY LOCALE OF THE PRIORITY SKILLS NEEDED BY THE PASTOR-LEADER

		Priority Skill					
		Good Advice	Get Along	Teach-Preach	Listen	Control	
Locale	EthR	22.7	2.3	45.6	0.0	29.5	100%
	EthU	9.2	13.8	72.3	3.1	1.5	100%
	UsuE	0.0	13.3	76.7	6.7	3.3	100%

N = 139 $\chi^2 = 40.02$ df = 8 Significance Level = .000

Fourth, when asked to identify what they considered skill-enhancing resources for the pastor-leader, the difference observed between locales was also significant as shown in Table 33. EthR chose people to advise the pastor-leader most often, EthU chose experience most often, and UsuE chose go to school most often. This finding was statistically significant, and the null hypothesis was rejected.



TABLE 33 PERCENTAGE FREQUENCIES BY LOCALE OF THE SKILL-
ENHANCING RESOURCES FOR THE PASTOR-LEADER

		Priority Skill					
		Books	People	Experience	School	Other	
Locale	EthR	6.3	39.6	16.7	29.2	8.3	100%
	EthU	3.1	9.4	28.1	50.0	9.4	100%
	UsuE	3.4	10.3	10.3	51.7	24.1	100%

N = 141 $\chi^2 = 26.35$ df = 8 Significance Level = .000

Discussion. Generally ECWA members show strong feelings for their pastor-leader to be more knowledgeable than the average member. A move from EthR to EthU and to UsuE shows this feeling growing. The same increase was observed in ECWA members' feeling that their pastor-leaders demonstrate management skills.

When asked to identify priority skill needed by the pastor-leader, ability to teach and preach the Bible was chosen. It came as a bit of surprise that the least acculturated felt slightly more so than all others. A more interesting finding occurred when responses by locales were examined. The UsuE felt more strongly so followed by EthU. However, EthR more than any other group wanted their pastor-leader to be able to give good advice and to be able to control the members. EthU chose control only very marginally, but UsuE will have nothing to do with such an idea. EthU and UsuE more than EthR want the pastor-leader to be able to get along well with members and to listen to members. These findings along locales tend to reinforce the suggestion raised earlier that the EthR are less questioning while the EthU and especially the UsuE manifest more independent thinking. The young and/or the more acculturated want to have a say in matters that concern them, and they want to be



listened to.

When asked to identify skill-enhancing resources for the pastor-leader most respondents chose schooling most frequently. However, the more acculturated chose this response more frequently while the least acculturated chose it less so. The less acculturated chose, schooling followed by need to have people to advise the pastor-leader. The more acculturated chose, schooling followed by the need to have experience. It turned out that the EthR chose "people to advise him" most frequently. The EthU chose experience most frequently and the UsuE chose schooling most frequently.

It is noteworthy that this time the UsuE gave up on the need to have experience for the need for schooling. When the data on Personal characteristics were examined the UsuE more than any other group chose the need for the pastor-leader to have experience over formal education. The EthU seemed most consistent in their insistence on the need for the pastor-leader to have experience over the need for formal education.

Civic Duties of the Pastor-Leader. The questionnaire items of interest here are 46-50. These items deal respectively with the importance ECWA members place on the pastor-leader's awareness of local customs and politics; responsibility of the pastor-leader to inform members on voting rights, civil rights, and the government; participation of the pastor-leader in rural development; participation of the city pastor-leader in social reforms; and the pastor-leader's interest in current affairs through the news media.

The effects of the three independent variables (age grades, levels of acculturation, and locale) on ECWA members' concepts of the pastor-leader's civic duties are presented below.



H₀:10 There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable civic duties of the pastor-leader.

First, ECWA members were asked of the importance they placed on the pastor-leader's awareness of local customs and politics. Table 16 shows 84.9% of all respondents strongly agreed that the pastor ought to be aware of these issues. No statistically significant difference was observed between the age grades, as 86.4% of the LoA and 82.4% of the HiA felt this way. As shown in Table 17, the null hypothesis was not rejected.

Second, ECWA members were asked the extent of their agreement or disagreement with the view that the pastor-leader see to it that members are taught their voting rights, civil rights, and the operation of their government. Table 17 shows no statistically significant difference between the age grades. Most respondents strongly agreed. The LoA had 64.4% of them that strongly agreed, and the HiA had 76.5% of them that did so. The null hypothesis was not rejected.

Third, ECWA members were asked the extent to which they agreed or disagreed with the view that a pastor-leader in a village setting be involved in rural development projects. Table 17 shows no statistical difference between the age grades. A total of 80.7% of all respondents felt this way as shown in Table 16. The LoA by 84.3% and the HiA by 74.5% felt this way. The null hypothesis was not rejected.

Fourth, ECWA members were asked the extent to which they agreed or disagreed with the view that a pastor-leader in an urban setting be involved in social reforms like, the fight against bribery and corruption.



Table 17 shows no statistically significant difference between the age grades. An average of 83.6% of all respondents strongly agreed with this view as shown in Table 16. The LoA by 86.5% and the HiA by 78.4% felt this way. The null hypothesis was not rejected.

Fifth, ECWA members were asked the extent to which they agreed or disagreed with the view that the pastor-leader keep up with current affairs through the news media. A statistically significant difference was observed between the age grades as shown in Table 17. Although 85.7% of all the respondents strongly agreed, the LoA tend to feel more so (92.2%) than the HiA (74%). In turn the HiA (20%) tend to agree less than the LoA (6.7%) as shown in Table 34. The null hypothesis was rejected.

TABLE 34 PERCENTAGE FREQUENCIES BY AGE GRADE OF IMPORTANCE PLACED ON THE PASTOR-LEADER'S INTEREST IN CURRENT AFFAIRS

		Response					
		Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree	
Age Grade	LoA	92.2	6.7	0.0	1.1	0.0	100%
	HiA	74.0	20.0	0.0	2.0	4.0	100%

N = 140 $\chi^2 = 10.02$ df = 3 Significance Level = .018

H₀:11 There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable civic duties of the pastor-leader

First, when asked about the extent of their agreement or disagreement with the view that the pastor-leader should be aware of local



customs and politics, most respondents at all levels of acculturation strongly agreed. The mean percentage response for the five levels of acculturation was 84.8% that strongly agreed. The most acculturated (L_5) felt more so than others with 94.4% that strongly agreed. Table 18 shows statistically significant difference between respondents at all levels of acculturation. The null hypothesis was therefore not rejected.

Second, when asked about the extent of their agreement or disagreement with the view that the pastor-leader see to it that members are taught their voting rights, civil rights, and the operation of their government, a statistically significant difference was found among the respondents at the different levels of acculturation as Table 18 shows. Respondents at all levels of acculturation with the exception of the most acculturated strongly agreed. The least acculturated strongly agreed more so than any other. The most acculturated tend to agree less strongly than any other group. This group was also one of the two more acculturated groups that tend to strongly disagree. Table 35 shows the level at which this finding was statistically significant. The null hypothesis was rejected.

TABLE 35 PERCENTAGE FREQUENCIES BY ACCULTURATION LEVELS OF THE EXTENT OF AGREEMENT THAT THE PASTOR-LEADER INFORM MEMBERS OF THEIR RIGHTS

	Response					
	Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree	
Acculturation Level L_1	85.5	5.5	1.8	0.0	7.3	100%
L_2	63.6	27.3	0.0	9.1	0.0	100%
L_3	61.5	11.5	3.8	11.5	11.5	100%
L_4	64.5	22.6	6.5	0.0	6.5	100%
L_5	38.9	50.0	0.0	0.0	11.1	100%

$N = 141$ $\chi^2 = 37.28$ $df = 16$ Significance Level = .001

Third, when asked of the extent of their agreement or disagreement with the view that a pastor-leader in a village setting be involved in rural development projects, no statistically significant difference was observed among respondents of all levels of acculturation. The average response at all levels of acculturation was 81.4% strong agreement. Table 18 shows that the null hypothesis was not rejected.

Fourth, when asked of the extent to which they agreed or disagreed with the view that a pastor-leader in an urban setting be involved in social reforms, no statistically significant difference was observed between respondents of all levels of acculturation as Table 18 shows. Most respondents strongly agreed, with the feeling growing from respondents at level 3 to level 5 (92.3%, 93.5% and 94.4% respectively). Respondents at levels 1 and 2 felt so less frequently (72.2% and 72.7% respectively). The null hypothesis was not rejected.

Fifth, when asked of the extent to which they agreed or disagreed that the pastor-leader keep up with current affairs through the news media, no statistically significant difference was observed between respondents of all levels of acculturation as Table 18 shows, the average response for all levels was 89.2% strong agreement. The null hypothesis was not rejected.

H₀:12 There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable civic duties of the pastor-leader

First, when asked about the extent of their agreement or disagreement with the view that the pastor-leader should be aware of local customs and politics, the average response from the three locales was 86.5% strong agreement to the suggestion. No statistically significant

difference was observed between respondents of the three locales.

Table 19 shows that the null hypothesis was not rejected.

Second, when asked about the extent of their agreement or disagreement with the view that the pastor-leader see to it that members are taught their voting rights, civil rights, and the operation of their government, majority of the respondents from EthR and EthU (80.9% and 68.8% respectively) strongly agreed. Only 50% of the UsuE respondents felt this way. The UsuE had 36.7% agreeing less strongly. Table 19 however shows that this difference was not statistically significant. The null hypothesis was not rejected.

Third, when asked of the extent of their agreement or disagreement with the view that a pastor-leader in a village setting be involved in rural development projects, a statistically significant difference was observed in the response given by locales. Table 36 shows that although respondents from the three locales strongly agreed to this view, EthR did so most frequently (95.7%) followed by UsuE (83.3%). As for the EthU 68.3% strongly agreed but 19% strongly disagreed. This frequency of strong disagreement compares significantly with only 4.3% among EthR and 3.3% among UsuE. This finding was statistically significant and the null hypothesis was rejected.



TABLE 36 PERCENTAGE FREQUENCIES BY LOCALE OF EXTENT TO WHICH MEMBERS WANT PASTORS IN RURAL SETTINGS TO BE INVOLVED IN DEVELOPMENT PROJECTS

		Response					
		Strongly Agree	Agree	No Opinion	Disagree	Strongly Disagree	
Locale	EthR	95.7	0.0	0.0	0.0	4.3	100%
	EthU	68.3	11.1	0.0	1.6	19.0	100%
	UsuE	83.3	13.3	0.0	0.0	3.3	100%

N = 140 $\chi^2 = 16.90$ df = 6 Significance Level = .009

Fourth, when asked the extent to which they agreed or disagreed with the view that a pastor-leader in an urban setting be involved in social reforms, no statistically significant difference was observed between the respondents in the three locales. The average response of strong agreement for all three locales was 85.8%. Table 17 shows that the null hypothesis was not rejected.

Fifth, when asked the extent to which they agreed or disagreed with the view that the pastor-leader keep up with current affairs through the news media, no statistically significant difference was observed in the response patterns of the three locales. The average response from the three groups was 86.8% strong agreement. Table 17 shows that the null hypothesis was not rejected.

Discussion. In this section on the civic duties of the pastor-leader the following were observed. First, both age grades strongly felt the pastor-leader ought to be knowledgeable about local customs and politics. The youths slightly felt this way more than the older ones, but this difference was not statistically significant. The most



acculturated tend to feel this way more than the rest.

Second, when asked of the extent to which they agreed or disagreed that the pastor-leader see to it that members are taught their voting rights, civil rights and the operation of their government, the older respondents more frequently agreed strongly. The margin of difference between the old and the young was twelve percentage points in favor of the old. When the responses were examined along levels of acculturation, the less acculturated strongly agreed more frequently, with the least acculturated feeling more so than the rest. The most acculturated tend to agree less strongly. The less acculturated seem to feel more need to be informed than the more acculturated. When the data was examined by locale the UsuE strongly agreed less frequently than the EthR or the EthU. The EthR led the three in the frequency of strong agreement.

Third, ECWA members want their pastor-leaders to be involved in rural development if these pastors are located in village settings. The EthR felt so most strongly. ECWA members also want their pastor-leaders to be involved in social reforms if those pastors are located in cities. Such a feeling is stronger among the more acculturated respondents.

Fourth, younger ECWA members feel more strongly than the older ones that the pastor-leader keep up with events in the news. The margin of difference was twenty-two percentage points in favor of the younger respondents.

CHAPTER V
SOURCES OF PASTORAL LEADERSHIP CONCEPTS IN ECWA

In this chapter the qualitative data are presented. The data are sorted and classified according to their sources, and then the relevant hypotheses are tested. Only nine of the questionnaire items presented in Chapter IV are here probed for source. These items are chosen based on both their statistical significance and their policy significance. An item that is not statistically significant is sometimes of policy significance. For example, the fact that most respondents of all age grades, levels of acculturation and locales preferred a married pastor has policy significance even though no statistically significant difference was found between the groups.

Methodology

The methods for probing for source are both through the questionnaire design and through within and between groups classifications.

Probing by Questionnaire Design

Four major types of design were employed in the attempt at source probing. They are the following:

1. Items with choices designed to discriminate between traditional and acculturated values.

For example, item 45 has preferences that include: Books and School versus Experience and People. One would expect that the more acculturated will prefer the



first pair more frequently while the less acculturated will prefer the second pair more frequently.

2. Items which are in themselves neutral or transcultural until value preferences are imposed on them. The impositions reveal source.

Examples include item 19 on the importance placed on the pastor-leader's marital status, and items 21 and 23 on the perceived effect of age on members' freedom to seek counsel from the pastor-leader. Concerning the latter two items, some respondents tend to draw from traditional values by stating that the society looks at age on these issues. Others play down the age factor, and so betray their departure from traditional values. Others give direct Biblical reasons for their stated preferences.

3. Items that clearly depict traditional or acculturated values with the intention of seeing how respondents react to such blatant depiction of values.

For example, items 31 and 33 ask whether the pastor-leader should lead the church either like a traditional ruler or like a business executive. Such items are followed up with open-ended questions that ask the respondents to give their reasons for support or otherwise of the suggestions.

4. Items that have built into them alternative choices of Biblical, acculturated and traditional values.

For example item 28 combines several traditional and acculturated styles of leadership with a Biblical servant model which often goes contrary to the other two. To illustrate, during the Jury procedure one of the jurors, a business



executive with a Christian Stationery enterprise told the researcher of an incident from personal experience. This incident involved him and his subordinates. He related an occasion when the need arose for manual work to be performed. This executive not only supervised his employees for this manual work but at one point he rolled up his sleeves and tried to relieve some of the workers. He said the workers strongly objected to the fact that a leader would engage in such menial task. Based on this incident this juror advised against including the servant model in the alternatives, on cultural grounds. But after pointing out to this juror that the alternative he was objecting to was in fact derived from the Biblical servant model, he relented. He then confessed to allowing cultural values to displace his professed Biblical values.

Most alternatives clearly contrast traditional with acculturated values. It was difficult to build in Biblical alternatives for most choices. In those cases the questionnaire alternatives included opportunities for the respondents to come up with their own alternatives which could then be based on Biblical values should they wish to. For example, a response that allows for an "Other" choice was at times selected by some of the respondents. A case in point is item 44 in which the respondents were asked to choose what they considered skill-enhancing resources for the pastor-leader. Some respondents decided that answers such as, "The Holy Spirit" would be most appropriate.

In the course of the study an additional source came to light-- one that had not been anticipated. This category is what the researcher



called "Idiosyncratic source," because of the respondents' tendencies in those cases to give no clear-cut reasons for their choices. Answers classified as idiosyncratic include these ones: "It is the right way," and "This is the best...." Although a response might be idiosyncratic, source classification as such was not automatic. Often the source is arrived at using the response pattern built into the questionnaire design rather than the kind of statement employed by the respondent. For example, if a respondent in answer to question 44 chose "Books" as skill-enhancing but gave idiosyncratic explanations like, "Books will help him," the source is classified as Acculturated Values. In that case the methodology of Probing by Questionnaire Design takes priority as it does throughout the analysis. Idiosyncratic sources are employed in classification often when a respondent does not state a clear-cut reason for choosing an alternative response, and when the statement employed by the respondent cannot be easily attributed to any other source category. On the whole the task of source classification involved making judgement calls.

Probing by Classification

The sources of the concepts found in ECWA were also probed by response classifications. First a within groups range of response classification per item and by source for each of the five levels of acculturation was calculated. Second, the within groups range of responses was further reclassified to achieve parsimony. The result was a within groups division of the range of responses into two levels of acculturation, that is, the less acculturated (L_1, L_2) and the more acculturated (L_3-L_5). The within groups classification had to be bimodal because the relevant hypotheses used to test for source



discriminated that way.

A between groups comparison of the bi-modal response classifications was made in the attempt to test the hypotheses. Hypotheses were tested by tallying the frequencies of sources obtained for each of the bi-modal levels of acculturation. The tallies were then compared and contrasted between groups. Only those questionnaire items that allow for responses in the three source categories (Traditional, Acculturated, and Normative Biblical Values) were selected for hypothesis testing. The possibilities existed that a response could be attributed to more than one source. In such cases the items received multiple scores for the number of possible sources.

Criteria for Source Classification

For the most part responses were classified into their sources based on the alternative sources built into the questionnaire design. Next to this is classification based on the kind of language employed by the respondents.

Three basic sources were anticipated, and a fourth was discovered during the study. These are: Traditional Values (TraV), Acculturated Values (AcV), Normative Biblical Values (NBV), and Idiosyncratic (IdSyn) discovered later.

A response is classified as TraV if a TraV alternative was selected, or if the statement employed is laden with traditional values known from the literature on cross-cultural studies specifically geared to the Nigerian society.

A response is classified as AcV if an AcV alternative was selected, or if the statement employed is laden with acculturated values known from the research literature.



A response is classified as NBV if NBV alternative was selected, or if the statement employed is laden with religious language known from the Bible. However, not every religious language employed qualified as NBV. Some were better classified under the next criterion for source classification.

A response is classified as IdSyn when the statement employed does not go beyond self-derived standards for its justification.

A response has multiple source classification if there is more than one source to which it can be traced.

Within Groups Classification

In this section the range of responses in the bi-modal levels of acculturation are presented for the nine questionnaire items selected for source probing. The items are presented in pairs because the one deals with the concept and the other probes for the source of that concept. The presentation is based on the four categories of dependent variables of interest in this study. Data presented below are for those respondents who answered the follow-up questions that probed for source. Where a respondent misunderstood the question or depicts a sign of mis-check of alternative response, no attempt was made to classify for source.

Personal Characteristics of the Pastor-Leader

Four questionnaire items were probed for source here. These are items 15, 19, 21, and 23.

Choice between the Pastor-leader's Formal Education, Age, and Experience (#s 15, 16). In items 12-14 respondents were asked to choose between preference for formal education and age; formal education and experience. In item 15 they were told to choose between formal education, age, and experience. The result in item 15 shows that most respondents



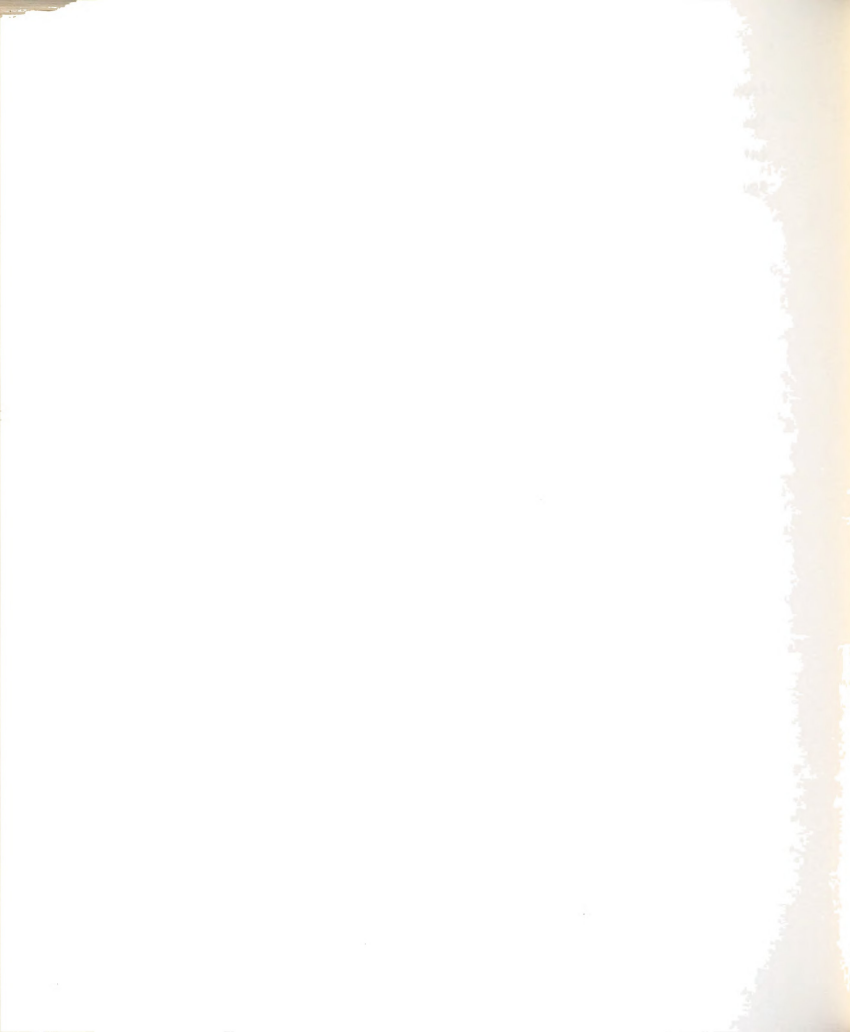
from all levels of acculturation preferred experience in the pastor-leader more than any other quality. The next preference was High Education (HiEd), followed by Low Education (LoEd). High Age (HiA) and Low Age (LoA) followed in that order. When asked why they made the choices they did the within groups classification in the bi-modal levels of acculturation are as follow:

1. For the less acculturated (L_1-L_2)

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
HiEd	Will provide the pastor with principles of ministerial work in the areas of teaching, preaching, and counseling	AcV	7
LoEd	Today's society demands pastors that are educated	AcV	1
	Education coupled with wisdom from God make for a good pastor-leader	AcV/NBV	1
	The pastor won't get into trouble	IdSyn	1
	The pastor won't be attracted to secular jobs	IdSyn	1
HiA	Brings with it experience with which to do the work well	TraV	4
Experience	He will be able to do a good job in teaching and preaching, since he will then have a better understanding of the people	TraV/AcV	28
	He will know how to better control members	TraV/AcV	4
	Very important, he needs it	IdSyn	3
	God's work will be honored	IdSyn	1
	God has anointed him	IdSyn	1
	Experience is the best teacher	IdSyn	1

2. For the more acculturated (L_3-L_5)

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
HiEd	Gives a sharp analytic mind that can better communicate to the enlightened audience. Experience can follow especially since elders can make up for him in experience	AcV	11



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
LoEd	High education does not necessarily mean a knowledge of God's Word, it only makes a pastor puff up. What he needs is little education and experience	TraV/AcV	3
HiA	He will be experienced	TraV	1
LoA	He still has years of life ahead during which experience can come	AcV	1
Experience	Will enable him to do a good job because he will have a good knowledge of the Bible, he will understand people, he will have endurance, maturity and counseling skills	TraV/AcV	36
	Experience is the best teacher	IdSyn	3
	Experience often compensates for LoEd since the pastor will tend to have greater faith and so is able to bring rapid spiritual growth to the church	TraV/AcV	3
	He won't be puffed up and so "fall into the devil's snare"	NBV	2
	HiEd not balanced with experience will cause problems for the church	IdSyn	1
	It indicates leadership qualities	TraV/AcV/NBV	1
	Is more relevant to our culture	TraV	1
	Ministerial training does not help to develop good interpersonal relationship, experience does	IdSyn	1
	Will prove helpful should the pastor transfer	IdSyn	1

Importance Placed on the Marital Status of the Pastor-leader

(#s 19, 20). When asked how important it was to them that their pastor-leader be married, most respondents of all levels of acculturation, by an overwhelming margin said it was very important. The reasons they gave for their choices are these:



1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Very Important	To avoid falling into temptation	TraV/AcV/NBV	17
	To have a helper at home and for the ministry	TraV/AcV/NBV	12
	Will understand concerns brought by the married people and will be able to help them	TraV/AcV	11
	God instituted marriage, and it is enjoined in the Scripture	NBV	7
	The pastor will thereby begin to demonstrate leadership right from his home life	NBV	4
	It is a mark of respect	TraV	1
	Important	It is his own decision	IdSyn
	To allow for those who choose not to	AcV	1
Very Unimportant	A pastor should not seek political office while still a pastor ^a		1

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Very Important	To avoid (minimize was used by the UsuE) temptation	TraV/AcV/NBV	31
	He will not be able (fit) to advise the married	TraV	11
	This is in accordance with God's ordinance in the Bible	NBV	10
	It is only as he manages his home well that he can lead the church of God aright	NBV	5
	This will provide a source of help	TraV/AcV/NBV	5
	He will be respected and listened to as being someone responsible and mature according to our culture	TraV	5
	Marriage is good, no reason not to marry	IdSyn	1
	A pastor is incomplete without marrying	TraV	1

^aA couple of Yoruba-speaking respondents who had the vernacular version misunderstood the accenting of the word "Baálé." As accented it means a married man. If accented as Baálẹ̀ it means a village head!



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Important	Some have the choice not to	AcV	1
	No one is fully settled until married	TraV	1
	God can use the single pastor too	NBV/AcV	1
No Opinion	Some singles are better able to serve God	NBV	1
Very Unimportant	This has nothing to do with pas- toral duties	IdSyn	1
	It could in fact limit the pas- tor's effectiveness	IdSyn ^a	1
	We aren't talking politics here! ^b		1

The Extent of Freedom to Seek Counsel from A Young Pastor-leader (#s 21, 22). In this question the intention was to make the situation relative to the individual respondent. Many seemed to miss the point of emphasis which is, the pastor-leader's age as the respondent sees it. However some did take note of the bold underlinings employed to call attention to the crux of the matter. The intention here and in the following question was to see how the respondents react to the two extremities of age: too young and too old from their point of view. Their "point of view" is however not necessarily based on the respondents' age, but on their perception of the pastor-leader.

The response from all levels of acculturation was mixed. Many said they were a little reluctant to seek counsel from a pastor they considered too young, followed closely by those who said they were a lot (much) free, and in turn very closely followed by those who said they were a little free. Those who were a lot reluctant were followed by those who

^aThis is classified as idiosyncratic because the respondent thought marriage for the pastor-leader was very unimportant. Otherwise it could have been NBV

^bThis is the second case of confusion with accents



had not formed opinions yet on the issue. The reasons they gave are these:

1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Lot Free	He is young and well educated	AcV	3
	It depends on the individual pastor	AcV	1
	He can obtain wisdom from God	NBV	1
	I won't mind if Jesus guides him	NBV	1
Little Free	He has not got much experience yet, particularly on family matters ^a		7
	He has contemporary ideas	AcV	4
	He may have something to offer me although not many youths do	TraV/AcV ^b	1
	I will feel insecure to confide in a youth	TraV/AcV	1
No Opinion	He will be embarrassed to counsel an older person	TraV	1
	He may not be experienced enough in the Scriptures	TraV/IdSyn	1
Little Reluctant	He is not experienced enough to give good advice especially if he is unmarried. Besides he is just a child!	TraV	13
	He won't be as wise as an older pastor would	TraV	2
	It is embarrassing for an older person to seek counsel from a younger one	TraV	2

^aThere is an inconsistency between the alternative and the reasons for choosing it. The reason for this might be due to a mis-checking of the desired alternative, or nonfamiliarity with questionnaire

^bMore of this type of classification will be seen in this report. On the one hand, because of the alternative response in the questionnaire design that was selected by the respondent, one source is identified; on the other hand because of the reasons given in the statement of source another source is detected.



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
	He won't have courage enough to rebuke an erring older person	TraV	1
	If married he may be tolerated	TraV	1
Lot Reluctant	He is still young and lacks knowledge on the facts of life	TraV	6

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Lot Free	We are age mates. We will each respect the other. I feel freer with him than with an old pastor	AcV	8
	As long as he is God's choice; the Bible says we are one in Christ	NBV	3
	He will have more time for me than will someone who is laden with family matters of his own	AcV	2
	He has the experience in doing God's work	IdSyn	1
	Age has no relationship to wisdom	AcV	1
	Because he is my pastor	AcV	1
	He is too young and has little knowledge ^a		1
Little Free	He is inexperienced and won't be able to grapple with serious matters. He might in fact mislead in his advice	TraV/AcV	11
	Those who are older than him won't come for his advice	TraV/AcV	3
	If unmarried I won't be free to ask him family-related matters	TraV/AcV	1
No Opinion	It depends on the individual pastor, especially if he is a resource person	AcV	3
	Age is not an issue	AcV	1
	I can't seek his advice on marital issues	TraV	1
	Youthfulness won't allow him to attend to the job well	TraV	1

^aInconsistent



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Little reluctant	He is either inexperienced or limited in experience. He too needs to be advised	TraV	13
	He won't be able to keep secrets	TraV	2
	He may be shy of counseling an older person	TraV	1
	People may not know why I went to see him	TraV	1
Lot Reluctant	He is limited in experience, immature, and unable to give sound advice	TraV	9
	He might not be able to keep secrets	TraV	1
	He won't be well versed in the Scriptures	TraV/IdSyn	1

The Extent of Freedom to Seek Counsel from An Old Pastor-leader (#s 23, 24). These questions form the other extreme of the previous two. Here too, a number of the respondents missed the intention of the question, however some did not.

Here, the majority of the respondents of all levels of acculturation said they were much free in seeking counsel from a pastor they considered too old. These are the reasons given for the alternative responses chosen:

1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Lot Free	He is old, experienced and knowledgeable on life issues	TraV	35
	The young can approach him with respect. It is better that the young seek advice from the old	TraV	3
	No problem if God aids him	NBV	3
	Assuming he is still able to preach and do the Holy Spirit's bidding	NBV	1
	He will solve my problems	IdSyn	1
	It depends on the person	TraV/AcV	1



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
	The elders can work hand in hand with him	TraV	1
Little Free	One is bound to respect him He ought to go into retirement	TraV AcV	1 1
Little Reluctant	The age gap will make him unacquainted with current issues, and besides, his mental acuity will be failing by now So I won't be accused of being rude to him	AcV TraV	3 1
Lot Reluctant	He is more knowledgeable than us and we can bring to him family matters ^a If too old he won't have the strength to do many things		2 1

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Lot Free	He is mature and has life experience. He will give good advice	TraV	26
	He will command respect because elders' words are words of wisdom	TraV	4
	He is a man of God	NBV	3
	He won't divulge secrets	TraV	2
	Age has no bearing on wisdom	TraV/AcV	2
	He will be forthright and unafraid to speak his mind	TraV	1
	The Bible should be our standard, not age	NBV	1
Little Free	If too old, his memory will be slipping away	AcV/TraV	5
	He may be too conservative in his opinion	AcV/TraV	3
	He has too many family matters of his own	TraV/IdSyn	1

^aInconsistent



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
No Opinion	It depends on whether he is a resource person and whether he is familiar with my particular problem	AcV	3
	Age is not an issue	AcV	1
Little Reluctant	If he is not up to date with contemporary issues his experience does not avail much	AcV	9
	I might be shy	TraV	1
	He may be skeptical of me	AcV	1
	He will satisfy my needs ^a		1
Lot Reluctant	His opinions are already outdated	AcV	3
	He should retire	AcV	1

Leadership Styles of the Pastor-leader

Three questionnaire items were probed here for source. They are items 26, 31, and 33.

The Desirable Style of Decision-Making for the Pastor-leader (#s 26,27). The situation posed to the respondents here is a contrived session during elders' meeting in which a decision needs to be arrived at on an important issue. A majority of the respondents of all levels of acculturation said the decision should be arrived at by a consensus of opinion. Those who said the issue should be put to vote were a distant second, followed by those who said the pastor should only give his opinion and allow the elders alone to make the final decision. A few respondents preferred some combinations under an "Other" category.

In classifying for source, some who selected consensus had their reasons classified as acculturated because they betrayed the effects of acculturation. For instance they referred to consensus by such descriptions as, "democratic," and "majority opinion." The reasons for the choices made by the respondents are these:

^aInconsistent



1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Vote	All elders can participate in the decision. Majority opinion will then prevail, and there will be no discontentment	AcV	8
	Will make the decision objective	AcV	1
	The disciples of Christ did so	AcV/IdSyn	1
	Good if preceded by prayer	NBV	1
	Might is strength	IdSyn	1
Consensus	The matter concerns all, therefore all elders and the pastor should express opinions. By so doing the best view will emerge as one person is bound to have a good suggestion	TraV	15
	This will avoid discontentment since everyone is pacified. This way they can work together as a team for progress	TraV	9
	Majority opinion is better than one man's opinion	TraV/AcV	3

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Vote	Majority opinion should carry the vote. This is democratic	AcV	5
	This makes for a quick decision	AcV	1
	This is the best method	AcV/IdSyn	1
	The elders won't complain later	AcV	1
Consensus	The issue concerns all of them. No one person has all the answers, but at least one person is bound to come up with a good suggestion. This method shows consideration for the opinions of other people	TraV	19
	This will help avoid discontentment and will foster unity and mutual understanding	TraV	15
	It is judicious and most appropriate although it consumes time	TraV/IdSyn	4
	Majority opinion is better. It is democratic	TraV/AcV	3
	The pastor is the chief executive, elders are his helpers	AcV/TraV	2



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
	Majority opinion is not always right as the Bible says	TraV/NBV	2
	The pastor and elders have joint responsibilities under God	IdSyn	1
	Freedom of expression will allow the Holy Spirit to work	NBV	1
	It will benefit the church	IdSyn	1
Elders Only	The pastor ought to avoid dictating to the elders since he is just an employee. He may however express his opinions. The elders alone represent the church	AcV	8
	To allow majority view	AcV	1
	It shows that the pastor trusts their judgement	IdSyn	1
	It will avoid situations in which elders bind together against the pastor	IdSyn	1

The Extent of Similarity between Traditional Style of Leadership and what is Expected of the Pastor-leader (#s 31, 32). In this pair of questions and the next pair the comparative styles of leadership were deliberately left vague. Traditional and rational management styles of leadership are varied and numerous. However the intention is to have the respondents react to whatever notion they have of the two systems vis-a-vis pastoral leadership styles. It was discovered that the respondents took the opportunity to depict and in some cases express their resentments for these two styles of leadership to which pastoral leadership is compared.

For the traditional style of leadership, majority of the respondents of all levels of acculturation strongly disagreed with the view that the pastor should lead the church like a traditional ruler. Those who strongly agreed or merely agreed followed almost jointly but at a far distance. The reasons given for the choices made are these:



1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Agree	As kings try to lead their subjects aright so should the pastor as a leader	TraV/IdSyn	5
	He should do God's wish	NBV	1
	He is always studying the Holy Bible	IdSyn	1
	These ones rule by force ^a		1
Agree	He should lead as the Bible dictates	NBV	1
	He is God's employee	IdSyn	1
	A pastor's style of leadership should not be like these ^a		1
Disagree	The church of God is different from these; the pastor is a shepherd not a ruler	NBV	2
	These ones often have arbitrary demands	IdSyn	1
	Elders should be included in the decision since the pastor is their employee	AcV	1
Strongly Disagree	This is not a worldly job. It is God's work, and as such it is voluntary. No use of force, rather the pastor ought to persuade in love	NBV	27
	The pastor is a shepherd and a servant, not a dictator (Luke 22)	NBV	7
	This is not proper	IdSyn	3
	Within the church, we worship God not humans	IdSyn	1
	Statesmen rule on the basis of who they know	IdSyn	1
	The pastor is not doing government job!	IdSyn	1

^aInconsistent



2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Agree	The pastor belongs to the people just as kings belong to their people	TraV	2
	He is experienced	IdSyn	1
	Just as kings try to direct their subjects aright so should the pastor	TraV	1
Agree	The church will run smoothly	IdSyn	4
	As long as he conforms to the Bible	NBV	2
	Together with the elders they should lead but not as overlords	NBV	2
	Church leadership should be in accordance with God's commands and not the world's	NBV/TraV	1
	Pastors don't have much power over the church	IdSyn	1
	Traditional style of leadership could be useful in the church	TraV	1
	Traditional rulers don't always rule with God's fear	TraV/NBV	1
No Opinion	I don't know how traditional rulers operate		1
	Your (researcher's) intention in this question is not clear to me		1
Disagree	Pastors should do God's will	NBV	1
	Pastors should come up with good suggestions	IdSyn	1
Strongly Disagree	The church is different from what obtains in the world. No place in the church for a dictator or one who uses force, or is the church body for power tussle. The pastor should lead in love with no compulsion of anyone	NBV	17
	He is not a ruler to be worshipped. He is a servant who seeks members' cooperation, just as Jesus set us an example	NBV	12
	Traditional rulers don't always rule with God's direction	NBV	3
	God's law by which a pastor must operate is different	NBV	2



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
	A pastor should lead with the power of the Holy Spirit	NBV	1
	A pastor should not make the church do things that violate God's Word	NBV	1
	It is not Biblical	IdSyn	1
	A pastor builds God's kingdom, a ruler builds an empire	NBV	1
	I oppose any blind obedience to authority	AcV	1
	A pastor's job is to teach and make announcements	IdSyn	1
	Town affairs will prevent him from doing an effective pastoral work ^a		1

The Extent of Similarity between Rational Management Style of Leadership and What is Expected of the Pastor-leader (#s 33,34). In these two questions the respondents were asked of the extent of their agreement or otherwise to the suggestion that the pastor lead the church like a business executive. Most of the respondents of all levels of acculturation strongly disagreed. The reasons given for the choices made are these:

1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Agree	As the leader he should operate as director of affairs	AcV	3
	A trader (business person) is after profit ^b		2
	The two jobs are identical	IdSyn	1
Agree	He is the leader	IdSyn	1
	He must not compel people	IdSyn	1

^aThis respondent and several others misunderstood the question as implying that the pastor should run for a political office or combine the two jobs.

^bInconsistent

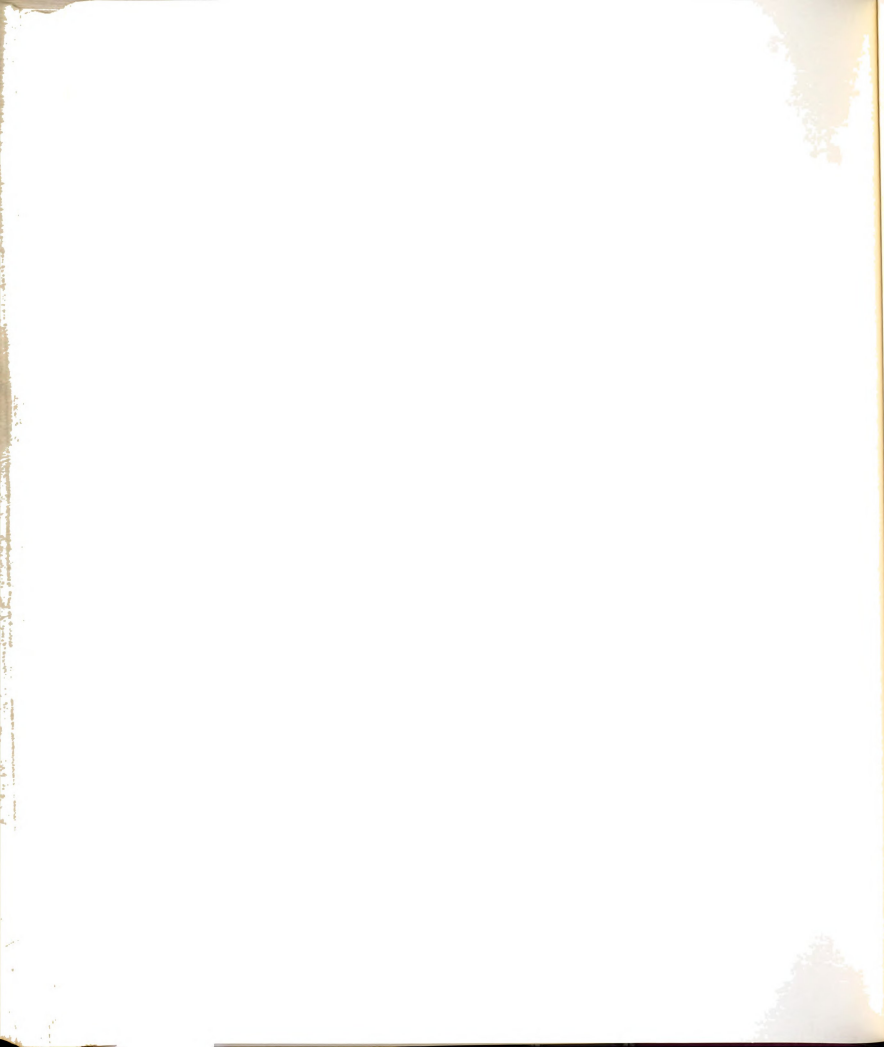


<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Disagree	The spirit that directs these ones is different from the One that directs a pastor	NBV	1
Strongly Disagree	The pastor's work is God's work and not a worldly job	NBV	15
	The pastor is a servant, he should consult with members and not order people around or dictate	NBV	9
	To make this comparison is to imply that the pastor too could engage in embezzlement	IdSyn	3
	The church is not a profit organization	NBV	2
	The pastor is a teacher	IdSyn	2
	This is not fitting	IdSyn	2
	Only a few business people fear God	NBV	1
	The church comprises both the steadfast and the weak in faith	IdSyn	1

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Agree	Business executives direct for success through the setting of objectives and division of duties so that all could put in their best	AcV	2
	Pastors do err, this system will provide for accountability	AcV	1
Agree	It is okay if modern management principles are followed	AcV	3
	He will always have members' interest at heart	IdSyn	1
	Jesus' work is different from worldly work ^a		1
	Executives don't always rule with the fear of God ^a		1
No Opinion	I don't know how business executives lead		1
	I'm not clear about this question		1

^aInconsistent



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Disagree	A pastor's decision should not be the final	TraV	3
	He may apply management skills where necessary ^a		
	Pastors should be God-fearing	NBV	1
	Pastors should not be money-minded	NBV	1
	Then it means he can embezzle money	IdSyn	1
Strongly Disagree	The church is not a profit-making organization. It is different from a business enterprise	NBV	22
	Business executives look down on their employees and subjugate them. It should not be so in the church	NBV	5
	If so the pastor will be the only one making all decisions	TraV	4
	The church is God's business, it is no man's personal property	NBV/IdSyn	3
	The church should not be run like a business	IdSyn	2
	The pastor counsels and teaches	IdSyn	2
	If so the church will decline both spiritually and in number	IdSyn	2
	Not all business executives are godly	NBV	1
	The two are not related	IdSyn	1
	A pastor shapes lives, a business executive does not	IdSyn	1
	This is not God's perfect will	IdSyn	1
	Church leadership involves selflessness	IdSyn	1
	In business values are relativistic. In the church the Bible is absolute	NBV	1
	He cannot combine both jobs and still do a good job ^b		1

Ministry Skills of the Pastor-leader

The only questionnaire item probed for source here is item 44 which deals with what the respondents considered skill-enhancing resources for the pastor-leader.

^aInconsistent

^bmisunderstood



What are Skill-enhancing Resources for the Pastor-leader (#s 44, 45). When asked to choose what they thought would enhance pastoral leadership skills respondents of all levels of acculturation had mixed reactions. Schooling was however the most favored response followed by experience, and people to advise the pastor. The reasons for the choices made are these:

1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Books	Will help him do a good job	AcV/IdSyn	3
People	He can't do it all alone otherwise he will go astray. People constitute added experience for the pastor	TraV/AcV	6
	Their advice will help him do a good job	TraV/IdSyn	5
Experience	Will enable him to do a good job because he will understand people's characters very well	TraV/AcV	5
	Will improve his understanding or perception	TraV/AcV	4
	It is God who gives the common-sense with which to work	IdSyn	1
	He will gain many souls for Christ through his vast experience	IdSyn	1
	It is important	IdSyn	1
School	This is where he can gain sound knowledge, training in pastoral work, and knowledge in teaching and exegesis. The schools have complete training program for pastors	AcV	20
	Learning is knowledge	AcV/IdSyn	1
	He can get a suitable job	AcV/IdSyn	1

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Books	When all else fail he can turn to reference works and his Bible	AcV	1



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
People	The pastor and members should mutually share and respect each other's opinions	TraV/AcV	4
	He can't do it all by himself, otherwise things won't go well	TraV/AcV/NBV	3
	He is the people's pastor	TraV	1
	Educational attainment is considered a given	TraV/AcV	1
Experience	He will have practical knowledge of what he teaches	TraV/AcV/NBV	6
	He will be able to communicate well	TraV/AcV	1
	Education without the gift of perception is not very helpful	TraV/AcV	1
	Experience is the best teacher	IdSyn	1
School	There he will acquire sound knowledge in pastoral work. He is like a teacher who must master his subject matter. He will do a good job far more than the unschooled	AcV	36
	The knowledge he will acquire includes that of the Bible and church management	AcV	1
	If followed by a period of internship, it will prove effective	AcV	1
	He will be an "approved and a good workman."	AcV/NBV	1
Other: Books, Exp., School	They are all important	AcV/TraV	1
	People, Exp., School	Will make him a successful soul-winner	AcV/TraV
Exp., Sch.	Will enable him serve effectively	AcV/TraV	1
Sch., People	This is the right answer	TraV/AcV/ IdSyn	1
Holy Spirit	The pastor can't do a thing without Him	NBV	1

Civic Duties of the Pastor-leader

In this section only a pair of questionnaire items are considered. They are items 50 and 51.

Importance of Current Affairs to the Pastor-leader (#s 50,51).

In these two questions attempt was made to see the extent to which ECWA



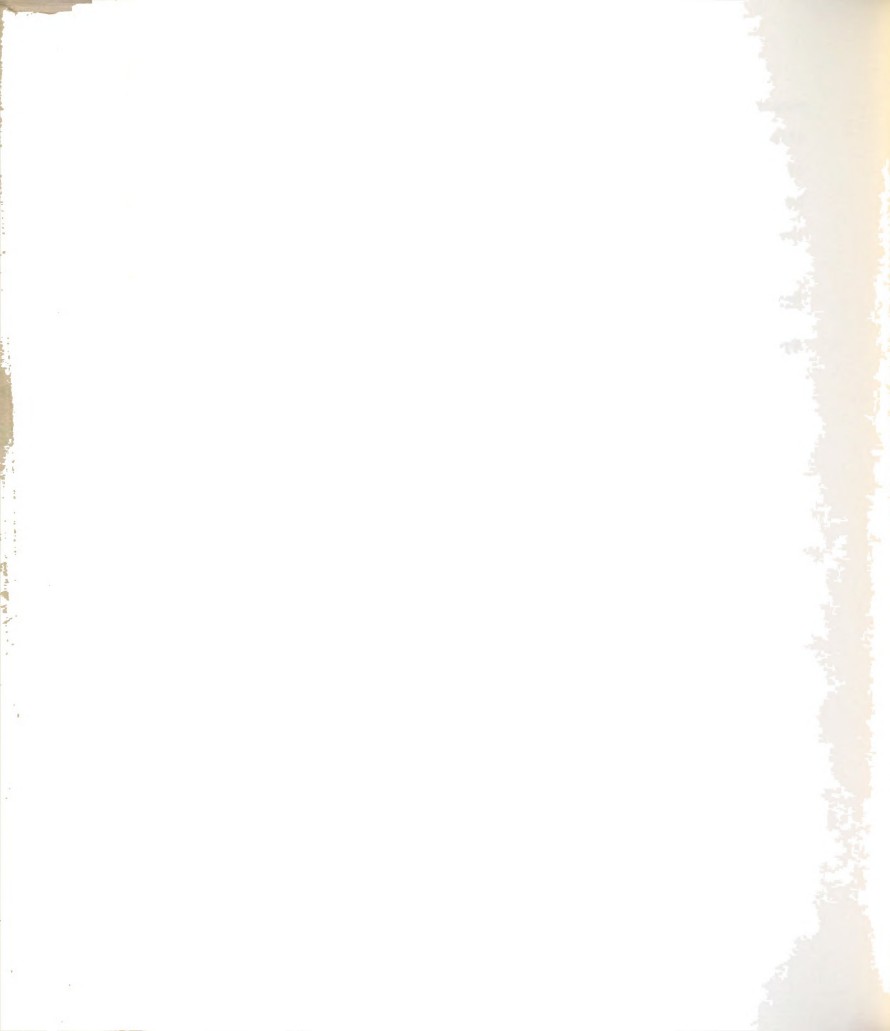
members approve of a broad knowledge of events stemming from current affairs, for the pastor-leader. By an overwhelming majority, respondents of all levels of acculturation strongly agreed that the pastor-leader be aware of events in the news. The reasons for the choices made are these:

1. For the less acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Agree	He will thereby be aware of happenings around him and in the world so he can apply knowledge gained to his ministry	AcV	44
	Today's trend calls for it	AcV	1
	Indulgence with the media might however distract from his job	AcV/TraV	1
	Even Christianity is put on the T.V. and Radio	AcV	1
Agree	At times these could be useful but should not be allowed to distract the pastor from reading the Bible	AcV/NBV	6

2. For the more acculturated

<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Agree	These are informative and educative. He will gain knowledge that he can apply in his teaching, counseling, and sermons. He will also be able to pray on these issues	AcV	66
Agree	These profit little. It is more important for him to devote time to God, so attention to the media should be seldom	AcV/NBV	4
No Opinion	He will be aware of what is going on	AcV	1
Disagree	He should read the Bible more often	NBV	1



<u>Response</u>	<u>Reasons</u>	<u>Source</u>	<u>F</u>
Strongly Disagree	He should be aware of what is going on ^a		1

Hypothesis Testing with Between Groups Comparisons

In this section hypotheses 13 through 16 are tested. Only seven of the questionnaire items probed for source are employed in the testing of these hypotheses. Hypotheses are tested by tallying the within groups sources and by comparing the sums for each of the two groups. The two groups are the less-acculturated respondents and the more acculturated respondents. The tallies are presented in Table 37.

The questionnaire items involved in the testing of hypotheses are 19, 21, 23, 26, 31, 33, and 44. Those responses that reveal inconsistencies or misunderstanding of the questions asked are not included in hypothesis testing. Items that have multiple sources are regarded as such and each source is credited to the particular items. Idiosyncratic responses are not included in the tallies when testing hypotheses, although they are presented in Table 37. Between groups comparison was not made directly since the observed frequencies for each of the two groups are not equal. Rather the comparison was based merely on the juxtaposition of the within groups frequency counts.

Attention is now turned to the testing of the hypotheses which are presented in direct logical forms.

Hypothesis 13

The less acculturated ECWA members (L_1 , L_2) will derive their concepts of pastoral leadership more often

^aInconsistent



TABLE 37 FREQUENCY COUNTS OF THE SOURCES OF PASTORAL
LEADERSHIP CONCEPTS IN ECWA

		Questionnaire Items							
		19	21	23	26	31	33	44	Total
Less Acculturated	TraV	41	29	42	27	5	0	20	164
	AcV	41	10	6	13	1	3	40	73
	NBV	40	2	4	1	38	28	0	113
	IdSyn	1	1	1	2	11	10	13	39
More Acculturated	TraV	54	35	45	45	6	7	21	213
	AcV	38	31	28	22	1	6	60	186
	NBV	53	3	4	3	44	34	11	152
	IdSyn	2	2	1	9	9	15	2	40



from Traditional Values (TraV)

Findings

This hypothesis was confirmed¹ as Table 37 indicates. The less acculturated ECWA members were prone to derive their concepts of pastoral leadership twice as many times from TraV than from AcV. Next to this tendency to derive their concepts of pastoral leadership from TraV is the tendency to derive those concepts from NBV.

Hypothesis 14

The more acculturated ECWA members (L₃-L₅) will derive their concepts of pastoral leadership more often from Acculturated Values (AcV)

Findings

This hypothesis was disconfirmed as Table 37 indicates. The more acculturated ECWA respondents were prone to derive their concepts of pastoral leadership most often from TraV. However, next to TraV, this group was more likely to derive its pastoral leadership concepts from AcV than from NBV.

Hypothesis 15

ECWA members (L₁-L₅) will exhibit in varying degrees a mixture of TraV and AcV in their concepts of pastoral leadership

¹ In qualitative sociology hypotheses are confirmed or disconfirmed rather than rejected or not rejected as in quantitative studies.



Findings

This hypothesis was somewhat confirmed as one looks through the section on Within Groups Classification, and Table 37. The implication in the hypothesis was that the more acculturated will draw most frequently from AcV while the less acculturated will draw most frequently from TraV. Then the degree to which one group draws more from AcV or less from TraV will depend on the extent of acculturation effects on that group.

Table 37 however shows that the first part of the assumption was only partially sustained. While the less acculturated drew most often from TraV, the more acculturated did not draw most often from AcV. The second part of the assumption was however better sustained. The more acculturated were prone to draw more from AcV than the less acculturated. This conclusion is not based on a raw frequency count since the observed frequencies in each group are not equal. However a mere juxtaposition of scores shows which group tends to draw more from AcV. While the less acculturated drew more from NBV than from AcV, the more acculturated drew more from AcV than from NBV.

Hypothesis 16

Although ECWA members profess strong allegiance to Normative Biblical Values (NBV), they will derive their concepts of pastoral leadership least often from NBV

Findings

This hypothesis was only partially confirmed. A look at Table 37 shows that the hypothesized condition can only be true of the more



acculturated ECWA members. As for the less acculturated members they in fact derived their concepts of pastoral leadership least often from AcV.

Discussion

From the data presented above, patterns emerge. From the patterns, "linkages" (Schatzman & Strauss, 1973, pp. 110f.) are proposed.

The Patterns

The following are the discernible patterns that emerge from the sources of pastoral leadership concepts in ECWA:

1. On the importance placed on marital status of the pastor-leader, the less acculturated drew about equally from TraV, AcV, and NBV. The more acculturated drew about equally from TraV and NBV, but least often from AcV
2. On the extent of freedom to seek counsel from a young pastor-leader, the less acculturated drew largely more often from TraV than from AcV, but considerably less often from NBV. The more acculturated drew about equally from TraV and AcV, drawing a little bit more from TraV. The more acculturated drew considerably less from NBV.
3. On the extent of freedom to seek counsel from an old pastor-leader, the less acculturated drew considerably more often from TraV than from AcV or NBV. The more acculturated drew more often from TraV than from AcV, and considerably less from NBV.
4. On the method most preferred for decision making, the less acculturated drew more often from TraV than from AcV, and far less often from NBV. The same was true of



the more acculturated respondents.

From the patterns described above, the sources of ECWA members' concepts on pastoral leadership are akin to the norms and standards for assigning roles and statuses in the Nigerian traditional societies. It then seems that the perception of many in ECWA across all levels of acculturation is that attainment to the status and role of a pastor-leader should conform to traditional values.

5. On the extent of perceived similarity between pastoral style of leadership and traditional styles, the less acculturated largely switched to NBV for their source of values, but drew considerably less from TraV, and still far less from AcV. The same was true of the more acculturated respondents.
6. On the extent of perceived similarity between pastoral style of leadership and rational management styles, the less acculturated again largely switched most often to NBV for their source of values. They did not at all draw from TraV, but drew a little bit from AcV. The more acculturated also switched in large numbers to NBV for their source of values, and drew far less from TraV and AcV.

It will be noticed that the items that compared pastoral leadership style with traditional and rational management styles are stated in direct fashion. One may then be led to think that ECWA members give allegiance to Biblical values if those values are plainly contrasted with cultural values. However, their response in item 28 points to the contrary. There a Biblical value depicting the servant model of leadership was subtly introduced and 61.7% of the respondents chose



this servant model as Table 16 indicates.

7. On what ECWA members considered skill enhancing resources for the pastor-leader, the less acculturated drew largely most often from AcV, and less often from TraV, but not at all from NBV. The more acculturated also drew largely most often from AcV, less often from TraV, and far less often from NBV.

Here the pervasive effects of the borrowed institution of schooling on the Nigerian society is felt. Eventhough many of these respondents who chose schooling as a means of enhancing pastoral skills had earlier opted for an experienced pastor, the belief that pastors are best trained in schools persists.

The Linkages

From the patterns that emerged, three linkages are proposed:

1. ECWA members' concepts of pastoral leadership are derived most often from traditional values (like age, marital status, and experience), that are utilized in assigning roles and statuses within Nigerian traditional societies.
2. In describing pastoral leadership concepts, ECWA members tend to give allegiance to their professed Biblical values if those values are plainly contrasted with indigenous or borrowed values.
3. A popular belief in ECWA is that to do an effective job as a pastor-leader one needs to attend a theological school.



CHAPTER VI
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

In the preceding chapters a form of needs assessment was conducted among the Evangelical Churches of West Africa (ECWA) in an attempt to find out what ECWA considers desirable pastoral leadership. In this chapter, the issues that prompted the study, the methodology of the study, the major findings from the study, conclusions arrived at, and the recommendations are presented.

Statement of Problem

For a long time theological schools have been accepted as training grounds for pastors and ministers of religion. However, since the early sixties, critics have pointed out the Western cultural assumptions underlying this schooling approach to ministerial training. The critics contend that these Western assumptions create culture clashes in Third World countries.

The schooling approach makes it almost inevitable that trainees in theological institutions are young, inexperienced, and often unmarried. In many Third World countries local customs dictate that leaders be matured, old, experienced, and married. The question that critics of the conventional approach to ministerial training ask in the Third World is: Who are the real leaders in the churches?

To answer this question critics look to the local customs and norms. The answer that emerged in the early sixties was the introduction of Theological Education by Extension (TEE) which was designed



to train as leaders of the churches the older, matured, experienced, and married.

Purpose of the Research

Looking at the estimated 500,000-member Evangelical Churches of West Africa, the attempt in this study was to ask:

1. What kinds of pastor-leaders do specified groups find desirable?
2. What concepts do these specified groups employ in describing pastoral leadership?
3. What are the sources of those concepts of pastoral leadership employed by the specified groups?

Objectives of the Research

The questions stated above were put into research question forms. The objective of this study was to find answers to the research questions stated as follow:

1. What methods of selecting and removing the pastor-leader do ECWA members prefer?
2. What conceptual descriptions of the pastor-leader exist among ECWA members?
3. What concepts of pastoral leadership are to be found in ECWA with respect to the following:
 - a. the desirable personal characteristics of the pastor-leader?
 - b. the desirable leadership styles of the pastor-leader?
 - c. the desirable ministry skills of the pastor-leader?
 - d. and the desirable civic duties of the pastor-leader?



4. What are the sources of these concepts of pastoral leadership found in ECWA with respect to the following:
 - a. the desirable personal characteristics of the pastor-leader?
 - b. the desirable leadership styles of the pastor-leader?
 - c. the desirable ministry skills of the pastor-leader?
 - d. and the desirable civic duties of the pastor-leader?

Importance of the Research

In the study attempt was made to find out the concepts of pastoral leadership espoused by ECWA members and the sources of those concepts.

The "specified groups" mentioned above are ECWA members of different age grades and levels of acculturation found in rural and urban sectors. The differences in pastoral leadership concepts espoused by these specified groups will prove valuable to curriculum decision makers in ECWA through the adoption of differentiated emphases in ministerial training.

The uniqueness of this approach to needs assessment lies in the fact that the opinions in the constituencies were sampled in an attempt to inform the judgement of curriculum decision makers. This approach is seen as a reversal of the usual top-down approach to curriculum planning.

Research Hypotheses

A total of sixteen hypotheses were tested in this study. Hypotheses 1 - 12 dealt with the concepts of pastoral leadership in ECWA. These twelve hypotheses were designed for statistical test purposes.



Hypotheses 13 - 16 dealt with the sources of pastoral leadership concepts in ECWA. These latter group of hypotheses was designed for qualitative test purposes.

With respect to the concepts of pastoral leadership:

Hypothesis 1

H₀: There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable personal characteristics of the pastor-leader

Hypothesis 2

H₀: There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable personal characteristics of the pastor-leader

Hypothesis 3

H₀: There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable personal characteristics of the pastor-leader

Hypothesis 4

H₀: There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable leadership styles of the pastor-leader



Hypothesis 5

H₀: There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable leadership styles of the pastor-leader

Hypothesis 6

H₀: There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable leadership styles of the pastor-leader

Hypothesis 7

H₀: There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable ministry skills of the pastor-leader

Hypothesis 8

H₀: There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable ministry skills of the pastor-leader

Hypothesis 9

H₀: There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable ministry skills of the pastor-leader



Hypothesis 10

H₀: There will be no significant differences along the bipolar age grades among ECWA members in their concepts of what ought to be the desirable civic duties of the pastor-leader

Hypothesis 11

H₀: There will be no significant differences along the levels of acculturation found among ECWA members in their concepts of what ought to be the desirable civic duties of the pastor-leader

Hypothesis 12

H₀: There will be no significant differences among ECWA members along locales in their concepts of what ought to be the desirable civic duties of the pastor-leader

Hypothesis 13

The less acculturated ECWA members (L₁, L₂) will derive their concepts of pastoral leadership more often from Traditional Values (TraV)

Hypothesis 14

The more acculturated ECWA members (L₃-L₅) will derive their concepts of pastoral leadership more often from Acculturated Values (AcV)

Hypothesis 15

ECWA members (L₁-L₅) will exhibit in varying degrees a mixture of TraV and AcV in their concepts of pastoral leadership



Hypothesis 16

Although ECWA members profess strong allegiance to Normative Biblical Values (NBV), they will derive their concepts of pastoral leadership least often from NBV

Research Assumptions

This study was based on the socio-anthropological concept of culture-contact. The concept implies the non-static nature of cultures. Culture contact involves borrowings of values across cultures and sub-cultures.

The assumption in the study then was that all the specified groups among ECWA will exhibit in varying degrees a mixture of traditional and acculturated values. No pure forms are assumed, but the degree to which a specified group has moved away from traditional values was expected to be reflected in the levels of acculturation. The amount in years of schooling was used as a measure of the level of acculturation.

Design of the Study

A demographic approach to the determinants of opinions with the aid of a cognitive response pattern to the study of attitudes was adopted in this study.

The Sample

Representative church types that are found along three distinctions were chosen for this study. This meant that individual local churches constituted the unit of analysis. The three distinctions are these:



1. Ethno-Rural churches -- found in rural sectors across Nigeria, using either a major Nigerian language or a local dialect for worship. Members here tend to be older and less acculturated. Three such churches participated in the study.
2. Ethno-Urban churches -- found in urban sectors across Nigeria, using a major Nigerian language for worship. Members here are migrants, and have a fairly balanced representation of old and young; highly acculturated and less acculturated. Four such churches participated in the study.
3. English-Using churches -- found in urban sectors across Nigeria, using only English language for worship. These are migrants like the Ethno-Urban churches, but they tend to be young and highly acculturated. Two such churches participated in the study.

Selection of the participating churches was based on the representative distinctions and their credibility in ECWA. Credibility was based on either their length of history or their general wide acceptance as churches that represent ECWA opinion.

The Instrument

A fifty-two-item questionnaire was developed by the researcher on the field to probe for the concepts of pastoral leadership in ECWA, and the sources of those concepts.

Two steps were taken to develop this instrument. The first was a series of preliminary interviews which enabled the researcher to identify local concerns in line with the four areas of concern of this



study. The four areas are: personal characteristics, leadership styles, ministry skills, and civic duties of the pastor-leader. The second was a jury procedure for refining the items generated from the preliminary interviews. The refining steps involved the attempt to achieve validity and reliability. The jurors were made up of highly competent academicians and professionals. The validity coefficient and reliability coefficient attained in the refinement process reached .80.

Research Approach

The independent variables in the study were the respondents' age (HiA, LoA), levels of acculturation ($L_1 \dots 5$), and locale (EthR, EthU, and UsuE). Four categories of dependent variables were employed. The categories are: the personal characteristics of the pastor-leader, the leadership styles of the pastor-leader, the ministry skills of the pastor-leader, and the civic duties of the pastor-leader.

The independent variables constituted the demographic subdivisions of the study. The dependent variables were matched with the demographic subdivisions in order to get the patterns of pastoral leadership concepts.

The concepts elicited were further probed for source using the open-ended questionnaire items which asked respondents to state the reasons for the concepts they expressed.

The final form of the questionnaire was developed in such a way that it could either be self-administered or used by interviewers with minimum instructions. Most questionnaires were self-administered. The non-literates were aided by six interviewers plus the researcher.

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Major Findings

The major findings of this study are reported in three areas:

1. the conceptual description of the pastor-leader by ECWA members,
2. the concepts of pastoral leadership espoused by ECWA, 3. and the sources of the concepts of pastoral leadership espoused by ECWA.

Conceptual Description of the Pastor-leader

In general ECWA members tend to see the pastor-leader as a resource person. By this descriptor is meant one who is a source of information, guidance and instruction. Next to this the pastor-leader is seen as an authority figure. This is a reference to pastoral authoritativeness in moral, ethical and religious matters as they touch the pastor's teaching, preaching, and counseling.

A closer look at the trend shows that the more acculturated respondents saw the pastor-leader more as a resource person. For their part, the less acculturated saw the pastor-leader more as an authority figure.

Concepts of Pastoral Leadership in ECWA

The concepts are categorized into the four areas of concern adopted in this study. They are the following:

Personal Characteristics of the Pastor-leader. Most respondents of all levels of acculturation, of both age grades, and from all locales preferred pastoral experience in a pastor-leader above any other choices given them. Next to experience, respondents valued high education in a pastor. Ideally the pastor should be experienced, highly educated and married, according to most ECWA respondents.

The issue of experience and marriage was so strongly felt that many ECWA respondents indicated reluctance to seek counsel from a



young, inexperienced, unmarried pastor-leader. If the pastor-leader were old, experienced and married, many ECWA respondents would be a lot free to go to him for counseling.

If a pastor is over forty years of age and highly educated he tends to enjoy the confidence of both the Ethno-Rural and Ethno-Urban churches. If a pastor is over forty years of age but has little education, he tends to still enjoy the confidence of the Ethno-Rural churches. If a pastor who is under forty years of age and highly educated combines these qualities with experience, he is most welcome among the English-Using churches. However not one of these churches considered a young but little educated pastor-leader. Not even a single individual wanted such a pastor.

On the issue of ethnicity, Ethno-Rural and Ethno-Urban churches readily welcome a pastor-leader who is from their own ethnic group. The English-Using churches tend to feel this issue is very unimportant.

Leadership Styles of the Pastor-leader. In the matter of planning church programs, older ECWA respondents from the Ethno-Rural and Ethno-Urban churches tend to prefer a joint pastor-elder decision. However, the younger and more acculturated ECWA respondents prefer that members be included in decision-making.

The respondents from English-Using churches want the pastor-leader to adopt participatory form of leadership more than any of the other two groups. These younger and more acculturated respondents also want the pastor-leader to allow talented members to perform some of the duties that are normally associated with the pastor-leader.

Ministry Skills of the Pastor-leader. What most ECWA respondents saw as priority skill most needed by the pastor-leader is ability



to teach and preach the Bible well. The least acculturated respondents felt slightly more so than all others. Looking at the data by locale, the English-Using churches felt more so than the other two groups.

Looking at some of the other skills that are highly prized in a pastor-leader, the following were discovered. More than any other group, the Ethno-Rural churches want the pastor-leader to be able to give good advice and to be able to control the members. The Ethno-Urban and English-Using churches saw ability to get along with members and ability to listen to members' point of view as most important for the pastor-leader.

When the respondents were asked how the pastor-leader can best enhance his pastoral skills most respondents thought it is through going to school that this can be achieved. On a closer examination, it was discovered that the more acculturated respondents chose school more frequently than the less acculturated. Going to school was however not the only answer given. Respondents from Ethno-Rural churches chose people to advise the pastor most frequently. Respondents from Ethno-Urban churches chose experience most frequently. The English-Using churches chose school most frequently.

Civic Duties of the Pastor-leader. Most ECWA respondents, especially the youths felt that the pastor-leader should be aware of local customs and politics.

For their part, the older and the less acculturated felt the need to be taught their voting rights, civil rights, and the operation of their government. The younger and the more acculturated did not feel as much need to be taught on these matters by the pastor-leader. The need was most felt among the Ethno-Rural churches.



On social issues, most of the respondents want the pastor-leader in a rural area to be involved with rural development projects. In turn they want the pastor-leader in an urban area to be involved in social reforms. This need for the pastor to be engaged in social reforms was most strongly expressed by the more acculturated respondents.

On current events in the news, most respondents strongly felt that the pastor-leader ought to keep up with the news media. The younger and the more acculturated felt more so than the older and the less acculturated.

Sources of Pastoral Leadership Concepts in ECWA

The sources of pastoral leadership concepts found in ECWA are also categorized into the four areas of concern adopted in this study. They are as follow:

Personal Characteristics of the Pastor-leader. Pastoral experience was reported as the most preferred quality in a pastor-leader. The reason most frequently given for this choice was that with experience, a pastor-leader has a better knowledge of the Bible and is better able to teach and preach the Bible. This response pattern is largely traceable to traditional and acculturated values.

Next to pastoral experience, most respondents tend to prefer high education in the pastor-leader. The major reason given by the less acculturated respondents for choosing high education is that through education the pastor-leader will know the principles of ministerial work involving teaching, preaching, and counseling. This reason is traceable in large part to acculturated values. For their part, the more acculturated thought that a highly educated pastor-leader will have sharp analytic mind which will enable him to communicate better with an



enlightened audience. This reason is traceable to acculturated values.

Most of the respondents placed high importance on marital status of the pastor-leader. Their major reason for doing so is to avert the pastor-leader's susceptibility to temptation. The next major reason given is that the marital status will make the pastor-leader qualified to advise the married members. These reasons are traceable to traditional, acculturated and normative Biblical values.

Many respondents felt a bit reluctant to seek counsel from a young pastor-leader. The main reason given was that such a pastor is inexperienced and is unable to give sound advice. Many older and less acculturated ECWA members felt such a pastor is still a child. Many of the youths and the more acculturated thought such a pastor still needs someone to give him advice. All these stated reasons are traceable in large part to traditional values.

However, most of the respondents felt very free to seek counsel from an old pastor-leader. The major reasons given include the mere fact that he is old, and that he is experienced and knowledgeable about life. These reasons are also traceable in large part to traditional values.

Leadership Styles of the Pastor-leader. Under this area of concern most respondents felt decision making between the pastor and the church elders should be carried out through the process of consensus. The two major reasons given for this position are these: one, since the decision affects all, each person has a right to express opinion. Two, it is a way of pacifying everyone, thereby achieving unity since no one will be discontented with a decision reached by consensus. These reasons given are traceable in large part to traditional values.



When ECWA members were asked whether the pastor-leader ought to lead the church like traditional rulers lead their people, most respondents strongly disagreed. The major reason for doing so is that the church is not a worldly organization. Since the church belongs to God the pastor-leader should lead with a servant attitude and not as a ruler or a dictator. This reason given is traceable to Biblical values.

When asked whether the pastor-leader ought to lead the church like business executives lead their employees, here too most respondents strongly disagreed. The major reason for disagreeing is that the church is different from a worldly profit-making organization. On the contrary a pastor should lead with love for members and not by compulsion. This reason too is traceable to Biblical values.

Ministry Skills of the Pastor-leader. When ECWA members were asked what they thought was the major skill-enhancing resource that a pastor-leader needs, many said it is schooling. The major reason given is that it is by attending a theological school that the pastor-leader will get training and the knowledge needed for pastoral work. This reason is largely traceable to acculturated values.

Civic Duties of the Pastor-leader. Among other civic-related duties ECWA felt the pastor-leader should have, keeping up with events in the news was one. Most respondents strongly felt the pastor ought to listen to the news or read the newspaper often. The major reason given is that it is through this exercise that the pastor will become knowledgeable about happenings around him, and will be able to apply the knowledge gained to his ministry. This reason is largely traceable to acculturated values.



Conclusions

From all that have been said so far the following conclusions are reached:

First, that traditional values still guide most ECWA members in their preferences for a pastor-leader. For many of them it is most important for a pastor-leader to have pastoral experience. The use of the word, experience, connotes age as well as the amount in years on the job.

Another major way in which traditional values guide most ECWA members is in the importance placed on the marital status of the pastor-leader. The unmarried pastor is not readily approached for counsel. Although the need to avoid falling into temptation was most often cited as the reason why a pastor needs to be married, underlying are the cultural mores which state that the married person is matured, respectable, and responsible.

Second, the effect of acculturation on ECWA members is most evidenced in their preference next to experience, for high education in a pastor-leader. The pervasive nature of the effects of acculturation on ECWA members is evidenced in two areas. One, respondents say that ability to teach and preach is the most important priority skill for a pastor-leader. Two, the respondents say that schooling is the number one skill-enhancing resource of a pastor-leader.

What is said so far shows that, in addition to being quite traditional for the most part, a measurable degree of acculturation effect can be easily detected among ECWA members.

Third, contrary to one of the research hypotheses, ECWA members not only profess allegiance to Normative Biblical Values, but tend to



stick to those values when they are contrasted at least cognitively with cultural values whether indigenous or borrowed.

Fourth, contrary to the notion that social actions are a taboo in an evangelical context, ECWA members want their pastors to be engaged in development projects and social reforms. Admittedly ECWA is not saying that the pastor-leader should substitute his primary tasks of evangelization and discipleship for social actions.

Fifth, a composite look at the kind of pastor-leader that is most desirable in ECWA tends to suggest a mixed preference as follow:

1. For Ethno-Urban or Ethno-Rural churches a pastor who is over forty and highly educated is most preferred. Admittedly experience is assumed.
2. For Ethno-Rural churches a pastor who is over forty but with little education is still quite acceptable.
3. For the English-Using churches, a pastor who is under forty, highly educated and has some pastoral experience is most acceptable.
4. ECWA does not want a young, inexperienced and little educated person as a pastor-leader.

Sixth, based on the immediate preceding conclusions, one may say that the general reluctance to absorb the young and highly educated graduates of ECWA theological institutions into the pastorate stems more from a cultural than from an economic reason. A general notion in ECWA is that the young and highly educated graduates prefer the better paying government jobs to the pastorate. This notion is yet to be sustained through research. However, this much can be said from this study: that cultural values constitute a major reason for the

apparent "brain drain" in ECWA, whereby a large number of the graduates end up with jobs outside the church.

Recommendations

The preferences discovered in this study do not necessarily result in pastoral effectiveness on the job. The conclusions drawn from the study do not suggest this either. Further research into perceived comparative effectiveness of the old and highly educated, the old and not so highly educated, and the young and highly educated needs to be conducted to determine pastoral effectiveness. Better still a participant observation should be carried out to determine pastoral effectiveness, although that method is more expensive in terms of manpower and financial resources.

Specific research on the employment process in ECWA is needed to find out who gets absorbed into the pastorate, who gets turned down and why. For example, are the old and highly educated also turned down from the pastorate or is it just the young and highly educated, and why? Pursuit of answers to these questions become very important to curriculum decision makers if one considers the man-hours and financial resources expended on ministerial candidates. It is not a mark of good stewardship if a church continues to turn out people without concern for what the trainees go on to do after graduation. If a training institution adopts this posture of training without regard for what the trainees go into later on the training becomes the end in itself. The classic debate as to whether education is an end in itself or a means to an end surfaces once more. However, might it not be considered absurd in a professional institution if the end to which training is directed is not certain?



In this study a noticeable discrepancy was observed. On the one hand the English-Using churches want a young and highly educated pastor-leader, on the other hand he should have some pastoral experience behind him. He should also be married. The present reality in ECWA seems to pitch traditional and acculturated values against each other. Such is the case in any culture where traditional values come in contact with acculturated values.

A *via media* is proposed whereby the old and highly educated can co-exist with the young and highly educated, or whereby the old and not so highly educated co-exist with the young and highly educated. Where a local church can afford it, it should be encouraged to take on a young, highly educated, but promising graduate to serve under an older but experienced pastor. This way the youth will gain the experience needed, and he can later move on to either start an English-Using church or serve as pastor of an existing one.

The trend throughout Nigeria is towards urban migration and increased schooling. It is in ECWA's advantage to stick with, and encourage its young and highly educated trainees. These young trainees will be an asset among the young and highly acculturated in the cities. Besides, these youths of today will become the old, experienced, and married leaders of the future.

Findings from this study show that ECWA members tend to draw their concepts of pastoral leadership most often from traditional or cultural values. Stogdill (1974) has pointed out that leadership concepts are culturally determined. Traditional values constitute the accumulation of the wisdom of a people. Some of these values could be seen as uncritical acceptance of institutionalized mores. The traditional values reported in the study have their strong and weak points, in light



of the need for progress and development of a people. Since there is no static culture, value modifications are to be expected, especially in light of Biblical standards.

The trait approach adopted in this study, although quite amenable to survey research, presents limitations to practitioners who may be more interested in what constitute on-the-job effectiveness of a pastor-leader. Such an interest is beyond the scope of this study. That is the reason for suggesting, above, that studies which go beyond this one to find out characteristics pertaining to on-the-job effectiveness of the ECWA pastor-leader should be encouraged. One cannot conclude *a priori* about on-the-job effectiveness based on the findings from this study. For example, this study does not suggest that an old and highly educated pastor cannot be effective among the English-Using churches although these churches tend to prefer a young and highly educated pastor. In the same way, this study does not suggest that a young and highly educated pastor cannot be effective among the Ethno-Urban or Ethno-Rural churches, although these churches tend to prefer an old and highly educated pastor. Rather, one of the values of the findings of this study is the information they provide ECWA policy makers on possible dysfunctional values that need correcting. An example is, the strong preference expressed by the Ethno-Rural and Ethno-Urban churches for pastoral leadership criteria along ethnic lines.

What do all these mean to curriculum decision makers of ECWA theological institutions? First, findings under pastoral civic duties suggest that courses offered in ECWA theological schools should include the sociology of the diverse peoples of Nigeria among whom the trainees will be serving.

Second, the need to emphasize the Biblical servant model as what is expected of ECWA pastors is of great importance. ECWA members studied expressed desire that their pastors serve and not lord over them. It is doubtful whether a course on servanthood is what will do the job. Rather, this model has to be taught through, among other avenues, examples in the lives of the teachers, the total atmosphere of the school and expectations built into the trainees of what their true roles in the church are.

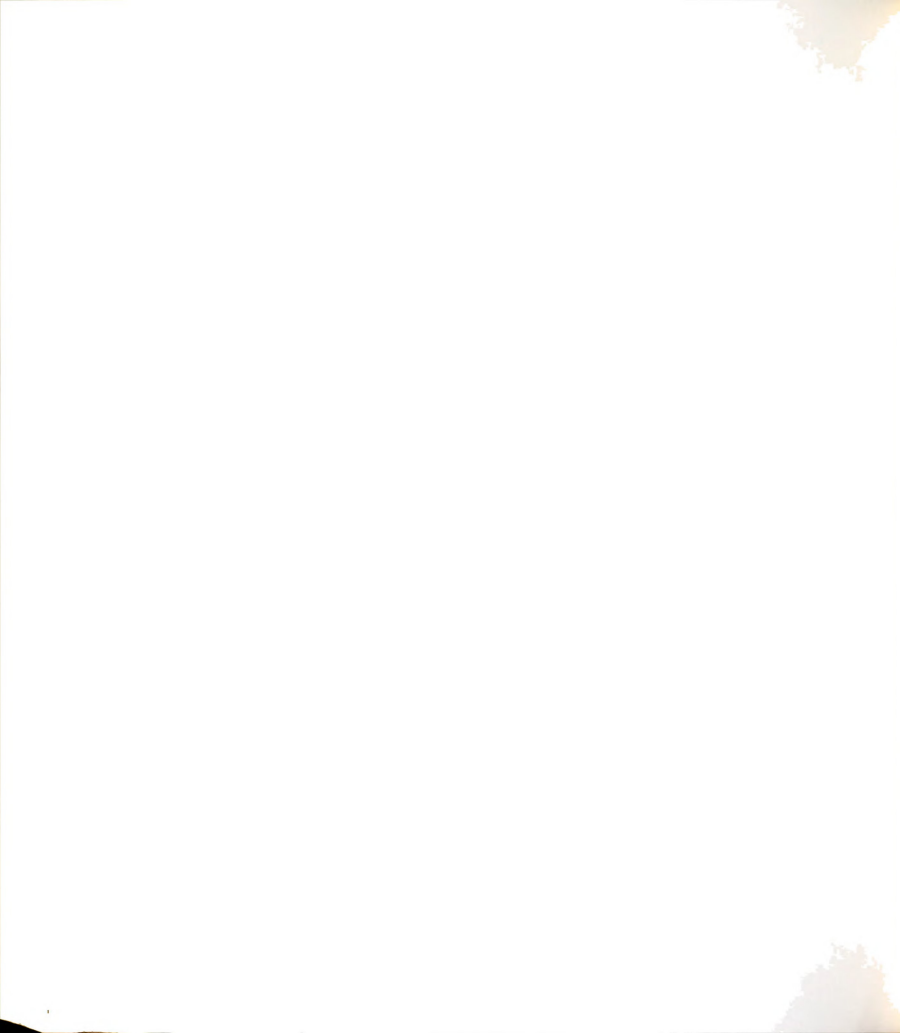
Third, the need for differentiated emphases in curriculum becomes apparent. The needs expressed by the different church types were often not the same. For example, the less acculturated and Ethno-Rural churches expressed need to be informed of their civil rights while the more acculturated, especially in English-Using churches did not. Such differences suggest that curriculum planners in ECWA theological schools should not assume that one type of training fits all situations. Financial constraints may mitigate against setting up different programs (assuming one knows the type of church a candidate will likely serve in) for particular candidates. What is suggested is an integrated program for all candidates (young and old) which identifies and deals with major needs that are peculiar to the different church types in ECWA. It is important that curriculum planners and the trainees realize the peculiarities of each church type.

Curriculum may be defined as, a decision-making process of what is to be taught, why, to whom and under what conditions. The emphasis in this study has been on "whom." The concern has been on the criteria for determining desirable pastor-leaders in ECWA. Throughout, Eisner's (1979) Social Adaptation Orientation to curriculum has guided the researcher's thinking in conducting curricular needs assessment from ECWA



grassroots level.

Throughout the study, generalizability was not a major concern. Scientific replicability was what guided the whole endeavor. More descriptive studies are needed since this is only a first attempt at finding pastoral leadership criteria among ECWA. Repeated studies could result in building of low level theories on pastoral leadership among the Evangelical Churches of West Africa.



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APPENDICES



APPENDIX I
CORRESPONDENCE WITH ECWA LEADERS

1442 A Spartan Village
 East Lansing, Michigan 48823
 U.S.A.
 August 3, 1981

ECWA President
 ECWA General Secretary
 ECWA Theological Education Sect.

REQUEST FOR PERMISSION TO CONDUCT RESEARCH STUDY

Dear Sirs,

I am glad to inform you of the progress in my programme of study at Michigan State University. I have just completed the period of residency. For my research project, I have selected for study, "The Concepts of Pastoral Leadership found among ECWA Members." The aim is to find out what type of pastors ECWA members are looking for. Findings from this study will prove useful to ECWA theological schools and those who plan curriculum for these schools. If one knows what type of pastors are in demand, one might be able to structure a school's curriculum to prepare those kinds of pastors.

I am hereby requesting both your permission and support to make this study possible. Your permission will grant me the go-ahead. Your support is requested in the form of letters of introduction to the leaders of the ECWA churches I intend to visit for the study.

I await your favourable response.

Yours in His Service,



Victor B. Cole



Evangelical Churches
of West Africa
Headquarters

P. O. Box 63, Jos, Plateau State, Nigeria/Telephone Jos 54481

August 5, 1981.

To: All ECWA DCC Leaders,
Pastors and Laymen in ECWA Churches.

Dear Brethren,

RE: MR. VICTOR B. COLE'S RESEARCH

Greetings in the name of our Lord and Saviour Jesus Christ.

We are very grateful to the Lord Jesus Christ for the capable men being raised up in ECWA for the work of the ministry of reconciliation.

We are happy to introduce to you Mr. Victor B. Cole who is well known among ECWA Churches in Jos and some other places now studying for his Ph.D degree in the United State of America. He has a burden for the progress of the work of God in Nigeria and the world at large. He has chosen to write his dissertation on the "Sources of Pastoral Leadership Concepts in ECWA."

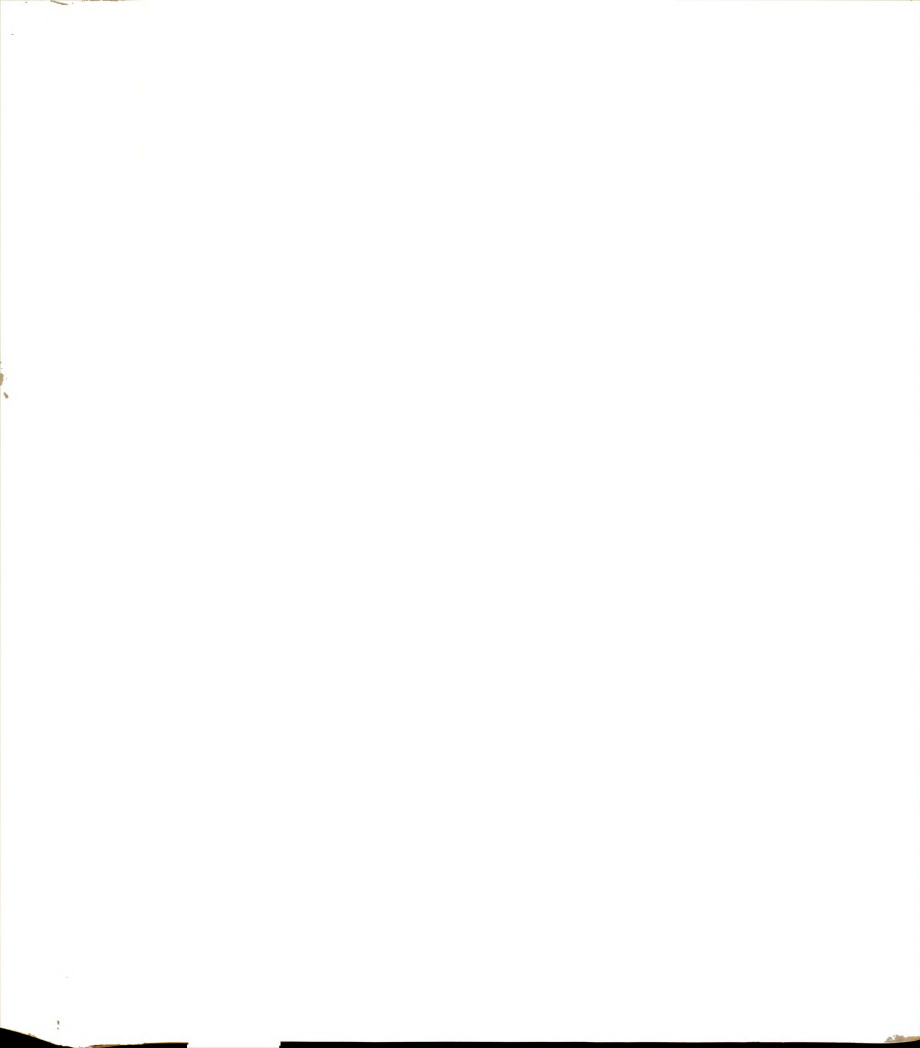
We appeal to you to give him your maximum cooperation and for moral support. May our Lord Jesus Christ give you the grace to assist in our dear brother's special project which would benefit ECWA.

Yours sincerely,

Rev. 
ECWA President

cc: General Secretary
Vice President

DMO:mo



1442 A Spartan Village
East Lansing,
Michigan, 48823
U.S.A.
August 21, 1981

The ECWA President
ECWA Headquarters
Jos, Nigeria

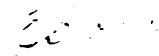
Dear President,

This is to thank you for your August 5, 1981 response to my letter of request for permission to conduct research among ECWA churches. I really appreciate the promptness with which you handled the issue.

It is my hope that the findings of the research will prove quite useful to ECWA in the area of theological education in Nigeria.

Thank you once again.

Sincerely yours in Christ,



Victor B. Cole



1442 A Spartan Village
East Lansing,
Michigan, 48823
U.S.A.
August 21, 1981


ECWA General Secretary
ECWA Headquarters
Jos, Nigeria

Dear Secretary,

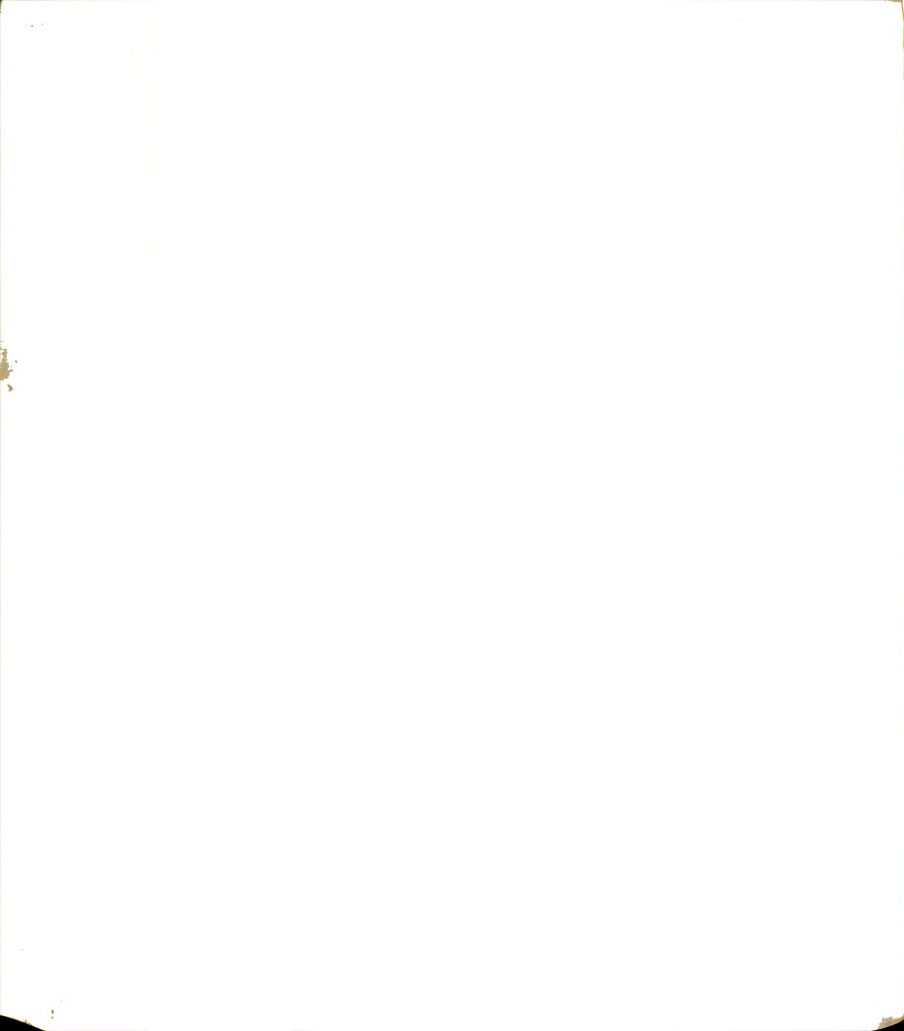
This is to express my heartfelt gratitude to you for the reception you granted me during my research study. I appreciate very much your kind hospitality and the very useful suggestions you gave me concerning the study.

It is my hope that the findings of this research will prove quite useful to ECWA in the task of theological education in Nigeria.

Sincerely yours in Christ,



Victor B. Cole



APPENDIX II
INSTRUMENT

Michigan State University
Department of Secondary
Education and Curriculum
East Lansing, MI 48823
U S A
August 1981

Dear ECWA Member,

We would like to know your opinion concerning the questions attached to this letter. These questions form part of a research study at Michigan State University, USA.

The attempt is to find out what type of pastors ECWA desires in these days. You and some other ECWA members have been specially selected to represent the views of ECWA on this very important subject.

You will be helping us a lot by promptly answering these questions and by returning them to the person who gave them to you, or to your pastor.

Thank you for your cooperation.

Sincerely yours in Christ,

Victor B. Cole



CONCEPTS OF PASTORAL LEADERSHIP

1. Your Name _____
 (If you prefer not to indicate who you are, then leave item No. 1 blank)

2. Age (Please mark X to the left side of the appropriate answer)
 ___ a) I am not yet 40 years old
 ___ b) I am already 40 years old or above

3. Education (Please mark X to the left side of the answer that indicates the highest amount of schooling you have had. Please choose only one answer)
 ___ a) Never attended school
 ___ b) Attended but did not complete Primary school
 ___ c) Completed primary school
 ___ d) Attended but did not complete Secondary school, Teacher Training College, or Bible College
 ___ e) Completed Secondary school, Teacher Training College, or Bible College
 ___ f) Completed more than Secondary school but have no degree
 ___ g) Have at least one degree

4. Name of your Local church (include the village, Town or city)

5. What language is used for worship in your church?
(Please choose only one answer)

- ___ a) English
- ___ b) Hausa
- ___ c) Igbo
- ___ d) Yoruba
- ___ e) Other (please specify) _____

6. What language do you speak at home?

- ___ a) English
- ___ b) Hausa
- ___ c) Igbo
- ___ d) Yoruba
- ___ e) Other (please specify) _____

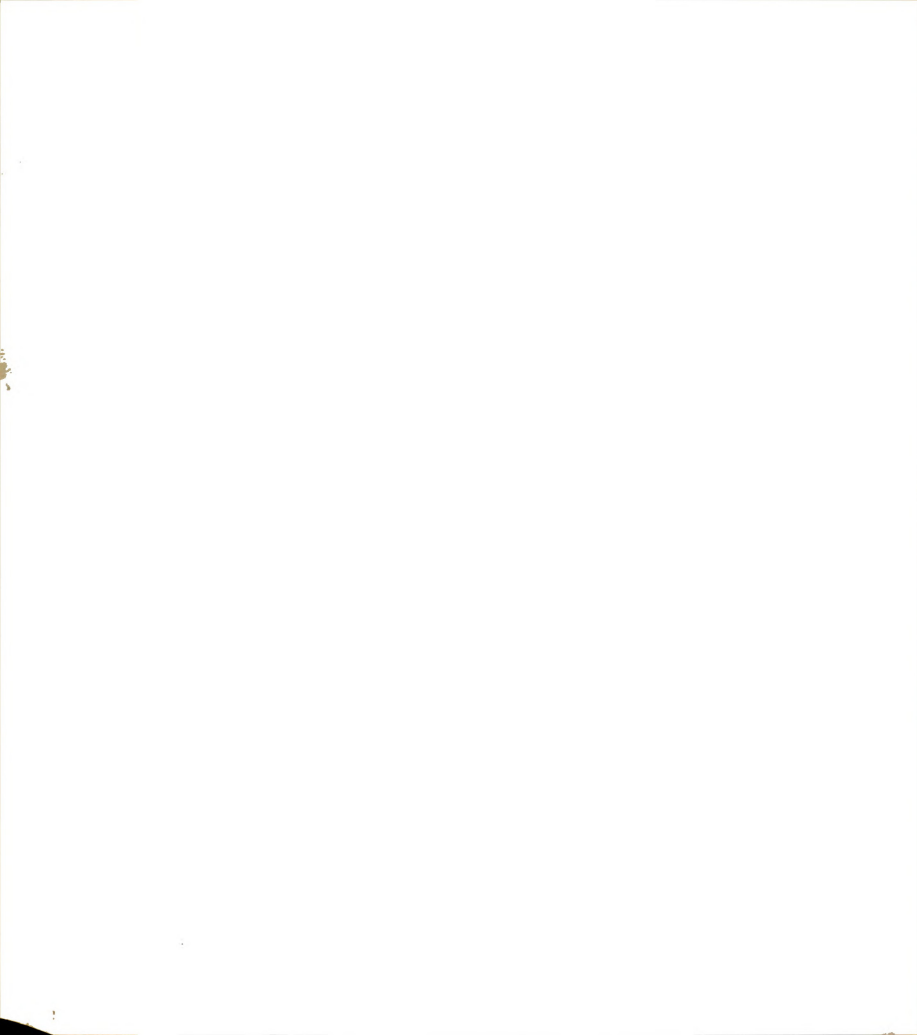
7. In your opinion, what are the three most important qualities a pastor needs? (Please be brief, and write in the space provided)

- a) _____
- b) _____
- c) _____

8. Why do you consider each of the three answers you gave in No. 7 as most important? (Use the following space to give your reasons or support for each of the three qualities you just mentioned)

- a) _____

- b) _____



c) _____

For each of the rest of these questions please choose only one answer which most closely represents your view

Example

In which country is this study being conducted?

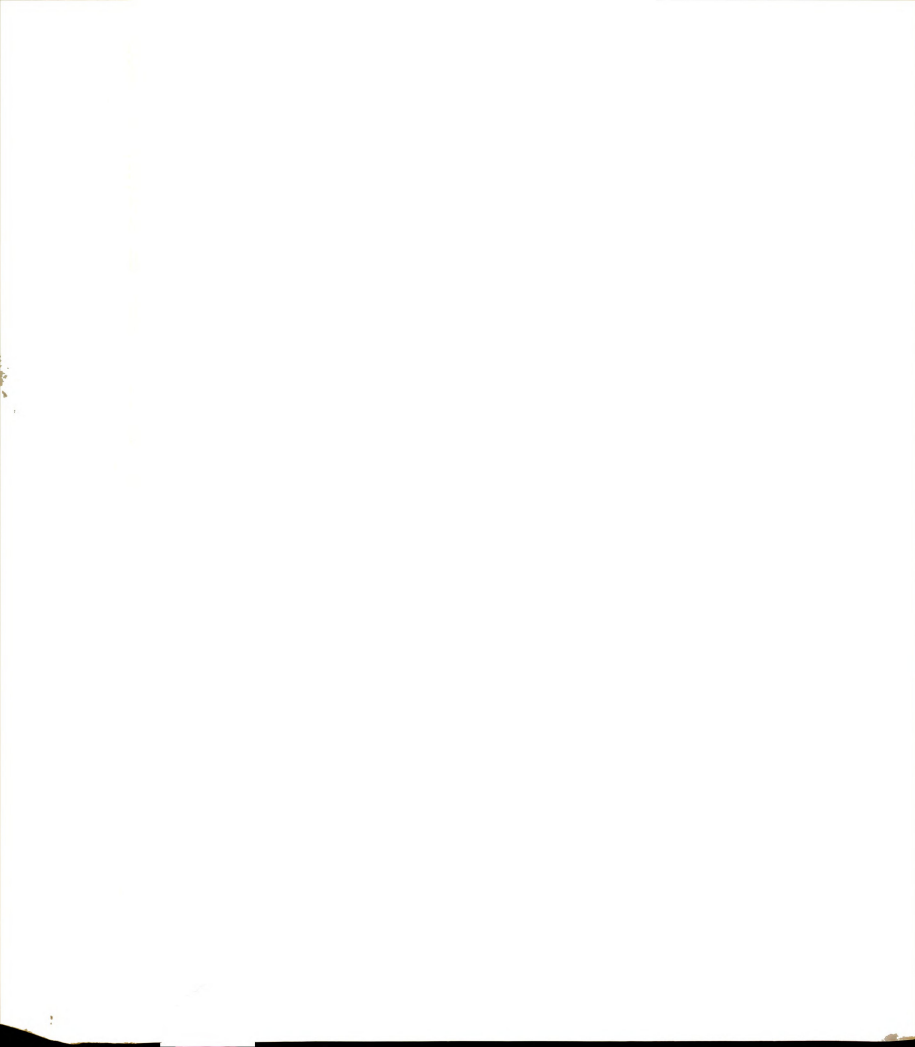
- ___ a) Ghana
 ___ b) Togo
 ___ c) Kenya
X d) Nigeria
 ___ e) Other (please specify)

Nigeria is the only answer chosen because it is the one answer which best describes where this study is taking place.

Now, please answer the following questions, choosing only one answer for each question.

9. Which of the following methods do you prefer for selecting a pastor for a local church? (Please choose only one answer)

- ___ a) The pastor should be posted to the church from a central office (DCC or LCC)
 ___ b) The church should select one of its most capable members to be the pastor
 ___ c) The church should invite any outsider it prefers as pastor
 ___ d) One of the foundation members of the church should become the pastor
 ___ e) Other opinion? (Please specify below)



10. Which of the following methods for transferring a pastor do you prefer? (choose only one answer)

- a) The central office (DCC, LCC) should decide when to transfer a pastor
- b) The church should tell its pastor to leave when members no longer want him
- c) The Pastor should be the one to decide whether to leave or stay
- d) The church and an in-coming pastor should have agreed from the start how long he would stay
- e) Other opinion? (please specify below)

11. What would you consider the desirable minimum age for one coming into the pastorate for the first time? (Please choose only one answer)

- a) 20 - 25
- b) 26 - 30
- c) 31 - 35
- d) 36 - 40
- e) Other opinion? (please specify _____)

12. What kind of pastor would you prefer in a big town or city? (Please choose one answer)

- a) One over 40 years, with more than secondary school, or equivalent education
- b) One over 40 years, with less than secondary school, or equivalent education
- c) One under 40 years, with less than secondary school, or equivalent education

___ d) One under 40 years, with more than secondary school, or equivalent education

___ e) Other opinion? (specify below)

13. What kind of pastor would you prefer in a small town or a village? (Please choose only one)

___ a) One over 40 years, with more than secondary school, or equivalent education

___ b) One over 40 years, with less than secondary school, or equivalent education

___ c) One under 40 years, with less than secondary school, or equivalent education

___ d) One under 40 years, with more than secondary school, or equivalent education

___ e) Other opinion? (please specify) _____

14. If you had to make only one choice, which of the following qualities would you prefer in a pastor? (Please choose only one)

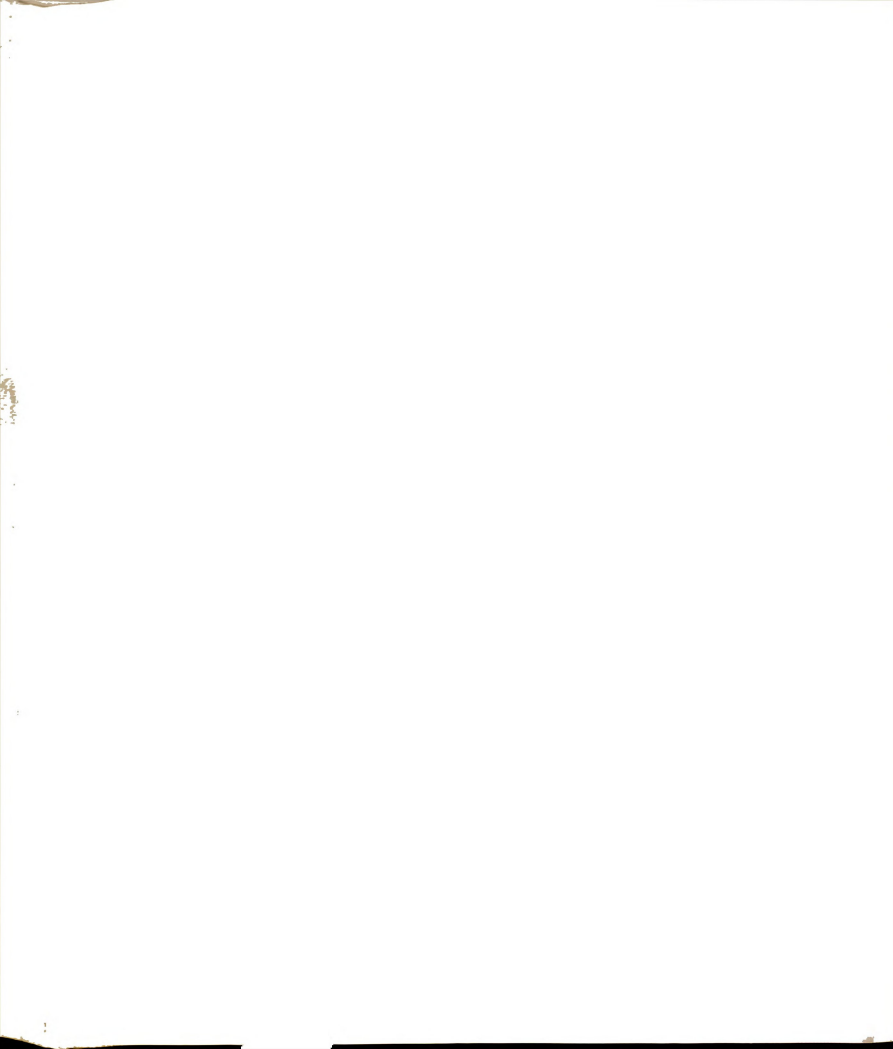
___ a) A lot of education (schooling), and no pastoral experience

___ b) Little education, and a lot of pastoral experience

___ c) No education and a lot of pastoral experience

___ d) Little education and a little bit of pastoral experience

___ e) Little education, and no pastoral experience



15. If you had to make only one choice, which of the following qualities would you prefer in a pastor? (choose only one)

- a) Much education
- b) Little education
- c) Age: Over 40 years
- d) Age: Under 40 years
- e) Already has a lot of experience as pastor

16. Why did you choose the answer you did in No. 15? (explain briefly)

17. Which one of the following best describes your view of a pastor?

- a) Authority Figure (that is, one who knows what is right or wrong)
- b) Resource Person (that is, one who you turn to for guidance, information, instruction, etc.)
- c) A boss (one who controls everyone in the church)
- d) Opinion Leader (one whose words everyone respects)
- e) No opinion

18. Which of the following pastors do you prefer? (choose only one)

- a) English-speaking
- b) Hausa-speaking
- c) Igbo-speaking
- d) Yoruba-speaking
- e) Other (please specify) _____



19. How important is it to you that a pastor be married? (choose only one)
- ___ a) Very important ___ b) A little important
 ___ c) No opinion ___ d) A little unimportant
 ___ e) Very unimportant
20. Why did you choose the answer you did in No. 19? (Explain briefly)
- _____
- _____
21. If you had a pastor whom you considered too young, how free would you be in seeking his advice on very personal matters? (choose only one)
- ___ a) A lot free ___ b) A little free
 ___ c) No opinion ___ d) A little reluctant
 ___ e) A lot reluctant
22. Why would you feel the way you said you would in No. 21? (Explain briefly)
- _____
- _____
23. If you had a pastor whom you considered too old, how free would you be in seeking his advice on very personal matters?
- ___ a) A lot free ___ b) A little free
 ___ c) No opinion ___ d) A little reluctant
 ___ e) A lot reluctant
24. Why would you feel the way you said you would in No. 23? (Explain briefly)
- _____
- _____

25. How important is it that your pastor be someone from your ethnic group or tribe? (choose one)

- ___ a) Really important ___ b) A little important
 ___ c) No opinion ___ d) A little unimportant
 ___ e) Really unimportant

26. During elders' meeting, if there is an important decision to make, the pastor should do one of the following: (choose only one answer)

- ___ a) Take a vote of all the elders and let majority opinion prevail
 ___ b) Allow everyone to share his opinion until the whole group comes up with a decision
 ___ c) Give his opinion, and let the elders alone make a final decision
 ___ d) Seek to win the elders to his own point of view
 ___ e) Other opinion? (specify below)

27. Why did you choose the answer you did in No. 26? (Explain briefly)

28. Suppose the church has some manual work to do that requires everyone participating, as a leader the pastor should do one of the following:

- ___ a) Tell (by announcement) the church, but not join in the work himself
 ___ b) Try to persuade members to work but does not himself join in
 ___ c) Go first and start on the job
 ___ d) Wait until the members go first, then join them later
 ___ e) Other opinion? (please explain briefly) _____

29. Why did you choose the answer you did in No.28? (Explain briefly)

30. Which of the following is the best way to plan church programmes?
(choose only one)

- a) The Pastor should make all the plans
- b) The Pastor and elders should make all the plans
- c) The members should decide on all the plans
- d) Some plans should come from the pastor, some from the elders
and some from the members
- e) Other opinion? (please specify) _____
-

31. Do you agree that the pastor should lead the church like a traditional ruler (Village head, Emir, Oba, Obi, etc)?

- a) I really agree b) I agree a little
- c) No opinion d) I disagree a little
- e) I really disagree

32. Why did you choose the answer you did in No.31? (Explain briefly)

33. Do you agree that the Pastor should lead the church like a business executive (or company director)?

- a) I really agree b) I agree a little
- c) No opinion d) I disagree a little
- e) I really disagree

34. Why did you choose the answer you did in No. 33? (Explain briefly)

35. A pastor ought to allow those members with talents to do some of the work (tasks) pastors do normally

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |

36. The pastor should have more general knowledge than the average member. (choose one answer)

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |

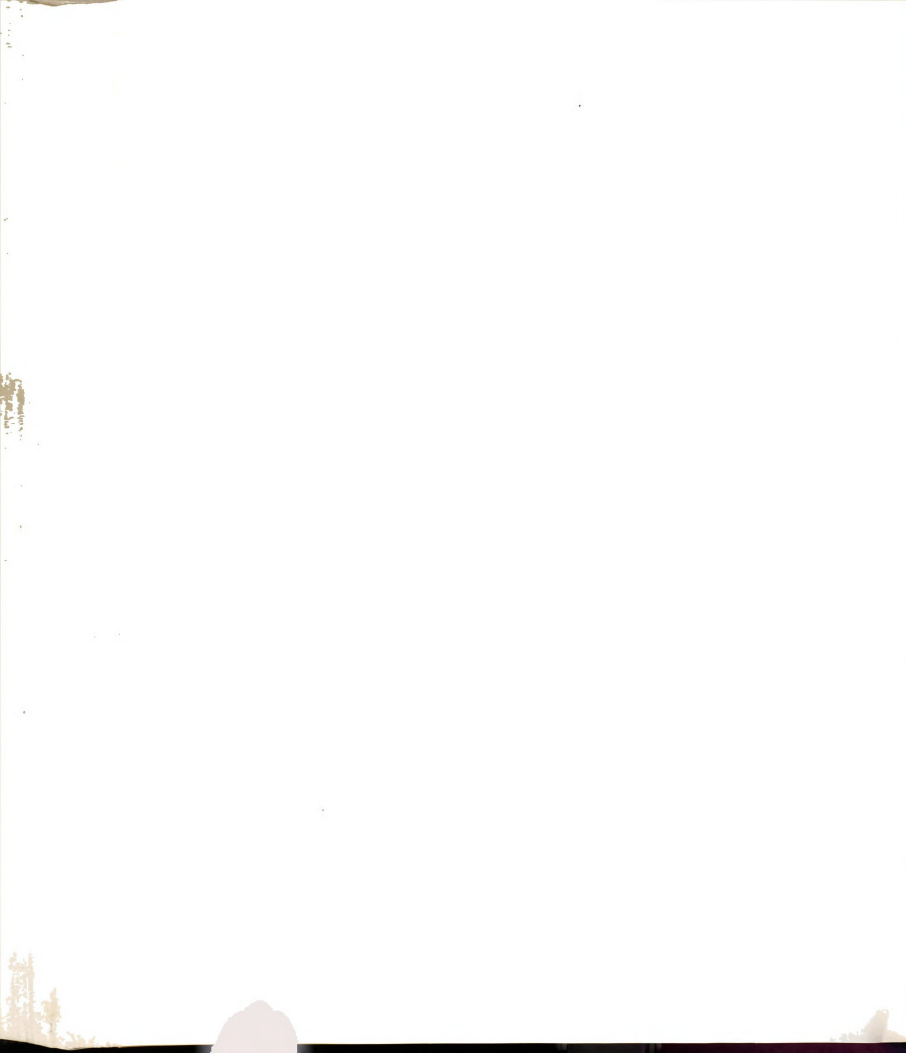
37. A Pastor ought to be able to properly organize and direct discussions during elders' meetings (choose one)

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |

38. Why did you choose the answer you did in No. 37? (Explain briefly)

39. How important is it for a pastor to be able to read and write?

- | | |
|--|--|
| <input type="checkbox"/> a) Very important | <input type="checkbox"/> b) A little important |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) A little unimportant |
| <input type="checkbox"/> e) Very unimportant | |



40. Why did you choose the answer you did in No. 39? (Explain briefly)

41. How important is it for a pastor to be able to speak in English?
(choose one)

- a) Very important b) A little important
 c) No opinion d) A little unimportant
 e) Very unimportant

42. Why did you choose the answer you did in No. 41? (Explain briefly)

43. Which one of the following should be the most important for a pastor to have? (choose only one)

- a) Ability to give good advice to members
 b) Ability to get along well with members
 c) Ability to teach and preach the Bible well
 d) Ability to listen to the members
 e) Ability to control the members

44. In order to do a good job, which of these does a pastor need most?
(choose only one answer)

- a) His books
 b) People to advise him c) Experience
 d) Go to school (Bible College, Bible school, Seminary, etc.)
 e) Other opinion? (please specify) _____

45. Why did you choose the answer you did in No. 44? (Explain briefly)

46. Apart from a knowledge of the Bible the pastor ought to know about local cultures, customs, politics, government, etc.

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |

47. A Pastor ought to see to it that the church teach members their voting rights, civil rights, how the government operates, etc. (choose one)

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |

48. A pastor in a village ought to be interested in community development projects like, building bridges, market stalls, roads, etc. (choose one)

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |

49. A pastor in a big town or city ought to show interest in social reforms like, the fight against bribery and corruption

- | | |
|---|---|
| <input type="checkbox"/> a) I really agree | <input type="checkbox"/> b) I agree a little |
| <input type="checkbox"/> c) No opinion | <input type="checkbox"/> d) I disagree a little |
| <input type="checkbox"/> e) I really disagree | |



50. The Pastor ought to either listen regularly to radio news, or read local newspapers often; or do both (choose one response)

___ a) I really agree

___ b) I agree a little

___ c) No opinion

___ d) I disagree a little

___ e) I really disagree

51. Why did you choose the answer you did in No. 50? (Explain briefly)

52. The pastor should speak out against evil deeds, not only within the church but also in the society at large (choose one response)

___ a) I really agree

___ b) I agree a little

___ c) No opinion

___ d) I disagree a little

___ e) I really disagree

THANK YOU FOR YOUR RESPONSE TO THESE QUESTIONS

THE END

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