

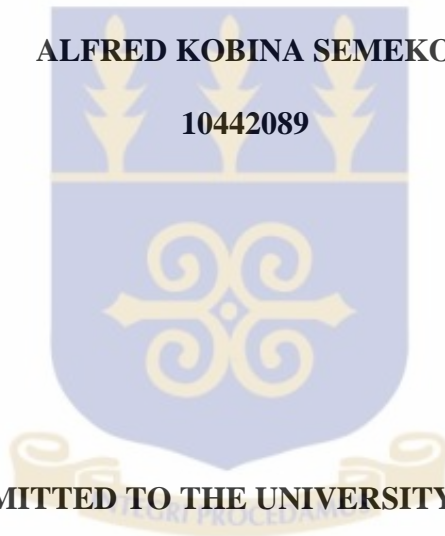
UNIVERSITY OF GHANA

**A COMPARATIVE STUDY OF LEADER EMERGENCE AND ENGAGEMENT
IN HISTORIC MISSION AND CHARISMATIC CHURCHES IN GHANA**

BY

ALFRED KOBINA SEMEKO

10442089



**THIS THESIS IS SUBMITTED TO THE UNIVERSITY OF GHANA, LEGON IN
PARTIAL FULFILMENT OF THE REQUIRMENT FOR THE AWARD OF
MPHIL HUMAN RESOUC E MANAGEMENT DEGREE**

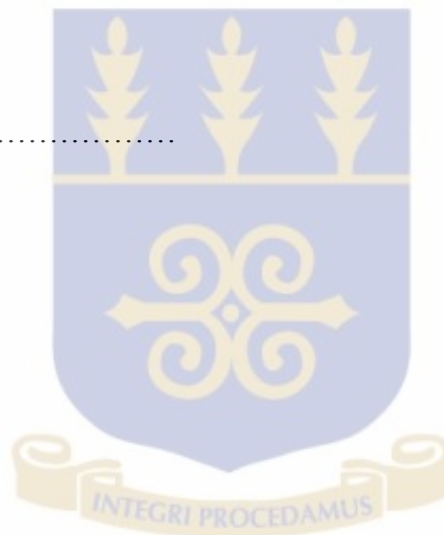
JUNE 2015

DECLARATION

I do hereby declare that this work is the result of my own research and has not been presented by anyone for any academic award in this or any other university. All references used in the work have been fully acknowledged.

I bear sole responsibility for any shortcomings.

.....
Alfred Kobina Semeko
(10442089)



.....
Date

CERTIFICATION

I hereby certify that this thesis was supervised in accordance with laid down procedures by the University.

.....
Professor Bill Pupilampu
(Supervisor)

.....
Date



DEDICATION

I dedicate this work to my family for their relentless support throughout my programme.



ACKNOWLEDGEMENT

I would like to express my gratitude to my supervisor Professor Bill Puplampu for his guidance and constructive criticisms throughout this project.

I also thank all lecturers at the department of Organisation & Human Resource Management Department for their constructive criticisms throughout this project

Finally, I am most grateful to all my colleagues for their suggestions and inputs throughout this project.

God bless you all.



TABLE OF CONTENTS

Content	Page
DECLARATION	i
CERTIFICATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT	iv
TABLE OF CONTENTS	v
CHAPTER ONE	1
INTRODUCTION	1
1.1 Background to the Study	1
1.2 Problem Statement.....	5
1.3 Objectives of the Study.....	7
1.4 Research Questions.....	8
1.5 Significance of the Study	8
1.6 Research Limitations	9
1.7 Organization of the Study.....	9
CHAPTER TWO	11
LITERATURE REVIEW.....	11
2.1 An Overview of the Concept of Leadership.....	11
2.2 Definition of Charismatic & Historic Mission Churches	22
2.3 Theories on Leadership	22
2.3.1 Leader-Member Exchange Theory	22
2.3.2 Servant Leadership Theory	23
2.4 The Concept of Leadership Emergence	24
2.5 Leadership Emergence Theory.....	27
2.6 Spirituality and Leadership.....	29
2.7 Empirical Literature on Leadership Emergence.....	30
2.8 The Concept of Work Engagement	31

2.9 Drivers of Work Engagement.....	33
2.9.1 Job resources.....	33
2.9.2 Personal resources.....	34
2.9.3 Work Engagement and Performance	35
2.10 The growth of Charismatic Churches in West Africa	36
2.11 The growth of Charismatic churches in other parts of Africa.....	40
2.12 Charismatic Christianity in Ghana	45
2.13 The Development of Historic Mission Churches in Africa.....	50
2.14 The development of Historic Mission & Charismatic Churches in Ghana.....	57
2.15 DEVELOPING A CONCEPTUAL LINKAGE FOR LEADERSHIP EMERGENCE AND ENGAGEMENT AMONG CHARISMATIC AND HISTORIC MISSION CHURCHES IN GHANA.....	62
2.16 CONCEPTUAL FRAMEWORK.....	65
 CHAPTER THREE.....	 67
METHODOLOGY.....	67
3.1 Introduction	67
3.2 Research Design	67
3.3 Population.....	68
3.4 Sample and Sampling Technique	68
3.5 Research Instruments	69
3.6 Ethical Considerations.....	70
3.7 Data Analysis	71
 CHAPTER FOUR.....	 79
DATA ANALYSIS AND PRESENTATION OF RESULTS	79
4.0 Introduction	79
4.1 SECTION A: ANALYSIS OF DEMOGRAPHIC VARIABLES	79
SECTION B: ANALYSIS ON LEADERSHIP EMERGENCE AMONG CHARISMATIC AND HISTORIC MISSION CHURCHES IN GHANA	82

SECTION C: COMPARISM BETWEEN CHARISMATIC AND HISTORIC MISSION CHURCHES ALONG THE THEMES DEVELOPED	89
SECTION D: COMPARATIVE ANALYSIS AMONG THE CHURCHES ON LEADERSHIP ENGAGEMENT	92
4.2 Discussion of Findings	94
CHAPTER FIVE.....	102
SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS	102
5.0 Introduction	102
5.1 Summary of Findings	102
5.2 Conclusion.....	104
5.3 Recommendations for the Study	104
5.4 Recommendations for future Studies	105
REFERENCES.....	106
APPENDIX	115

ABSTRACT

This study sought to compare leadership emergence and engagement among leaders of charismatic and historic mission churches in Ghana. A combination of qualitative and quantitative approaches were used for the study. The qualitative technique was used to explore the differences in leadership emergence among the leaders of charismatic and historic mission churches. On the other hand, quantitative technique was used to assess the differences in leadership engagement. In all, four hundred and eight church members from the four churches sampled for the study (International Central Gospel Church, Action Chapel International, Methodist Church and Catholic Church) assessed the leadership engagement of their church leaders using a standardized questionnaire. Twenty leaders from four churches were interviewed to find out how they emerged as leaders of their respective churches. The findings showed that, differences in leadership emergence existed among the leaders of charismatic and historic mission churches when they were assessed based on the six phases of leadership emergence by Clinton (1998). One most significant difference with regard to leadership emergence was that, leaders from the historic mission churches emerged as leaders through election while leaders from charismatic churches emerged through appointment. On the other hand, with regards to leadership engagement, it was found that, leaders from the charismatic churches were more engaged than leaders from the historic mission churches. The study therefore recommended that, there is the need for both charismatic and historic mission churches to organize joint leadership training programs which are geared towards adequate training for their church leaders especially on their engagement in their work. The study also recommended that, historic mission churches should emulate the culture of socialization as depicted by the charismatic churches and also develop stronger leadership mentoring programs to equip upcoming and emerging leaders towards excellent performance in their various functions in the church.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Contemporary organizations operate in environments characterized by rapid change and increasing complexity. Indeed, some historians believe that our world is undergoing a transformation more profound and far-reaching than any experienced since the Industrial Revolution (Daft, 2008). These ongoing organizational transformations, makes effective leadership a great asset for organizations in today's world of technological advancement. Leadership is one of the most important predictors of whether organizations are able to effectively adapt to and perform in dynamic environments (Peterson, Smith, Martorana, & Owens, 2003; Peterson, Walumbwa, Byron, & Myrowitz, 2009; Waldman, Ramirez, House, & Puranam, 2001). Day, Harrison, and Halpin (2009) opine that, organizations are designating leadership as a top strategic priority and potential source of competitive advantage, and are investing in its development accordingly. Despite the competitive prominence of leadership in organizational effectiveness, the idea that leadership can be shared, or distributed, across a number of individuals, rather than being focused in a single leader, has recently received increasing attention (Gronn, 2002; Pearce, Conger, & Locke, 2007; Mehra, Smith, Dixon, & Robertson, 2006).

Leadership is regarded as one of the most misunderstood phenomenon in organizational research. Kondo (2002) indicates that leadership is a much observed but little understood phenomenon with many definitions and perspectives. Pelligrini and Scandura (2008), also assert that that leadership research has been plagued by the challenge of multiple definitions and perspectives from which the phenomenon may be studied. Grint (2005)

therefore suggests that leadership should be studied as a social phenomenon which is best studied, understood and defined from the perspective of its context of occurrence.

The contextualization of leadership has given room for researchers to conduct studies and derive new leadership concepts that fits their respective domain in terms of environment and time. One of the emerging pillars of interest in the field of leadership has been called authentic leadership development. Luthans & Avolio (2003) define authentic leadership as a process that draws from both positive psychological capacities and a highly developed organizational context, which results in both greater self-awareness and self-regulated positive behaviors on the part of leaders and associates, fostering positive self-development. This definition and subsequent work on authentic leadership was defined at the outset as multilevel in that it included the leader, follower, and context very specifically in the way it was conceptualized and measured. This addressed a typical criticism in the leadership literature summarized by Yammarino et al. (2005) who concluded that relatively few studies in any of the areas of leadership research have addressed levels of analysis issues appropriately in theory, measurement, data analysis, and inference drawing.

Many previous models of leadership have been designed to accommodate more traditional hierarchical structures of organizations. To the degree that organizations are hierarchical, so too are leadership models (Uhl-Bien et al. 2007). Yet, there has been a growing sense of tension in the leadership literature that models of leadership that were designed for the past century may not fully capture the leadership dynamic of organizations operating in today's knowledge driven economy (Lichtenstein et al., 2007).

Leadership development practitioners are increasingly incorporating empirically-tested leadership theories into the design of their programs. Unfortunately, most research on leadership is based on theories that describe the outcome of the process rather than the leadership development process itself. Numerous leadership theories describe the characteristics, values, attitudes, and behaviors that are indicative of leadership. However, the actual process by which individuals develop has not been adequately studied. According to Avolio and Gardner (2005), most leadership theories have been originated without focus on the essential core processes that result in the development of leadership that would be characterized by those models.

A number of leadership researchers have recognized the importance of identifying how leaders develop, including Bennis (1992, 2007), Bennis and Thomas (2002, 2006), Conger and Riggio (2007), McCall (2004), and Ready and Conger (2003). A few researchers, such as Dotlich, Noel, and Walker (2004) and McCall and Hollenbeck (2007), have identified the importance of certain key experiences in the process of leadership development. Despite these efforts, Bennis (2007) has concluded, leaders develop by a process we do not fully understand. Similarly, Avolio (2007) has reported that relatively little effort has been devoted to systematically explaining how such leaders and leadership develop. As a result, leadership development practitioners are left with little empirical guidance and evidence as to how leaders emerge and develop.

Lord and Hall (2005) contended that the lack of research on how leaders actually develop is due to the fact that most leadership development approaches have addressed surface structure skills as opposed to the deeper, principled aspects of leadership that may be especially important for understanding the long-term development of effective leaders.

Their conclusion pointed to the need for research that includes the development of those deeper, principled aspects of leadership over a lifetime. Despite the relative importance of leadership emergence to the understanding of the phenomenon of leadership as a whole, much research has not been done in that regard. Kickul & Neuman (2000) confirms this by asserting that the construct of leadership emergence has not received similar levels of attention or analysis within the literature when compared to other models of leadership.

Emergent leaders are individuals whose power and authority over individuals in a group are derived from their acceptance by the group rather than from an office, position, status, or rank. Emergent leaders influence group processes (Taggar, Hackett, & Saha, 1999), efficacy, emotions (Pescosolido, 2002) and, ultimately, outcomes (Kickul & Neuman, 2000; Mehra, Dixon, Brass, & Robertson, 2006). Researchers in the areas of leadership emergence have expressed the usefulness of viewing leadership as a dynamic social process and examining how certain individuals become emergent leaders in an interacting team (Kickul & Neuman, 2000; Judge, Bono, Ilies, & Gerhardt, 2002). However, prior studies tend to force the emergence of a single leader, regardless of the respective group size which ignores the possibility that there can be multiple emergent leaders within a group (Mehra et al., 2006) and therefore does not properly reflect the dynamic process of leadership emergence. Moreover, emergent leadership rarely has been assessed beyond a dyadic relationship between a leader and a follower (Kickul & Neuman, 2000). In other words, while defined as a dynamic group process, studies failed to represent leadership emergence as a complex process involving all group members.

It is worth noting that, the processes involved in the emergence of leaders over time has the tendency of influencing their work engagement practices. Work engagement is defined as a positive, fulfilling, work-related state of mind that is characterized by vigor,

dedication, and absorption (Schaufeli, Salanova, Gonzalez-Romá, & Bakker, 2002). Vigor is characterized by energy, mental resilience, the willingness to invest one's effort, and persistence (Schaufeli, Salanova et al., 2002). On the other hand, dedication is characterized by a sense of significance, enthusiasm, inspiration, pride, and challenge (Schaufeli, Salanova et al., 2002). Absorption is characterized by being engrossed in one's work, to the extent to which time passes quickly and it is difficult to detach oneself from work (Schaufeli, Salanova et al., 2002). Engaged individuals are energetic about their work, feel connected to their work, and are better able to deal with job demands (Schaufeli & Salanova, 2007).

Against this background, this study seeks to explore leadership emergence and engagement among Historic Mission and charismatic churches in Ghana.

1.2 Problem Statement

Churches in Ghana play significant roles in the lives of individuals and the society as a whole. Historic Mission and Charismatic churches have contributed immensely to the physical, social, emotional and psychological needs of its members and society at large. The provision of schools, hospitals, clinics, rehabilitation centers, portable water for deprived areas and other social amenities makes churches indispensable in the Ghanaian society.

Leaders of churches in Ghana have been instrumental in the activities and practices of churches which have yielded positive results in the lives of individuals and the nation as a whole.

Notable church leaders in Ghana have also contributed their quota in terms of knowledge by authoring books on leadership. For instance, "The Art of Leadership" by Dag Heward

Mills utilizes a spiritual-practical approach to discern the concept of effective leadership for both personal and organizational transformation.

Although much attention has not been given to such spiritual leadership books, it is worth noting that, these books give a practical dimensionality of what leadership emergence and engagement is all about because the issues presented in such books are based on practical life experiences of how such great leaders have emerged over time. Despite their non-scholarly approach to the constructs of leadership emergence and engagement, they provide much insight to these constructs from a personal spiritual dimension.

The provision of such spiritual dimension of leadership emergence and engagement is not odd since the spiritual dimension of organizational life has been explored more formally through research. For instance, Duchon and Plowman (2005) demonstrated that work unit performance is positively associated with work unit spirituality. Reave (2005) has also shown that there is consistency between effective leadership and spiritual practices. Furthermore, Dent, Higgins, and Wharff (2005) reviewed 85 scholarly articles and found that most of them hypothesized a correlation between productivity and spirituality. They have pointed out the need for a comprehensive and integrated theory of leadership that acknowledges leaders as complex beings who mature and develop over time in relationship to spiritual, emotional, cognitive, social, and physical domains.

The leadership emergence theory developed by Clinton (1998a) is a descriptive theory of how Christian leaders develop over a life time. The lives of 420 historical and contemporary Christian missionaries from numerous countries, cultures and eras were analyzed based on the grounded theory methodology. The resulting theory states that the development of a leader can be significantly described by using three major variables labeled processing, time, and leader response (Clinton, 1988a).

Over the last two decades, over 3,000 case studies have been conducted to refine leadership emergence theory (Clinton, 2005). Recent research (Stadler, 2008) explored whether the underlying tenets and assumptions of leadership emergence theory apply to Christian leaders who work in a secular corporate context rather than in a ministry context. It examined how Christian leaders in secular corporations view their development as leaders and therefore how leadership emergence theory might be used to develop leaders more effectively. Stadler (2008) confirmed that leadership emergence theory can apply in the corporate context to the degree that an individual leader holds a mindset, an internal context, which includes acknowledgement of God's active involvement in the development of leaders.

The problem of the study therefore is derived from the contextual gap recognized by the researcher. With regards to context, it is evident that, studies on leadership emergence have been conducted in different countries with different cultures. Apparently, the study by Stadler (2008) looked at leadership emergence by assessing church leaders in the corporate organizational context. This study fills these gaps as it seeks to explore the concept of leadership emergence of church leaders in the Ghanaian context and from their work in their respective denomination or ministry.

1.3 Objectives of the Study

1. To ascertain how leaders have emerged from historic mission and charismatic churches in Ghana.
2. To determine the differences in leadership emergence among charismatic and historic mission churches in Ghana.

3. To determine the differences in leadership engagement among charismatic and historic mission churches in Ghana.

1.4 Research Questions

1. How have leaders emerged from Historic Mission and charismatic churches in Ghana?
2. What are the differences in leadership emergence among charismatic and historic mission churches in Ghana?
3. What are the differences in leadership engagement among charismatic and historic mission churches in Ghana?

1.5 Significance of the Study

The significance of the study is justifiable in the arena of research, policy and practice.

Firstly, the study seeks to contribute significantly to the leadership literature in general and serve as a point of reference for academic and scholarly purposes. This is because; leadership emergence and engagement are recent constructs in organizational leadership research. The findings of this study therefore provide a good pipeline for other researchers to build on.

Secondly, the findings of this study seek to aid in leadership policy development in both the church and corporate setting. This stems from the fact that, the leadership emergence theory itself have been empirically tested and proven its workability even in the corporate setting. Therefore the study seeks to provide a benchmark for both church and corporate organizational leaders to formulate leadership policies by driving on the forces of leadership emergence and engagement.

Lastly, in terms of practice, the study seeks to provide a roadmap to the development of leadership training programmes for both churches and corporate bodies by dwelling extensively on the constructs of leadership emergence and engagement.

1.6 Research Limitations

The study is limited in the following dispensations:

Firstly, there is limited literature on the constructs of leadership emergence and engagement since the constructs are quite recent in the organizational leadership domain.

Secondly, the challenge involved in the data collection process is a constraint to the study. The strong sense of apathy on the part of prospective participants of the study, busy schedules of prospective participants as well as unwillingness to give out accurate information are difficulties that will be coupled with by the researcher.

1.7 Organization of the Study

The organization of the study involves five main chapters.

Chapter one introduces the background information of the research topic, defined the statement of the research's concern, stated the objectives of the study and research questions that the project sought to answer, it also highlighted the significance of the study by defining the scope and limitations of the study and well as presented the organization of the study.

Chapter two is the literature review which consisted of the theoretical and empirical review. The theoretical review consists of theories that were of relevance to the constructs under study (leadership emergence and engagement). The empirical review on the other hand was concerned with findings of other researchers on the subject matter under study.

Chapter three discusses the research methodology adopted for the study and relevant justifications. It outlined the methodologies for carrying out the secondary and primary data collections and how results were analyzed. The methodology included; Research Design, Research population, Sample size and Sampling procedure, Method of data collection (Primary and Secondary data), Research instrument, Administration of the Research instrument and Ethical Issues to be considered.

The fourth chapter presents the analysis of data and presentation of results obtained from the study and also a discussion of the research findings.

The final chapter of the study focuses on the summary of findings, conclusions drawn and recommendations for the study as well as recommendations for future research.

CHAPTER TWO

LITERATURE REVIEW

2.1 An Overview of the Concept of Leadership

A reflection of the absence of a holistic understanding of leadership is the lack of consensus on the definition of leadership. The leadership typology has been viewed from an individualistic perspective from researchers who dwell their definition of leadership on the great man and trait theory. The great man theory presents the case that leaders are individuals endowed with great characteristics and heroic abilities. In addition, trait theory describes individual leaders as people who have specific characteristics that help or enable the person to be a good leader. In as much as the Great man theory implies that people are somehow endowed with some “essence” of leadership, Trait theory provides a base for measurable and testable characteristics such as virtues, race, gender, height, appearance, psychological factors, efficacy factors, cognitive factors, and emotional factors to name a few categories. According to Bass and Stogdill (1990) the focus of both the great man theory and trait theory is on the individual.

Building on the great man and trait theory from the individualistic perspective, other researchers opine for a collectivist approach to defining leadership with roots from the Great man and Trait theories. For instance Richard and Shelor (2002) opine that traits still apply to leadership teams despite inadequate literature in its application to leadership teams. Since a collective of leaders increases the complexity of the leadership process compared to a single leader, the role of traits, as evidenced in research by Carpenter (2002), becomes more important with teams than with individuals.

Other researchers have also defined leadership from the standpoint of selecting, equipping and training employees or followers to work effectively in order to attain organizational goals. According to Collins (2002) a key activity of great leaders is getting the right people “on the bus.” This notion of getting the right people into the organization is explained more fully by the concept of person-organization fit.

Person-organization fit can be extended to virtual organizations according to Shin (2004) by examining person-environment fit rather than person-organization fit, thus, the notion of the “right” people for the organization applies whether in a virtual or physical organization. This idea was emphasized and strengthened by Chamberlain (2004) in that Chamberlain called for leaders to consider the “calling” or “vocare” that the potential new employee felt and to ensure that the calling could be fulfilled in the organization. Chamberlain’s work ties the person-organization fit concept to the person-job fit concept. These two “fit” concepts are similar but exist in a sequence in that the leader must first select the employee for the organization and then decide with the employee what job is best for the employee. This latter process is what Collins (2002) referred to as getting the right people “in the right seats on the bus.”

Leaders equip followers by providing appropriate tools, equipment, and other resources so that the followers can be successful in their completion of assigned tasks. This is theoretically defined through Bandura’s (1997) concept of self-efficacy that when moderated by the availability of resources and support of the organization becomes means efficacy which is part of general self-efficacy. The self-efficacy and means efficacy concepts are also expounded by Eden (2001), Chen, Gulley, and Eden (2001). In addition to providing the necessary resources, leaders provide training for followers in order to

improve the success of the followers in completing the tasks of the organization. This notion of improving one's self-esteem through training was echoed by Spears and Lawrence (2002) as well as Patterson (2002) and Winston (2002).

Researchers also propound that, leaders have one or more followers who have diverse gifts, abilities and skills. The basis of their argument is that whereas leadership may be by one or more people, organizational followership may be by one or more people, although usually one would consider that a leader or a team of leaders would have more than one follower. The idea of a single follower is important though since leaders consider each follower according to the transformational leadership theory (Bass & Avolio, 1994) as well as the leader-member exchange theory (Scandura & Schriesheim, 1994).

In this vein, selecting the right people as well as placing the person in the right job requires that leaders determine the potential employees' gifts, abilities, and skills. DellaVechio and Winston (2004) posited that the seven motivational gifts presented in the twelfth chapter of the Book of Romans in the New Testament provide a set of gifts that exist as a profile of all seven gifts in each person. Leaders would do well to select people who possess certain gift profiles such that all gifts are represented in the organization to the same extent as exists in the general population, thus giving the organization a balance of the gifts. Also, certain gift mixes align better with certain jobs than do other gift mixes, thus it is wise for leaders to assign people to jobs which are best aligned with the person's gift mix.

Darcy and Tracy (2003) emphasized the importance of understanding a person's abilities. Darcy and Tracy's work examined the use of vocational interest batteries along with the

big five personality tests and cognitive ability tests to help understand the individual. Researchers also opine that, leadership exist to ensure that followers focus on the organization's mission and objectives. According to Bass (2000) transformational leaders move followers to go beyond their own self-interests for the good of their group, organization or community, country or society as a whole.

Other researchers argue that leadership is about causing the followers to willingly and enthusiastically expend spiritual, emotional and physical energy. The spiritual dimension of this definition relies on McGregor's (1960) Theory Y concept of the followers willingly expending as much energy at work as at play. In addition, recent research discussion on spirituality at work (Milliman, Czaplewski, & Ferguson, 2003; Porth, McCall, & Bausch, 1999; Vaill, 1998, 1999) has increased the awareness of and the interest in the spiritual component of followers in organizations.

The notion of spiritual, emotional, and physical energy ties to the Greek concept of the three parts of human: (a) spirit, (b) mind, and (c) body. Burack (1999) specifically tied the importance of spirituality in the workplace to McGregor's (1960) Theory Y and Ouchi's (1980) Theory Z. In tying spirituality to these two theories Burack (1999) showed the importance of spirituality in the followers' sense of achievement and well-being, thus, tying the leader's influence on the followers' spirituality that leads to increased follower-innovation.

The leader also seeks to cause the follower to expend emotional, or affective, energy toward the organization's objectives, which is similar to what Kouzes and Posner (1990) referred to as encouraging the heart. When the follower has passion toward the completion

of the organizations objectives, the follower has greater commitment toward achieving the objectives.

Recent work on hope in the organization by Avolio, Gardner, Walumbwa, Luthans, and May (2004); Reed and Winston (2005); and Winston, Bekker, Cerff, and Reed (2004) showed the importance of Snyder's (Shorey & Snyder, 2004) hope theory to the leader-follower interaction.

According to Shorey and Snyder, hope is evident in both goal-direction and pathway thinking by followers. Winston, Bekker, Cerff, and Reed (2004) added to this understanding by tying the notion of hope to followers' desires to expend energy through the use of Vroom's (1964/1994) expectancy in that followers consciously and specifically think about the probability of achieving a reward if the physical energy is expended and if the reward will be of real value to the follower. It is this emotional energy focused on the reward (intrinsic or extrinsic) and the belief that the reward can be achieved that helps drive the follower toward completing the organization's objectives.

Vroom's (1964/1994) expectancy theory contains with it the notion of physical effort or task direction in that the follower seeks to achieve the objective through physical effort. This same notion exists in many motivational theories such as Locke and Lathan's (1990) goal-setting theory, House's (1996) path-goal theory, as well as, Yukl's (1994) multiple-linkage model. Task is central to many, if not all, motivational theories in that the focus of motivation, or influence, or persuasion is to motivate followers to achieve organizational objectives.

Leadership could also be defined as achieving influence by humbly conveying a prophetic vision of the future in clear terms that resonates with the follower(s) beliefs and values. Expounding on this definition, Smith and Zepp (1998) along with Moldovan (1999) in their studies of Martin Luther King, Jr. compared King to Ghandi and pointed out that both leaders presented a description of the future to their followers in terms that caused followers to see both leaders as humble, yet intense about their beliefs. This is in keeping with Collins' (2002) determination that great leaders are humble but have fierce resolve toward the organization's vision. Avolio et al. (2004) pointed out that humble servants of their followers engage the deepest levels of commitment. Both servant leadership and authentic leadership concepts embrace the notion of humility in leaders. Daft and Lengel (1998) posited that leaders must create an image in the minds of the followers that the followers belong to something bigger and more important than just an individual job. This can be done through the use of rhetoric and picturesque speech creating an image in the mind of the follower as to what the future could be if the followers work to achieve the described future.

From another standpoint, leadership encompasses the art of ensuring that followers can understand and interpret the future into present –time action steps. In this regard, it is important for leaders to not only speak the vision but also that followers can understand what to do in order to make the vision become a reality. This requires the followers to move the image of the vision into tactical steps that can be accomplished in the short- to medium-term. Moxley (2000), indicated that the role of the leader includes the ability to call forth authentic action by followers and to determine strategies that followers can execute in order to achieve the organization's vision. Kent, Crotts, and Aziz (2001) presented a description of the leader as one who marshals, energizes, and unifies people

toward the pursuit of the vision. Beck and Yeager (2001) added to the idea of marshalling by stating that leaders need to challenge people to reach to a vision. The idea of followers actively working to achieve the vision goes beyond the concept of inspirational motivation, as described in transformational leadership, or the motivational rhetoric of charismatic leaders. Followers have to “see” the incremental steps that connect the present to the future with each follower understanding his/her individual role in the concerted coordinated effort.

The importance of communication in the leadership definition is well-noted. Leadership requires the ability to use interpersonal communication which encompasses both active listening and positive discourse to draw forth the opinions and beliefs of followers. Kacmar, Witt, Zivnuska, and Gully (2003) confirmed the value of interpersonal communication in a study that showed a relationship between higher job performance and more frequent communication with the supervisor. Their study also showed lower levels of job performance with less frequent communication with the supervisor. Lee (2001) added to the breadth of the value of interpersonal communication by concluding from his study that followers in high-quality leader-member exchange relationships perceived greater fairness in distributive justice that, in turn, led to followers’ perception that communication between leaders and followers in the work groups was more cooperative.

Campbell, White, and Johnson (2003) posited that leader-follower rapport is a cause of both positive and negative interpersonal communication. To this end, this integrative definition references the positive side of interpersonal communication in that leaders, while not ignoring mass communication, must use one-to-one and one-to-few communication methods to clearly present to the follower what needs to be presented in a

manner that helps the follower understand and contribute to the achievement of the organization's objectives.

Active listening is the process of hearing the follower's emotions and intent as well as the spoken words. Rutter (2003) conducted an active-listening intervention in a British boat building firm as a means of changing the leader-follower interaction that hopefully would lead to improved job performance. The results of the intervention showed that performance did increase as did the quality of leader-follower relationships.

McGee-Cooper and Trammell (1995) proposed that leaders should engage in deep and respectful listening in order to fully understand the followers' ideas and thoughts. By not passing judgment as the follower speaks, according to Michalko (2001), creativity is more likely to occur in followers. It is through active listening and positive discourse that followers feel free to express their opinions and beliefs. Followers choose to be innovative and to present/explain their innovation because followers want to. By creating an environment that is without fear, followers are willing to express themselves according to Ryan and Oestreich (1998).

Leadership is also engaged with the emotional and physical healing of the follower. The notion of healing is expressed in two forms: Spears and Lawrence (2002), who advocated physical healing possibly needed as a result of stress or a debilitating illness, and a contrast to Murphy (1996), who emphasized the role of the leader in healing wounds inflicted by change. This sentiment of healing is echoed by Kerfoot (1999), who said that the environment in which people work must be one of healing and not anger, competition or lack of support Kerfoot (1999) went on to say that for this healing environment to occur

the leader must use holistic rather than mechanistic thinking. Writing about patient care facilities, Kerfoot (1999) claimed that excellence in patient care thrives in settings where the souls of the caregivers, patients, and families can all grow. This notion of healing and restoration to health ties to transformational leadership in which both the leader and follower are better off because of the leader-follower interaction.

leadership in the context of leader-follower-audience interaction is defined as the demonstration of the leader to the commitment to the values of humility, concern for others, controlled discipline, seeking what is right and good for the organization, showing mercy in beliefs and actions with all people, focusing on the purpose of the organization and on the well-being of the followers, and creating and sustaining peace in the organization—not a lack of conflict but a place where peace grows.

This portion of the definition comes from Winston's (2002) work on the Beatitudes, found in Matthew 5. Winston notes that the order of the beatitudes presented in Matthew 5 are in the same rank-order of leadership problems he encounters in his consulting and leadership coaching experiences. According to Collins (2002), great leaders demonstrated humility. Winston (2002) commented that humility is observed in the leader through the leader's "teachableness." Leaders in learning organizations, according to Senge (1990), seek the teachable moments in time when ideas and concepts can be taught to others. According to Winston, the same occurs for leaders if leaders are to be taught by employees.

With regards to showing concern for others Winston (2002) argue that, regarding followers, leaders seek to provide at least a living wage rather than a minimum wage that

may not allow the employee to have a reasonable life. This is not to imply a lavish lifestyle for all, but a minimum living wage so that followers are not required to live below the poverty level. This concern extends on to suppliers and constituents in that negotiated deals are good for all parties. Leaders demonstrate concern for others by working with employees who have personal illness or family issues that require the employee to perform at less than desired levels in the workplace, while this does not mean a perpetual sub-optimal performance but rather a tolerance and understanding of short-term impacts. Placing employees in the right job that best uses the employee's gifts, abilities, and skills, as mentioned earlier in this definition, is another way that leaders demonstrate concern for others.

According to Winston (2002), controlled discipline is a leadership value that is demonstrated through consistent controlled behavior that is highly predictable. Leaders seek to find the underlying causes of problems and seek solutions rather than blame and persecution. Discipline, according to Winston (2002), is needed but may more beneficially take the form of training and work-process adjustments. When leaders demonstrate the value of controlled discipline, employees are more willing to take risks since the risk of damage from failure is either lessened or easier to forecast.

Winston (2002) commented that leaders demonstrate the value of seeking what is right and good for the organization by not seeking their own good as one might find in agency theory but, rather, behave in ways that benefit the organization, which is more in line with Davis et al.'s (1997) stewardship theory. While leaders who exhibit this value do not shy away from receiving rewards and recognition, the rewards and recognition are always the

result of the leader's focus on the organization and on the employees rather than the leader's focus on self-aggrandizing actions.

Leaders seeking the good of the employees, as well as the organization, when making decisions about employee performance demonstrate mercy, according to Winston (2002). If leaders know the underlying causes of the behavior leaders can then make more informed decisions. Sometimes people fail, but with support, training, work reassignment, etc. the employee can be returned to a productive successful state. This is the work of the leader in that the leader has to know the condition of the people and the reasons for performance. Employees, knowing that the leader will have mercy and controlled-discipline, are more willing to take calculated risks.

According to Winston (2002), employees who work in an organization in which the leader demonstrates this value of peace indicate that they can focus more energy on the accomplishment of the organization's objectives. Employees report less emotional trauma, less anxiety, and less depression related to work/organizational experiences.

Notwithstanding the relevance of all other researchers in defining leadership, the researcher agrees more with the definition by Winston (2002). This is because; the components of the definition are much more in congruence with church leadership. Since the study is concerned with leadership emergence and engagement among church leaders in the charismatic and Historic Mission Churches in Ghana, the definition by Winston (2002) is deemed very appropriate.

2.2 Definition of Charismatic & Historic Mission Churches

Charismatic churches

They are Christian groups-churches, movements and fellowships-which emphasize salvation in Christ as a transformative experience wrought by the Holy Spirit and in which pneumatic phenomena including speaking in tongues, prophecies, visions, healings and miracles (Asamoah-Gyedu, 2005). Some of these churches include Grace Chapel International, Victory Bible Church International, International Central Gospel Church, Fountain Gate Chapel, Living Streams International and Action Chapel International among others.

Historic Mission Churches

Historic Mission Churches are the historic mission Christianity which scarcely allows a congregation to benefit from the consistent exposition of scripture. They believe and practice infant baptism and confirmation which makes one a member of the church (Asamoah-Gyedu, 2005). These churches include Roman Catholic Church, Methodist Church, Presbyterian Church, and Anglican Church among others.

2.3 Theories on Leadership

2.3.1 Leader-Member Exchange Theory

Leader-member exchange (LMX) theory has focused on the relationship between the leader and follower (Cogliser & Schriesheim 2000). The central principle in LMX theory is that leaders develop different exchange relationships with their followers, whereby the quality of the relationship alters the impact on important leader and member outcomes (Gerstner & Day 1997). Thus, leadership occurs when leaders and followers are able to

develop effective relationships that result in mutual and incremental influence (Uhl-Bien 2006).

Literature on the leadership emergence theory has evolved from focusing exclusively on the consequences of the LMX relationship to focusing on both antecedents and consequences. For example, Tekleab & Taylor (2003) assessed leader and follower levels of agreement on their mutual obligations and their psychological contract with each other. In a recent meta-analysis reported by Ilies et al. (2007), the authors reported that a higher-quality LMX relationship not only predicted higher levels of performance, but also organizational citizenship behaviors. Some additional areas of focus in terms of high versus low-quality LMX relationships have been the context in which those relationships have developed.

2.3.2 Servant Leadership Theory

Building on the work of Greenleaf (1991), Spears (2004) listed ten characteristics representing a servant leader: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment, and (j) building community. Russell & Stone (2002) reviewed the literature on servant leadership, distinguishing such leadership into two broad categories: functional and accompany attributes. Functional attributes include having vision, being honest, trustworthy, service oriented, a role model, demonstrating appreciation of others' service, and empowerment. In terms of accompany attributes, servant leaders are described as good communicators and listeners, credible, competent, encouraging of others, teachers, and delegators. In general, the limited empirical research on servant leadership has shown that it is positively related to follower satisfaction, their job satisfaction, intrinsic work satisfaction, caring for the safety of others, and organizational commitment.

Joseph & Winston (2005) examined the relationship between employee perceptions of servant leadership and organizational trust, and reported a positive relationship with both trust in the leader as well as trust in one's organization. Washington et al. (2006) examined the relationship between servant leadership and the leader's values of empathy, integrity, competence, and agreeableness, and reported that "followers' ratings of leaders' servant leadership were positively related to followers' ratings of leaders' values of empathy, integrity, and competence".

2.4 The Concept of Leadership Emergence

Organizational research regards leadership explicitly because of the role it plays in influencing group processes, norms and performance through effective teamwork and the setting of priorities for organizational outcomes (Kickul & Neuman, 2000; Mehra, Dixon, Brass, & Robertson, 2006). Emergent, or informal leaders, are not invested with formal authority, but are individuals who are perceived by others as leaders (Moss & Kent, 1996) and who influence other group members (Taggar, Hackett, & Saha, 1999). Emergent leaders therefore gain their leadership role from the group's acceptance and recognition and have an influential power over the group, and also tend to complement official leaders and contribute strongly to the group processes and outcomes (Bass, 1990; Boyatzis, Goleman, & Rhee, 2000; Durham, Knight, & Locke, 1997; Wheelan & Johnston, 1996). In this regard, the powers exercised by emergent leaders are derived from their acceptance by the group rather from an office, position, status or rank. In other words, emergent leaders have earned, over time and past experiences with others, their leadership role based on the group's acceptance and recognition. Thus, group members are emergent leaders to the extent that they are perceived as such by the rest of the group. In

organizational settings, emergent leaders, also referred to as informal leaders, play a significant role.

Recognizing the importance of informal leaders, scholars have explored individual characteristics likely to predict leader emergence (Judge, Bono, Llie, & Gerhardt, 2002), including personal attributes (such as gender, self-monitoring, self-esteem), frequency of social interactions with other group members (Lord, 1977), and cognitive abilities such as the abilities to synthesize information and ideas (Boyatzis, 1982).

A growing body of research has also examined emergent leadership within groups (Foti, Knee, & Backert, 2008; Guastello, 2007; Karakowsky & Siegel, 1999; Kellet, Humphrey, & Sleeth, 2002, 2006; Mehra, Kilduff, & Brass, 2001; Neubert & Taggar, 2004; Taggar, Hacket, & Saha, 1999; Wolff, Pescosolido, & Urch Druskat, 2002).

Work in all streams of leadership research has greatly contributed to the understanding of how traits and behaviors of individuals affect their chances of emerging as leaders within a group. Recently, however, scholars have emphasized that the process of leadership emergence entails complex dynamics of social construction whereby a group's members progressively converge towards a collective definition of a leadership hierarchy (Mehra, Smith, Dixon, and Robertson 2006). This view suggests that much could be learned by refocusing leadership research in two ways. Firstly, attention should shift from the traits and behaviors characteristic of leaders, to the process of social construction through which such individuals get to be perceived as leaders by the group (Day, Gronn, and Salas 2004, 2006; Moregeson, DeRue, and Karam, 2009). Secondly, leadership should be conceptualized as shared, or distributed, across a number of individuals, rather than being

focused in a single leader (Gronn 2002; Pearce, Conger, and Locke 2007; Mehra et al. 2006).

The role of the concept of self-view of leadership cannot be underrated in the leadership emergence process. According to Hollander (1992) an individual's leadership self-concept must be consistent with followers' perceptions in order for the individual to fulfill a leadership role. Leaders adjust their self-concept through interactions with, and feedback from, group members (Hogue & Lord, 2007; Lord & Brown, 2004; Lord, Brown, & Freiberg, 1999; van Knippenberg et al., 2004). Similarly, Lord and Hall (2005) state that social processes serve to validate the leader's self-view as a leader. If attempts at leadership are not accepted by others, then it may be much more difficult to establish a self-view as a leader.

During the leadership emergence process, the group-selected leaders realize that others perceive them as such. This perception of designated position leads them to a view themselves as leaders. Individuals who receive an increasing number of leadership nominations observe and internalize their role (Lord & Hall, 2005) and solidify their self-view as a leader. An emerging leader who is perceived to be popular may benefit from a bandwagon effect as people may want to associate with someone perceived to be a rising star (Balkundi & Kilduff, 2006).

Existing theories and research reveal that leaders who emerge display constructive task and team management behavior (Wolff et al. 2002). Researchers however opine that, predominantly two types of leaders can emerge in teams, namely; relationship-oriented and task-oriented leaders (Kellet et al., 2006; Taggar et al. 1999; Yukl, 1998). According to Kellet et al (2006), relation-oriented leaders play an important role in reinforcing and guiding the group behavior by creating satisfying social interactions, and enhancing

collaboration, conflict management, and solidarity among group members. Relation oriented behaviours exhibited by emerging leaders include listening carefully to others, understanding their concerns, providing support and encouragement, helping, and treating people with due respect. On the other hand, task oriented leaders are instrumental individuals, excelling at organizing, planning, and improving activities, who are directed toward assisting the group in achieving its goals.

2.5 Leadership Emergence Theory

The roots of the leadership emergence theory dwell on a description of how Christian leaders develop over time. In a study conducted by Dr. J. Robert Clinton (1998a), the lives of 420 historical and contemporary Christian leaders and missionaries were analyzed. The goals of this research was to determine a method for organizing and categorizing qualitative life-history data which could form an ongoing useful database for analysis and also to integrate the findings to form the basis for a theory of Christian leadership development. The grounded theory methodology was used to collect and compare the life histories of mid-career Christian leaders from numerous countries cultures and eras.

According to Clinton (1998b), there are six phases of leadership emergence which extends across a lifetime. The six phases are; sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and afterglow or celebration. In the first sovereign foundations phase, God works providentially through the family, events, and environment of childhood and young adulthood to begin shaping a potential leader. Both positive and negative experiences encountered at within this timeframe are regarded as key learning opportunities for the emerging leader. Emerging leaders are therefore expected to respond positively to both the positive and negative experiences since it is regarded as a unique

way through which God develops their character. During the inner life growth phase, the emerging leader is accustomed to focus on self-development. This is because, inner life lessons occur as the leaders begins to undertake leadership tasks. At this stage, situations occur that develop character and prepare the individual for the next steps of leadership. Clinton (1988b) points out that, a positive response “allows a leader to learn the fundamental lessons God wants to teach. If the person doesn’t learn, he will usually be tested again in the same areas. A proper response will result in an expanding ministry and greater responsibility”.

In the third phase (ministry maturing), the emerging leader begins to exercise individual strengths and gifts. The leader may seek training to increase his or her effectiveness. This phase is also characterized by building relationships. Clinton (1998b) posits that, through interactions with others, the leader begins to learn lessons that provide insight into areas for personal development.

In the fourth phase (life maturing), the leader has gained clarity about how to use his or her unique gifts and strengths and is doing so in a way that is satisfying and fruitful. “He gains a sense of priorities concerning the best use of his gifts and understands that learning what not to do is as important as learning what to do” (Clinton, 1988b, p. 46).

During the convergence phase, the leader is moved into a role that maximizes the leader’s gifts, and the leader is freed from responsibilities that are not well suited. This peak period of leadership effectiveness is not always reached. Clinton (1988b) noted, “Sometimes they [leaders] are hindered by their own lack of personal development. At other times, an organization may hinder a leader by keeping him in a limiting position”.

In the sixth phase, the leader enjoys an era of recognition and indirect influence at broad levels based on influence developed through a lifetime of contacts and relationships (Clinton, 1988b)

The value of delineating the six phases of leadership development comes from providing insight for leaders into how their current leadership challenges fit into a lifetime view of the leadership development phases, which can help leaders, anticipate potential upcoming developmental situations. Leadership emergence theory is a necessarily extensive theory since it addresses a lifetime scope. Unlike other theories of leadership development, leadership emergence theory is based on the concept that God's providential development plan for the leader actively guides his or her development as opposed to chance. Leadership emergence theory evokes wisdom from God's eternal perspective to inform the view of current leadership experiences and to encourage a positive response from the leader as part of the leader's spiritual development. Practical benefit occurs when a leader shifts his or her awareness to realize that these developmental life experiences are being orchestrated by God for the purpose of his or her development as a leader.

2.6 Spirituality and Leadership

The research on workplace spirituality also now includes a focus on spiritual leadership—defined as “comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership” (Fry 2003, p. 711). Dent et al. (2005) examined how spirituality and leadership was defined in the literature and concluded, “the field of study is marked by all of the typical characteristics of paradigm development including a lack of consensus about a definition of workplace spirituality”. Fry (2003) contends that spiritual

leadership adds to the existing leadership literature components that have been explicitly missing, such as a sense of calling on the part of leaders and followers as well as the creation of organizational cultures characterized by altruistic love whereby leaders and followers express genuine care, concern, and appreciation for both self and others. Fry (2003) states, “The ultimate effect of spiritual leadership is to bring together or create a sense of fusion among the four fundamental forces of human existence (body, mind, heart, and spirit) so that people are motivated for high performance, have increased organizational commitment, and personally experience joy, peace, and serenity”.

2.7 Empirical Literature on Leadership Emergence

Stadler (2008) conducted a study which explored whether the underlying tenets and assumptions of leadership emergence theory apply to Christian leaders who work in a secular corporate context rather than in a ministry context. The study examined how Christian leaders in secular corporations view their development and also how the leadership emergence theory might be used to develop leaders more effectively.

The findings of the study showed that the corporate context does not appear to be a barrier to the application of the leadership emergence theory. The findings also confirmed the importance of a leader’s perception of God’s involvement in leadership development.

The study also illuminated the importance of the internal context of a leader’s mindset to recognize the providential aspects of leadership development. One of the underpinnings of leadership emergence theory is God’s active, caring involvement in every aspect of a believer’s life, including his or her development as a leader. Lack of attentiveness to this orchestrated guidance appeared to hamper awareness of the relationship between events

and therefore reduced the developmental potential of the response of the leader to those events (Stadler, 2008).

2.8 The Concept of Work Engagement

Work engagement is conceptualised as the positive antipode of workplace burnout (Schaufeli and Bakker, 2004), a syndrome characterised by mental or physical exhaustion, cynicism and reduced professional efficacy (Maslach, Jackson and Leiter, 1996). In the literature, there are two approaches to work engagement. The first approach is advocated by Maslach and Leiter (1997). Maslach and Leiter (1997) argue that engagement is characterised by energy, involvement and efficacy – the direct opposites of the three dimensions of burnout. These researchers further contend that when individuals experience the feeling of burnout ‘energy turns into exhaustion, involvement turns into cynicism and efficacy turns into ineffectiveness’. According to this conceptualisation, engagement is measured by the reverse pattern of scores on the Maslach Burnout Inventory-General Survey (MBI-GS) dimensions (Maslach, Schaufeli, and Leiter, 2001). This means that low scores on exhaustion and cynicism and high scores on professional efficacy are indicators of engagement.

Some empirical support for this conceptualization of engagement is provided by case studies of two hospital units (Maslach and Leiter, 1997). The employees in one unit displayed a typical burnout profile (i.e. high scores on exhaustion and cynicism and low scores on efficacy) whereas employees in the other unit had an opposite profile of engagement (i.e. low scores on exhaustion and cynicism and high scores on professional efficacy).

The second approach to work engagement has been put forward by Schaufeli, Salanova, Gonzalez-Roma and Bakker (2002). These researchers point out that Maslach and Lieter's (1997) conceptualisation of work engagement prohibits an examination of the relationship between burnout and engagement since both constructs are viewed as opposite poles of a continuum and are assessed with the same instrument (the MBI-GS). Schaufeli and his co-researchers (2002) argue that burnout and work engagement are two distinct albeit negatively correlated states of mind as opposed to being two opposite ends of a single continuum, and as a result they define work engagement in its own right as a 'positive, fulfilling work related state of mind that is characterised by vigour, dedication and absorption' (Schaufeli et. al., 2002). Vigour reflects the readiness to devote effort in one's work, an exhibition of high levels of energy while working and the tendency to remain resolute in the face of task difficulty or failure. Dedication refers to a strong identification with one's work and encompasses feelings of enthusiasm, inspiration, pride, and challenge. The third dimension of engagement is absorption. Absorption is characterised by being completely immersed in one's work, in a manner that time appears to pass rapidly and one finds it difficult to disengage oneself from work.

In this study, the researcher adopts the definition of work engagement advocated by Schaufeli and his colleagues (2002) because of the following four reasons. First, this definition separates work engagement from the related concept of burnout and as a result establishes it as an independent construct which is important in its own right. Second, Schaufeli et. al's definition encompasses both the affective and cognitive aspects of work engagement. This implies that in addition to cognitions, engagement also involves an active utilization of emotions and feelings (Salanova and Schaufeli, 2008).

Third, as mentioned above, this definition splits engagement into three dimensions: vigour; (2) dedication; and absorption, which can be analysed separately. This permits for a more accurate detection of where strengths and deficiencies exist in terms of each facet of work engagement (Freeney and Tiernan, 2006).

Finally, the three dimensions of work engagement specified by Schaufeli et. al. (2002) can be empirically measured by a psychometrically valid questionnaire, that is, the Utrecht Work Engagement Scale.

The driving force behind the importance of work engagement is that it has positive consequences for the organization. For example, empirical research on work engagement reports that high levels of engagement lead to enhanced organizational commitment, increased job satisfaction, lower absenteeism and turnover rates, improved health and well-being, more extra role behaviours, higher performance and a greater exhibition of personal initiative, proactive behaviour and learning motivation (Schaufeli and Salanova, 2007). Thus investing in conditions, which foster work engagement among employees, is vital for the growth and profitability of organizations.

2.9 Drivers of Work Engagement

2.9.1 Job resources

Previous studies have consistently shown that job resources such as social support from colleagues, performance feedback, skill variety, autonomy, and learning opportunities are positively associated with work engagement (Albrecht, 2010; Bakker & Demerouti, 2008). Job resources refer to those physical, social, or organizational aspects of the job that may reduce job demands and the associated physiological and psychological costs; be

functional in achieving work goals; or stimulate personal growth, learning, and development (Schaufeli & Bakker, 2004). Hence, resources are not only necessary to deal with (high) job demands—they also are important in their own right.

Job resources are assumed to play either an intrinsic motivational role because they foster employees' growth, learning, and development or an extrinsic motivational role because they are instrumental in achieving work goals. In the former case, job resources fulfill basic human needs, such as the needs for autonomy, relatedness, and competence. For instance, proper feedback fosters learning, thereby increasing job competence, whereas decision latitude and social support satisfy the need for autonomy and the need to belong, respectively. Job resources may also play an extrinsic motivational role, because resourceful work environments foster the willingness to dedicate one's efforts to the work task. In such environments, it is likely that the task will be completed successfully and that the goal will be attained. For instance, supportive colleagues and performance feedback increase the likelihood of being successful in achieving one's work goals. In either case, be it through the satisfaction of basic needs or through the achievement of work goals, the outcome is positive, and engagement is likely to occur (Schaufeli & Bakker, 2004).

2.9.2 Personal resources

Personal resources are positive self-evaluations that are linked to resiliency and refer to individuals' sense of their ability to successfully control and have an impact on their environment (Hobfoll, Johnson, Ennis, & Jackson, 2003). It has been convincingly shown that such positive self-evaluations predict goal setting, motivation, performance, job and life satisfaction, and other desirable outcomes (Judge, Van Vianen, & De Pater, 2004). The reason for this is that the higher an individual's personal resources, the more positive

the person's self-regard and the more goal self-concordance is expected to be experienced. Individuals with goal self-concordance are intrinsically motivated to pursue their goals, and as a result, they trigger higher performance and satisfaction.

2.9.3 Work Engagement and Performance

Researches on work engagement have come out with four reasons why engaged workers perform better than non-engaged workers. First, engaged employees often experience positive emotions, including gratitude, joy, and enthusiasm. These positive emotions seem to broaden people's thought-action repertoire, implying that they constantly work on their personal resources (Fredrickson, 2001).

Second, engaged workers experience better health. This means that they can focus and dedicate all their skills and energy resources to their work. Third, engaged employees create their own job and personal resources. Finally, engaged workers transfer their engagement to others in their immediate environment (Bakker & Xanthopoulou, 2009).

Since in most organizations performance is the result of collaborative effort, the engagement of one person may transfer to others and indirectly improve team performance. To date, several studies have shown that work engagement is positively related to job performance (e.g., in-role performance, that is, officially required outcomes and behaviors that directly serve the goals of the organization; creativity; organizational citizenship behavior). For example, Bakker, Demerouti, and Verbeke (2004) showed that engaged employees received higher ratings from their colleagues on in-role and extra-role performance (discretionary behaviors on the part of an employee that are believed to directly promote the effective functioning of an organization, without necessarily directly

influencing a person's target productivity), indicating that engaged employees perform well and are willing to go the extra mile.

2.10 The growth of Charismatic Churches in West Africa

The growth of New Pentecostal Charismatic Churches (NPCs) has been most dramatic in West Africa, especially in Nigeria and Ghana. In these countries, many new churches arose in interdenominational university student groups, notably the Scripture Union and the Christian Union. These groups later became 'fellowships' that grew into full-blown denominations often led by lecturers and teachers (Marshall, 1995). One of the most remarkable and earliest of these movements in Nigeria is the Deeper Life Bible Church, with branches all over West Africa and intercontinentally, with over half a million members in Nigeria only ten years after its founding. William Folorunso Kumuyi was a former education lecturer at the University of Lagos and an Anglican who became a Pentecostal in the Apostolic Faith Church. He began a weekly interdenominational Bible study group in 1973 that spread to other parts of Nigeria and was called Deeper Christian Life Ministry (Ojo, 1993).

The Apostolic Faith Church expelled him in 1975 for preaching without being an ordained minister. Kumuyi began holding retreats at Easter and Christmas, emphasizing healing and miracles and living a holy life. His followers distributed thousands of free tracts, evangelized, and established Bible study groups all over Western Nigeria. The first Sunday service held in Lagos in 1982 is regarded as the foundation date of the new church. The following year, Kumuyi sent some of his leading pastors to Yonggi Cho's Full Gospel Central Church (now, Yoido Full Gospel Church) in Seoul, Korea, after which a system of 5,000 "home caring fellowships" based on the Korean model was instituted.

Unlike more recent NPCs, which tend to be less prescriptive, Deeper Life emphasizes personal holiness evidenced by rejection of the “world” and the keeping of a strict ethical code and in this respect it is more like classical Pentecostal churches and some older AICs. The church prides itself in being a wholly African church totally independent of Western links, and here again it differs from many other NPCs that regularly promote Western Pentecostal media. It has tended to be exclusive in its approach to other churches, but its more recent involvement in ecumenical organizations has tempered this somewhat (Ojo, 1993)

Other prominent Nigerian examples of this new phenomenon are the Redeemed Christian Church of God of Pastor Adeboye (who has a Ph.D. in mathematics), and the Christ Chapel founded by Tunde Joda in 1985. Adeboye, now a prominent leader in Nigerian Christianity, took over a Yoruba church that had seceded from the Aladura movement in the 1950s, and he transformed it into a new, multiethnic Charismatic church (Marshall, 1998). One of the first NPCs, in Africa and probably the most influential, is the Church of God Mission International of Benson Idahosa (1938-98), founded in 1972. Idahosa had some 300,000 members in 1991 and a headquarters in Benin City, where a “Miracle Center” was erected in 1975 seating over 10,000, to which thousands flock every week to receive their own personal miracles (Marshall, 1998). Idahosa, who became one of the best known preachers in Africa, attended the Christ for the Nations Institute in 1971 in Dallas, Texas. His stay there was short-lived, however, and he returned to Nigeria after three months with an increased “burden” for his people. He began the first of many mass evangelistic crusades for which he was so well known. He received considerable financial support from well-known independent Pentecostal preachers in the United States, including his mentor, Gordon Lindsay, healing evangelist T.L. Osborne, and the

televangelist Jim Bakker (Garlock, 1981). As part of the Miracle Center, Idahosa's church runs the All Nations for Christ Bible Institute, probably the most popular and influential Bible school in West Africa, from which hundreds of preachers fan out into different parts of the region, often to plant new churches. Idahosa became a bishop in 1981 and later took the title Archbishop. He had formal ties with other NPCs throughout Africa, especially in Ghana, where he held his first crusade in 1978. When Idahosa died suddenly in 1998, his wife, Margaret Idahosa, who had shared ministry and leadership with her husband since the church began, took his place as head of the Church of God Mission (Asamoah-Gyadu, 2002).

NPCs in Nigeria and in other parts of West Africa have begun to move from loose associations of "ministries" to more institutionalized denominations, and in this transition many seem to be moving away from the earlier emphasis on prosperity (Marshall, 1998). The NPCs tend to be more enthusiastic in their services than the older Pentecostals are, and they usually emphasize miracles and healings more than personal holiness and ethical legalism. A particular emphasis in West African NPCs is a stress on the need for deliverance from a whole host of demonic forces, most of which are identified with traditional deities and "ancestral curses" (Meyer, 1998). In 1986 the Pentecostal Fellowship of Nigeria (PFN) was formed, an ecumenical association incorporating all the various "born-again" movements and one of the most influential ecumenical organizations in Nigeria. In 1995, Adeboye was president of the PFN, considered the most powerful voice in the national Christian Association of Nigeria, of which it is now a part. There were more than 700 churches registered as members of PFN in 1991 in Lagos State alone. In particular, the PFN sees one of its main tasks as that of uniting Christians against the perceived danger of the "Islamization" of Nigeria (Marshall, 1998). Pentecostals are also

prominent in Ghana, where the Church of Pentecost was the second largest denomination in Ghana after the Roman Catholics in 1993. This church has its roots in the pioneering work of Peter Anim, who invited the Apostolic Church in Britain to send a missionary, James McKeown, who later split from the Apostolic Church in 1953 (Wylie, 1974). The church is now entirely African, although it has a working relationship with the Elim Pentecostal Church in Britain. Idahosa's 1978 crusade in Accra resulted in the subsequent formation of the first Charismatic ministries there. Bishop Nicholas Duncan-Williams, formerly of the Church of Pentecost, is leader of the largest and earliest NPC, Christian Action Faith Ministries, founded in 1980. Trained at Idahosa's Bible Institute, Duncan-Williams heads an association called the Council of Charismatic Ministers. Fraternization between the NPCs and the Rawlings government in Ghana led to a new church-state alliance, particularly as Duncan-Williams became virtually a national chaplain to the regime.

Another rapidly growing NPC is the International Central Gospel Church, founded in 1984 by former Anglican Mensa Otabil, one of the best-known Ghanaian Charismatic leaders outside Ghana. Otabil also heads an umbrella organization called Charismatic Ministries Network and has become particularly well known for his brand of Black consciousness propagated in his writings and preaching that takes him to different parts of Africa (Otabil, 1992). Other leading NPCs in Ghana are the Holy Fire Ministries of Bishop Ofori Twumasi, the International Bible Worship Center of Sam Korankye Ankrah, Victory Bible Church of Tackie Nii Yarboi, and Broken Yoke Foundation of Eastwood Anaba. The last-named is an expanding organization especially active in the remote and largely rural northeast region of Ghana. NPCs in Ghana also make extensive use of home groups to manage pastoral care effectively (Asamoah-Gyadu, 1994).

2.11 The growth of Charismatic churches in other parts of Africa

During the 1980s, rapidly growing new Pentecostal groups began to emerge in East Africa, where they were sometimes seen as a threat by older churches, from whom they often gained members. Some of these new churches were directly affected by the phenomenon in West Africa, particularly in Nigeria and Ghana. Preachers like Benson Idahosa, Nicholas Duncan-Williams, and Mensa Otabil have traveled extensively in Africa. NPCs are active throughout Africa and in some countries they consist of many different smaller groups. One of the fastest growing churches in Kenya is the Winners Chapel in Nairobi, which dedicated a building in 1998 for its 3,500-member congregation after only one year of existence. This congregation was commenced by Dayo Olutayo from Nigeria, who arrived in Kenya in 1995. The founder of the church in Nigeria is David O. Oyedepo, a former architect and now “presiding bishop” of the Living Faith World Outreach Center in Lagos, which commenced in 1989. Oyedepo’s church in Nigeria commenced in 1983 and claimed 200 churches in Nigeria with over 400 pastors in forty African nations in 1998. The organization had two other Winners Chapels in Kisumu and Mombasa (Ouko, 1998)

Uganda, dominated by Catholic and Anglican missions over the past century, has been fertile ground for NPCs since the late 1980s. Gifford speaks of “homegrown Pentecostal churches . . . mushrooming in luxuriant fashion” in Uganda. He describes four of the largest in Kampala: the Kampala Pentecostal Church with 5,000 members; Namirembe Christian Fellowship, founded by Simeon Kayiwa, a preacher well-known for his healing and miracle ministry; the Abundant Life Church, founded by Handel Leslie, a black Canadian; and the Holy Church of Christ, a church more in the prophet-healing AIC tradition, founded by Ghanaian prophet John Obiri Yeboah. Yeboah, who was in Uganda

in the 1970s, returned to Ghana during Idi Amin's reign of terror and spent a further year in Uganda from 1986 until his death the following year. Several NPCs in Uganda owe their origins to him, and he organized the still-active association of Pentecostal churches called the National Fellowship of Born Again Churches and United Reformed Council (Glifford, 1993). Tensions in the Anglican Church over spiritual gifts led to the formation of the Charismatic Church of Uganda by the former provost of the cathedral in Kampala in 1991. The NPCs in East Africa, following the emphasis of the East African Revival, preach the need for a personal experience of God in Christ through being born again. But to this they add the Pentecostal and AIC emphasis on the power of the Spirit manifested in healing, speaking in tongues, prophecy, and deliverance from demons, manifestations that the East African Revival later discouraged. It was this that brought conflict with the inheritors of the Revival legacy, the Anglicans, and added to the impetus behind the new churches (Glifford, 1993)

In Malawi, young preachers in Blantyre in the 1970s propagated a "born-again" message in their revival meetings that at first didn't always result in the formation of new churches. By the 1980s however, the pattern of NPCs elsewhere in Africa was emerging. These revival meetings had developed into ministries and fellowships, and inevitably some were further institutionalized into new churches. One of the largest of these was the Living Water Church, founded by Stanley Ndovi in 1984. As elsewhere, these Malawian movements focused on young people in schools, colleges, and universities. President Frederick Chiluba, a born again Christian with a Pentecostal experience, declared Zambia a Christian nation two months after his landslide election victory in 1991. He appointed born-again Christians to government posts and regularly promotes Pentecostal evangelistic crusades and conventions, where he is sometimes featured as a preacher. Vice- President

Godfrey Miyanda attends an NPC, the Jesus Worship Center led by Ernest Chelelwa. The NPCs are now in abundance in Zambia and the Charismatic movement has split some mainline churches. A leading NPC preacher, Nevers Mumba, founded Victory Faith Ministries in 1985 and is another product of Christ for the Nations Institute in Dallas. He has a network of Victory Bible Churches and has even formed his own political party (Glifford, 1993).

One of the largest denominations in Zimbabwe is the Zimbabwe Assemblies of God Africa (popularly called ZAOGA), a Pentecostal church with roots in South African Pentecostalism. ZAOGA commenced in urban areas of Zimbabwe and is led by Archbishop Ezekiel Guti. In 1959 Guti, with a group of young African pastors, was expelled from the AFM after a disagreement with white missionaries. The group joined the South African Assemblies of God of Nicholas Bhengu, but separated from them in 1967 to form the Assemblies of God, Africa (later ZAOGA). Guti went to Christ for the Nations Institute in 1971 just as Idahosa had done, and he too received financial and other resources from the U.S.A. But Guti, like many NPC leaders, resists any attempts to identify his church with the Religious Right of the U.S.A. or to be controlled by neo-colonial interests. In a very pertinent development in 1986, leaders of twelve of the largest Pentecostal churches in Zimbabwe, including Guti, wrote a blistering rebuttal to a right-wing attack on the Zimbabwean state by a North American Charismatic preacher (Maxwell, 1998).

Since 1986, ZAOGA has also had churches in Britain, Zimbabwean ZAOGA missionaries went to South Africa to plant churches there in 1989, and the church also has branches in seventeen other African countries, called Forward in Faith. ZAOGA is now organized as a

full-edged denomination with complex administrative structures headed by Guti. By 1999 ZAOGA had an estimated 600,000 affiliated members, which made it the third largest denomination in Zimbabwe after the Marange Apostles and the Roman Catholics, with over 10 percent of the total Christians in the country. ZAOGA itself claimed to be the largest, with one and a half million members in 1995, but this figure is disputed. Guti's leadership style and expensive overseas trips were becoming contentious issues in the late 1990s. ZAOGA has already experienced various splits, one of the most significant led by Guti's cofounder, Abel Sande (Maxwell, 1998).

There are several rapidly expanding new Pentecostal churches with branches throughout Zimbabwe, some of the largest being the Family of God, founded by Andrew Wutaunashe (a former ZAOGA pastor), Faith Ministries, led by Ngwisa Mkandla, and the Glad Tidings Fellowship of Richmond Chiudza. In South Africa, NPCs may not be as prominent as in other parts of Africa, but nevertheless are very significant. Kenneth Meshoe, leader of the African Christian Democratic Party, which polled enough votes in the 1999 elections to gain seven members of parliament, is an NPC pastor of the Hope of Glory Tabernacle and was formerly an evangelist in Reinhard Bonnke's Christ for the Nations organization. The Director General of President Thabo Mbeki's Office of the President, Frank Chikane, is a classical Pentecostal and was still Vice-President of the Apostolic Faith Mission in 1999. Chikane is a person of considerable influence in South Africa, having one of the most powerful executive positions in the ANC government and well placed to speak on behalf of South Africa's large Christian constituency. He maintains personal relationships with the ruling ANC hierarchy and church leaders across the denominational board, from NPCs to ecumenical mainline churches. He has the unique distinction of having been General Secretary of the South African Council of Churches during apartheid's final years, the

only Pentecostal to have occupied that position, and he also spent some time in Bonnke's organization. The largest single Christian congregation in Soweto, South Africa is the Grace Bible Church, led by Mosa Sono, with over 5,000 members in 1999. This church has planted new congregations in some major urban areas, including a poverty-stricken "informal settlement" (slum) area. Sono, born in Soweto in 1961, grew up in the Dutch Reformed Church and attended the AFM Bible College in Soshanguve before leaving to attend white Charismatic leader Ray McCauley's Rhema Bible Training Center near Johannesburg. He formed Grace Bible Church in 1984 and became Vice-President of the International Fellowship of Christian Churches in 1996, the formerly white-dominated and largest association of Charismatic churches in Southern Africa, whose President is McCauley. Once again, the connection between some of these NPCs and North American "prosperity" preachers is apparent, as McCauley's original inspiration and training came from the father of the "faith message," Kenneth Hagin of Tulsa, Oklahoma. But in spite of this association, Sono is much more cautious in this regard, and has repeatedly sought to distance himself from prosperity theology and Western, white domination, and there are signs that his stance is having a positive influence on McCauley too (Bazalwane, 1998).

Indirectly related to the phenomenon of NPCs is a growing Charismatic movement in many of the older mission-founded churches in Africa, which is having a profound effect on all forms of Christianity in the continent. Some of the leaders of this Holy Spirit movement in older churches have seceded in the past to form AICs and, more recently, NPCs. But there are still a considerable number of people who have remained in the older churches with a Charismatic form of Christianity, expressed in fellowship and prayer groups, Sunday services, and "renewal" conferences—to some extent inspired and encouraged by similar movements in other parts of the world. The older churches have

responded to the NPCs with innovations that can be described as charismatic, where a place is given to gifts of the Holy Spirit in the church. There are many examples of this throughout Africa. One of the best known was the controversial healing ministry of Zambian Roman Catholic Archbishop Emmanuel Milingo, who was removed to Rome thereafter. Other examples are a popular Anglican healing center in Zimbabwe; the Charismatic Legion of Christ's Witnesses (*Iviyo*) association within South African Anglicanism, led by Bishop Alpheus Zulu long before the Charismatic movement began in America; a thriving Charismatic movement among Catholics in Uganda; one among Lutherans and in the interdenominational Big November Crusade in Tanzania; multitudes of Ghanaian Catholic, Methodist, and Presbyterian Charismatics; and the Charismatic movement in Nigerian Anglicanism, led by Professor Simeon Onibere (Milingo, 1984),

2.12 Charismatic Christianity in Ghana

Omenyo (2006) suggests a typology to represent Christian Charismatic movement in contemporary Ghana as follows: (i) The Independent Churches originating in Ghana or from other African countries i.e. The African Independent Churches/African Indigenous churches/ African Initiated Churches; (ii) The Classical Pentecostal movement, which began in the West in 1906 and appeared on the Ghanaian religious scene in the 1920's. These are organized as churches such as the Assemblies of God and Pentecostal churches; (iii) Neo-Pentecostal or Charismatic non-denominational fellowships such as the Full Gospel Business Men's Fellowship International and the Women's Aglow International; (iv) Charismatic renewal groups in the mainline churches such as the Catholic Charismatic Renewal, Bible Study and Prayer Groups of the Protestant denominations; (v) The Independent Neo-Pentecostal/Charismatic Churches/Ministries

In Ghana, according to Omenyo (2006), Neo-Pentecostal/Charismatic churches were a direct result of the evangelical/charismatic renewal in the 1960's and 1970's which swept across the country. This evangelical/charismatic renewal led to the establishment of various Town Fellowships all over the country, and it is some of these fellowships which metamorphosed into churches or completely new and independent neo-Pentecostal churches known in Ghanaian parlance as Charismatic churches / ministries. Dovlo (1992) remonstrates that the evangelical fellowships existing in the country around or before 1970's were the initial source of membership for the neo-Pentecostal churches.

The rise of the Charismatic churches/ministries in Ghana, therefore, was a rebellion against the limitations that the leadership of the traditional evangelical movement sought to impose on charismatic outbreaks, that grassroots participants felt God was restoring to their generation. The leaders of the Charismatic ministries/churches are unanimous on the contribution of Brother Enoch Agbozo to the "Pentecostalisation" of evangelicalism and therefore, the rise of the Charismatic ministries since many of the pioneers of the Charismatic churches in Ghana had varying degrees of influence from Agbozo's Ghana Evangelical Society (GES).

Another African evangelist who influenced the rise of Ghanaian Charismatic churches was the Archbishop Benson Idahosa. Idahosa held his maiden crusade in Accra in 1977, an event which was marked by signs, wonders and great miracles. According to Asamoah-Gyadu (2005), this crusade heightened the spiritual revival tempo in the existing evangelical fellowships, particularly in Accra and Tema. It is important to note that he offered scholarships to willing young men and women to prepare for the work of ministry in his All Nations Bible School. It is also significant to note that graduates of the school were encouraged to begin their own ministries. Some of the initial beneficiaries of this scholarship are Bishop Nicholas Duncan-Williams of the Christian Action Faith

Ministries, Pastor Christie Doe Tetteh of the Solid Rock Chapel, Godwin Normanyo of the Fountain of Life Ministries, Charles Agyin-Asare of the Word Miracle Church International (now Perez Chapel International), and Cephass Amartey, of the now defunct Liberty Valley Temple Ministries. Kalu (2008) argues that Idahosa reshaped African Pentecostalism in five ways. He brought the prosperity Gospel, the Episcopal polity and televangelism, mega-church with mega projects and theological education that sponsored a large group of African students who spread the faith and deliverance theology throughout the African continent.

Larbi (2005) posits that, it was when Duncan-Williams' initial attempt to work with the Church of Pentecost, upon his return from Nigeria in 1978 had failed, that he began holding meetings (fellowship) with a small group of people at his father's residence at the Airport Residential Area, Accra. According to Asamoah-Gyadu (2008), Duncan-Williams also combined this with preaching in secondary schools in Accra and Tema. The fellowship later on moved to the Association International School car park and eventually settled at the International Student's Hostel located at the Airport junction.

Asamoah-Gyadu (2008) seems to attribute the founding of the first Charismatic church/ministry to Duncan-Williams. He contends that, out of the fellowship meetings Duncan-Williams started a church, the Christian Action Faith Ministries, which was the first of its kind in Ghana. He stated further, that the group metamorphosed from a fellowship in May 1979 to a church in May 1980. It seems to the researcher that Duncan-Williams' initiative to convert a fellowship to a Charismatic church is being presented by Asamoah-Gyadu (2008) as the first Charismatic church in Ghana. According to Larbi (2005), prior to the establishment of the Christian Action Faith Ministries; Idahosa had established the Redemption Hour Faith Ministries at Laterbiokorshie, a suburb of Accra in 1978. Larbi

(2005) maintains the evidence that, Idahosa's Redemption Hour Faith Ministries was the precursor of the neo-Pentecostal movement in Ghana. However, Larbi (2005) seems to give some credit to Duncan-Williams when he noted that, though Idahosa's Redemption Hour Faith Ministries was in existence before the emergence of the Christian Action Faith Ministries, Duncan Williams' pioneering work defined the nature of the independent charismatic movement in Ghana in terms of its theology, liturgy, polity, and ethos.

The Charismatic churches, without doubt, seem to hold the centre stage of contemporary Ghanaian Christianity because of its rise, growth and theological influence. They also constitute the most significant development in Ghanaian Christianity over the last forty or so years." In identifying some distinguishing features of the Charismatic churches Asamoah-Gyadu (2008) observes that the identifying features include, a special attraction for Ghana's upwardly mobile youth; a lay-oriented leadership; ecclesiastical office based on a person's charismatic gifting; innovative use of modern media technologies; particular concern with church growth; mostly urban-centred congregations; a relaxed and fashion conscious dress code for members; absence of religious symbolism in places of worship; English as the principal mode of communication and an ardent desire to appear successful, reflect a modern outlook, and portray an international image.

Another distinguishing feature of Ghanaian Charismatics is the emphasis placed on "every-member ministry", also referred to as the "priesthood of all believers". Thus, in Ghanaian Charismatic Christianity, personal spiritual muscle for every believer is the trait of their theology and pastoral efforts. Although Charismatic churches in Ghana are mostly indigenous, they have strong ties with their counterparts in North America. Commenting on the similarities between the two, Asamoah-Gyadu (2008) contends that, in sub-Saharan

countries like Ghana, the expression charismatic is used more in reference to the new wave of independent Pentecostal movement, who, despite their indigenous root, are greatly inspired by the North –American Neo-Pentecostal Tele-evangelistic movements with their mega-church philosophies, world dominating agenda for Christianity and religious entrepreneurial ambitions that motivate people to translate their salvation into practical everyday achievements in business, education, economics and family life.

Prominent also in Ghanaian Charismatic theology is the Faith Gospel. According to the Faith Gospel, God has met all the needs of human beings in the sufferings and death of Christ and every believer should share the victory of Christ over sin, sickness and poverty. A believer has a right to the blessings of wealth and health won by Christ and he or she can obtain these blessings merely by a positive confession of faith. Thus the theology of the Faith Gospel points to faith as the means to prosperity.

Ghanaian Charismatics have however gone further to re-interpret salvation to mean transformation and empowerment, healing and deliverance as well as prosperity and success. Asamoah-Gyadu (2008) observes that, the key goals of salvation in Charismatic Christianity therefore include the realization of “transformation and empowerment”, “healing and deliverance”, and “prosperity and success”. Salvation in Charismatic theology begins with calling the world to repentance from sin and conversion to God. Those who respond become members of the body of Christ, and through the empowerment of the Holy Spirit render spiritual service to others. In Charismatic Christianity, salvation is expected to be a decisive transition, resulting in personal transformation i.e. a new life with a new lifestyle. In addition to this the transformative experience of the Holy Spirit leads to a victorious Christian living.

Charismatic Churches also believe in the theology of empowerment. Empowerment is the verification that God can be present in the lives of believers and the Church through the power of the Holy Spirit. Thus it is through empowerment that believers speak in tongues, feel confident to pray for healing, and feel authorized to command Satan to leave their affairs. It is significant to note that Charismatic theology of empowerment is limited to the ability to pray, prophesy and cast out demons through the enablement of the Holy Spirit. In Charismatic theology, salvation is also understood to mean healing from sickness and deliverance from demonic powers. Thus, in Charismatic theology, according to Asamoah-Gyadu (2008), healing and deliverance provides the ritual context for articulating a response to the inevitable shortfalls existing in the “redemptive lift” expected to accompany new life in Christ.

Healing speaks about the regaining of health through prayer which may come with the laying on of hands and or the anointing with oil. Charismatics also associate sickness with sin and the work of demons and this should explain why healing is linked with deliverance. Healing and deliverance is to be understood to mean the deployment of divine resources, that is, power and authority in the name and blood of Jesus to provide release for the demon-possessed, demon-oppressed, broken, troubled and disturbed persons in order that victims may be restored to proper functioning order, that is, to health and wholeness.

2.13 The Development of Historic Mission Churches in Africa

Most histories of Christian mission in Africa, even those that are ostensibly ecumenical or pan-Christian, make little or no mention of Historic Mission Church missions in Africa. There are several possible reasons for this, among them a bias on the part of many mission

historians in favour of missions that were established before 1950 (Fiedler 1995). Most, though not all, Historic Mission missions in tropical Africa began after that date. Another possible reason is that even those Historic Mission missions that began before 1950 were not regarded as "mainstream" by the established Roman Catholic and Protestant missions, because they were identified with African independent church movements, which at that time were regarded by the Western churches as a problem for mission rather than a form of mission. The identification of Historic Mission y with the struggle against colonialism was also an embarrassment at that time. One Kenyan, writing of such attitudes, referred to "those who in their calculated ignorance misinterpret African-Christian- Historic Mission y as 'paganism'" (Lemopoulos 1993).

Much of what has been published in English has been fragmentary, dealing with a particular place or period. Historic Missions churches in tropical Africa has had its ups and downs, and the situation has changed rapidly, so that descriptions of what was happening at times in the past may not apply today. Historic Missions mission today is characterized by a huge variety. Just about every mission method ever found in any part of the world, at any time in Christian history, can be found here. The Historic Mission Church in Africa falls under the jurisdiction of the Pope and Patriarch of Alexandria and All Africa, and its history goes back to the first century. The tradition of the patriarchate is that it was established by St Mark in AD 62. In the first few centuries it was confined to North Eastern Africa. The North Western part was under the jurisdiction of the Pope of Rome. At first Christianity had only a rather precarious toe-hold on the African continent, but towards the end of the second century it became indigenous, and spread rapidly among the native Egyptian population (rather than the Graeco-Roman ruling class). The third and fourth centuries were marked by the ascendancy of Alexandrian Christianity. The

churches of Alexandria, Antioch and Rome were the three most influential churches. In the fourth century Jerusalem and Constantinople were also recognised as patriarchates, and Constantinople, the new imperial capital, was given precedence over Alexandria. This led to a certain amount of rivalry, which tended to exacerbate some of the theological disputes in the following centuries. It was in this period that the Patriarchate of Alexandria was the originator of two developments that influenced the entire Christian world for centuries to come. The first was the development of monasticism, which soon spread to other places, and became the main instrument of mission for over a thousand years. The second was the Arian controversy, which led to the formulation of the "Nicene Creed", which, with some variations, has been accepted as the basic statement of faith of Christians in most parts of the world. Alexandria, and since then there have been two rival popes in Alexandria, the Coptic and the Byzantine (Isichei 1995).

The Byzantine Patriarchate of Alexandria remained in communion with the other patriarchates of Rome, Constantinople and Antioch, while the Coptic patriarchate did not. The schism affected mission. Ethiopia, which had been evangelized in the fourth century, was affiliated with the Coptic Patriarchate, while two rival missions were sent to Nubia. The Arab conquest of Egypt in the seventh century put an end to any further mission efforts for centuries to come. Both the Byzantine and Coptic Patriarchates were engaged in a struggle for survival (Lemopoulos 1993).

Below the Tropic of Cancer, Christian influence only began to be felt when Western Christians (who were by then separated from the Historic Mission, and divided among themselves into Roman Catholic and Protestant groups), began sailing round the sea coasts of Africa. Their main interest was Asian trade, and Africa remained incidental to their

concerns until the plantation economy of the Americas made the trans-Atlantic trade in African slaves lucrative. Christian missions from those countries gradually fostered an aversion to the slave trade, and sought "legitimate commerce", but national rivalries led to the "scramble for Africa" and the parcelling out of most of sub-Saharan Africa among the European powers by the end of the nineteenth century (Lemopoulos 1993).

In West Africa, Historic Mission churches shows as much variety as it does in East Africa and Central Africa. In both Ghana and Nigeria there were independent non-canonical Historic Mission Churches calling themselves Historic Mission churches. In Ghana there was an African Historic Mission Church, which, like those of the same name in East and Southern Africa, traced its origin to the *episcopus vagans* Rene Joseph Vilatte. Unlike them, however, there was no apparent connection to the Garvey movement in the USA. The leader of a Ghanaian group, Bressi-Ando, had travelled to Europe and met Vilatte there. In the town of Larteh, a group that had formerly belonged to the Salvation Army joined the African Historic Mission Church, and, after reading Bishop Kallistos Ware's book *The Historic Mission Church*, began to have doubts about their canonical status. (Fiedler 1995).

On hearing that a World Council of Churches meeting was being held in Accra, a group of three young members of the church travelled there to meet some of the Historic Mission representatives. As a result of this meeting, one of them, Joseph Kwame Labi, travelled to the USA, where he attended St Vladimir's Historic Mission Seminary. He was later ordained and served as a priest in Larteh. In Nigeria there was a similar group, though with different origins, calling itself the "Greek Historic Mission Church". It was started by another *episcopus vagans* from America, Abuna Abraim, who later sent a bishop to ordain

priests and deacons. This group was fairly well-established when it made contact with the Patriarchate of Alexandria. Two of its leaders travelled to Alexandria, and the Metropolitan of Accra, Archbishop Irenaeus, travelled to Nigeria and baptised them in 1985. He ordained the leaders of the group (Isichei 1995)

When Archbishop Irenaeus became Metropolitan in 1976, he began extending Historic Mission y in Cameroun, which had previously been confined to the Greek community. The Greek community was dwindling through emigration, and many were moving to France, where their children were educated. There were people from the Toubouri tribe on the Chad border, many of whom worked in unskilled jobs, such as farm labourers or gardeners, for members of the Greek community. One of these who was interested in Historic Mission y became a catechist, and was ordained in 1981. Initially the Archbishop gave teaching and celebrated the Divine Liturgy in French, with Fr Justin translating, as the Archbishop did not understand Toubouri. Later some students who went to the university and knew French translated the Liturgy into the Toubouri language. The Archbishop would hold garden parties at his home 3-4 times a year, at which catechumens would be baptized. These feasts were customary in the African community on special occasions, and though most members of the Greek community were not directly involved in mission, they helped by providing food for these feasts. By 1990, when Archbishop Irenaeus was transferred to Carthage, there were 8 parishes among the Toubouri-speaking people along the Chad border, and there is now a priest in Chad itself (Isichei 1995).

While the Historic Mission Church in Africa is fairly static outside the tropics, in tropical Africa there has been significant growth since the Second World War, when the Patriarchate of Alexandria first received the African Historic Mission Church in Kenya

and Uganda. For the next fifteen years the position of Historic Mission Christians was precarious, as churches were closed by the colonial governments in those countries. The establishment of an Archbishopric in 1958, and the independence of Kenya and Uganda relieved these pressures. Since 1980 there has been rapid growth, not only in Kenya and Uganda, but in Central and West Africa as well. This growth has been characterized by an amazing variety of mission activities and methods. In certain times and places, Christian mission is often noted for particular approaches that are characteristic of that time and place, and are rare or non-existent at other times. In Historic Mission churches in tropical Africa, however, one may find just about every mission method and approach that has ever been tried anywhere. Perhaps the commonest method is the pre-Nicene method of "gossiping the gospel". People hear about the Historic Mission Church from friends, family, or colleagues at work, and their interest is aroused. Even this happens in a great many different ways: a Zimbabwean army officer undergoing training in Greece or a factory worker talking to a Historic Mission colleague. In Kiboine, in the Rift Valley Province of Kenya, the local chief of the Nandi people encountered Historic Mission y among the Luahs in Western Kenya, who had in turn got it from Uganda. He became a church reader and catechist, and in that area the Historic Mission Church is the predominant Christian group (Fielder, 1995).

This is also reminiscent in some ways of the conversion of Prince Vladimir of Kiev in the tenth century, whose people followed him in becoming Christian. There have been several instances of people reading about the Historic Mission Church in books, and then travelling, often for long distances at great expense, to try to find the church. This was the case with Reuben Spartas and those in Ghana as well. One Lutheran seminarian, having learnt from the study of church history in the seminary that the Historic Mission Church

was the original one, decided to find the Historic Mission Church and join it. This could be described as "literature evangelism", except that most of the literature they read was not written with evangelism in mind. The "classical" methods used by Roman Catholic and Protestant missionaries are also to be found - educational and medical services. The beginnings of the Historic Mission Church in Kenya are tied up with the Kikuyu Karing'a Educational Association, and in many places in Kenya, Tanzania and Uganda, clinics and dispensaries have been built. Community development programmes have also not been lacking. The agricultural development work in Zaire is an example, and in 1988 the Uganda Historic Mission Church drew up an ambitious development programme for reconstruction and development after the devastating civil wars and upheavals of the last 25 years. Health services and schools are virtually non-existent, and the church was trying to play its part in rebuilding them. The implementation of the programmes has been patchy. Progress has been made in some places, while in others, nothing has happened. In such projects, assistance has often been given by the Churches of Finland, Greece and Cyprus, and by the Historic Mission Christian Mission Center in the USA. Teams of short-term volunteers have travelled from those countries to help the local people in the building and equipping of clinics, dispensaries, schools and churches (Isichei 1995).

Historic Mission church in tropical Africa has been initiated by people of all kinds: an archbishop in northern Cameroun, a charismatic evangelist in western Kenya, a priest in north-western Tanzania, and many others, bishops, priests and laity in all kinds of places. Mission has been both centripetal and centrifugal. It has been characterized by a great variety of methods and approaches, but it has largely been the result of African initiative, and it differs from many Western missions in that African clergy have been ordained rapidly, and predominate. Apart from the seminary in Nairobi, and a few cathedrals built

by Greeks in some of the big cities, there is little of the elaborate infrastructure, or heavy investment in buildings and equipment, found in many Western mission bodies, that are so visible in cities like Nairobi (Isichei 1995).

2.14 The development of Historic Mission & Charismatic Churches in Ghana

The earliest contact between Ghana and Christian missionaries was the late 15th century when Roman Catholic missionaries accompanied Portuguese traders to the Gold Coast. Further European presence on the shores of Ghana occurred during the advent of the slave trade. The slave trade served as a vehicle for the protestant missions – the Basel Mission arrived in 1828, and the Methodists in 1835 (Gifford, 1998). The impact of the combined missionary effort has resulted in Ghana being largely Christian.

The growth in Ghanaian Christianity occurred in the Pentecostal churches and the new autonomous churches called the Charismatic Ministries. The western religious worldview with which the missionaries attempted to evangelize the natives resulted in a superficial acceptance of Christianity by the natives. Most people only seemed to have been attracted to the western education and lifestyle of the missionaries and were not really converted at heart. It was common for people, who were Presbyterians and Methodists to visit shrines for the meeting of existential needs, which the God of the missionaries was considered powerless to meet.

The western missionaries failed to see in African traditional religious thought any valuable spiritual content that could enhance the evangelization of the African with the Gospel of our Lord Jesus Christ. The failure of Historic Mission y in the historic churches to recognize those elements of African Traditional Religions and culture led to a

phenomenon referred to as Prophetism (Baeta, 1962, p. 23-27) and the formation of churches variously designated as African Initiated Churches; African Independent Churches; African Indigenous Churches and African Instituted Churches, all of them with the same acronym (AICs).

The origin of these churches is traceable to the year 1914, when Prophet William Wade Harris' evangelistic activities reached the Western Province (Larbi, 2001, p. 69). They are prophet-healing churches and two of their prominent features were their "central beliefs about revelation from the Spirit through prophets, and a practical salvation in which healing is prominent" (Baeta, 1962, p. 68). Historically, the AIC is the oldest and the earliest expression of what we have termed New Movement in African Religion, which in structure and form is much closer to African traditional religious rituals, worship and practices (Baeta, 1962, p. 68). Akrong (1999) explained that they tend to express the Christian faith in traditional forms that are sometimes hardly distinguishable from traditional worship and ritual forms. For example, they use traditional herbs and rituals for healing, and sometimes offer animal sacrifices on the basis of traditional sacrificial patterns. Their analysis, prognosis and prescription for healing often closely follow traditional patterns. "In their practices, they observe taboos about days and food very much like traditional religion. They largely claim justification from Old Testament ritual and sacrificial patterns for their practices. They find in the Old Testament beliefs and practices which are closer to those of Africans, yet have been condemned by the missionaries. The Old Testament, therefore, provided these churches with the biblical justification for being Christian and African. Their soteriological concerns deal with African issues very much like the ones one can find in the traditional shrines: healing,

protection against evil spirits and witches, prosperity in life, indeed the very concerns that dominate African traditional religion and ritual practices (Akrong, 1999-2001).

The AIC's therefore represent the aspect of traditional religion that deals with personal matters usually associated with individual shrines under the leadership of an individual religious specialist rather than a traditional priest that belongs to the whole community. The personal and private nature of this avenue of salvation makes it well suited for the many problems faced by individuals in a changing society. The individual nature of this expression of salvation leads to emphasis on prophecy not exactly on the pattern of the Old Testament classical prophets but on a combination of traditional priests, mediums, herbalists and medicine men. This tends to influence the perception of leadership in these churches, where the leaders are often put on very high pedestal, sometimes very close to divine beings. And this is the reason why some can claim to be the incarnation of Jesus, for example the leader of Maria Lago in Kenya (Akrong, 1999-2000, p. 19).

Pentecostalism and Charismatism in Ghana has its roots in AIC. Apostle Peter Anim, who was born on February 4, 1890, is credited with the origins of Classical Pentecostalism in Ghana. He was educated in Presbyterian schools and worked with the Basel Mission. An interest in a Christian periodical, 'The Sword of the Spirit' led him into an acquaintance with Faith Tabernacle Church in Philadelphia, USA (Leonard, 1989, p. 3). Faith Tabernacle Church was very conservative stressing personal holiness and faith healing. He later left the Basel Mission and formed Faith Tabernacle Church, Ghana in 1914. He came across another periodical, this time Pentecostal, and called "Apostolic Faith," published by the Apostolic Faith Evangelistic Organization of Portland Oregon, USA. This dialogued intensely with his deepening desire for greater spiritual experiences, and resulted in the

name change of Faith Tabernacle Church to Apostolic Faith Church. The Apostolic Faith teaching on the Holy Spirit and speaking in tongues interested him so much that it later led to his baptism in the Holy Spirit with the evidence of speaking in tongues.

Just as it was in Europe, North America, South America and Asia, the mainline churches looked upon the renewal brought about by Apostle Anim and the Pentecostal Movement he initiated with mistrust. Some of them went to the extent of branding it satanic, warning their members to have nothing to do with it. However, the transformed lives and the sense of nearness and reality of God, characteristic of the Pentecostal became contagious and soon infected some clergy and members of these churches. Pentecostalism gradually crept into the mainline churches, eventually resulting in the emergence of the Charismatic Movement. In the 1960s and 1970s some members and leaders in the mainline churches broke away and formed what is now called Charismatic Ministries. Duncan William left the Presbyterian Church to the Church of Pentecost, and later formed Christian Action Faith Church (CAC), Otabil left the Anglican Church to form the International Central Gospel Church (ICGC).

The exponential growth in Christian presence occurring in Ghana at the present time vindicates prediction of massive numerical growth by scholars like Kwame Bediako. He said Africa has now tipped the balance, and Christianity is now seen for what it truly is, a universal religion. This phenomenal increase in the numbers embracing the Christian faith is skewed towards the Pentecostal and Charismatic traditions. Pentecostal Christianity emphasise salvation in Christ as a transformative experience wrought by the Holy Spirit. Consequently, pneumatic phenomena such as, 'speaking in tongues, prophecies, visions, healing and miracles in general, perceived as standing in historic continuity with the

experiences of the early Church, are sought, accepted, valued and consciously encouraged among members as signifying the presence of God and the experiences of His Spirit. Evangelism is the heartbeat of this movement. The gifts of the Holy Spirit are given as equipment for evangelism.

The Charismatic ministries have proliferated very quickly in sub-Saharan African countries since the late 1970s (Gilford, 1998, p. 82). The ministry of the Charismatic is 'democratised.' They make personal spiritual power for every believer a feature. In Ghana, they hold a special attraction for the upwardly mobile youth, students from secondary schools and universities and young professionals. Their congregations are huge with some attracting 4000 to 6000 worshippers on a single Sunday. The impression and impact that the Charismatic Ministries have made on African Christianity include religious experience as the benchmark of credible Christianity, the adoption of a modern outlook in Christian expression and a more relevant message that is practical and better articulates the needs of the present generation. Gifford rightly pointed out that they create space particularly for young and energetic Christians to function in the church through their spiritual gifts and abilities. Each person is encouraged to realize his or her ministry. Membership in these churches involves much more than merely attending Sunday services, for everyone is expected to attend Tuesday or Wednesday teaching service, and Thursday or Friday 'miracle' service (Gilford, 1998, p. 78). They provide numerous other departments such as youth, women, men, prayer, choir and counseling etc.

The movement's theology is the Faith Gospel of success, health and wealth (Gilford, 1998, p. 82). The Faith Gospel's key concept is "seed." According to the Faith Gospel, God has met all the needs of human beings in the suffering and death of Christ, and every

Christian should now share the victory of Christ over sin, sickness and poverty by planting a seed in faith, the return on which will meet all of one's needs (Gilford, 1998, p. 39.) This gospel appeared in the United States in the 1960s and 1970s and have been accepted and practiced by the Charismatic Churches in Ghana. There are however hermeneutical variations in these churches.

As stated earlier the coming of the missionaries brought the Gospel to Africa. The zeal that inspired the missionaries to Africa was based on the view of saving the African from the situation that was perceived to be inimical to the life of the African, paganism (Gilford, 1998, p.12). According to Akrong, this view defined the evangelical strategy of the missionaries in Africa. They marginalized the African cultural concept of sin and salvation. On some occasions however, the Africans went back to traditional religion for help resulting in the emergence of the modern Pentecostal Movement and the AICs at the turn of the century as movements primarily in the quest for tangible divine experience in the life of the believer (Akrong, 1999, 2000, p. 19).

2.15 DEVELOPING A CONCEPTUAL LINKAGE FOR LEADERSHIP EMERGENCE AND ENGAGEMENT AMONG CHARISMATIC AND HISTORIC MISSION CHURCHES IN GHANA

The literature has explored the concept of leadership emergence and engagement as well the development of Historic Mission y and charismatic churches from an African perspective. It is agreed that, leaders do emerge from a group processes and that the self-view of people to perceive themselves as leaders play a role in the groups recognition of them as such. Dwelling on the importance of the emergence of leaders from groups, it could be observed that, differences exist in the emergence of leaders among charismatic

and Historic Mission Churches. Tracing the historical underpinnings of the growth and development of charismatic churches in Ghana, the researcher observes that, the evolution of charismatic churches was due to the emergence of leaders who possessed exceptional qualities that enabled their groups to accept them as such. For instance, Duncan-Williams is attributed in literature as the pioneer of charismatic churches in Ghana in terms of establishing its theology, ethos and norms. Undoubtedly, the followers of Duncan-Williams accepted him as the leader of Christian Action Faith Church as he played an instrumental role in the spread of the charismatic theology thereby winning more converts to enhance the churches' expansion.

Historic Mission y in Africa traces its roots to the first century where the early church was being established. Tracing the development of Historic Mission y in Africa and West Africa as a whole, it could be observed that, leadership emergence is not just through the recognition of a leader from a group process. On the other hand, leaders do emerge through formalized systems and procedures. It is not surprising that, in Historic Mission y, there is a criteria for the selection of priests, catechists etc. Even though people do emerge as leaders of churches in Historic Mission y, they are still required to meet the criteria that befits their leadership status. In this regard, the researcher opines that, leadership emergence in Historic Mission y follows a conservative approach.

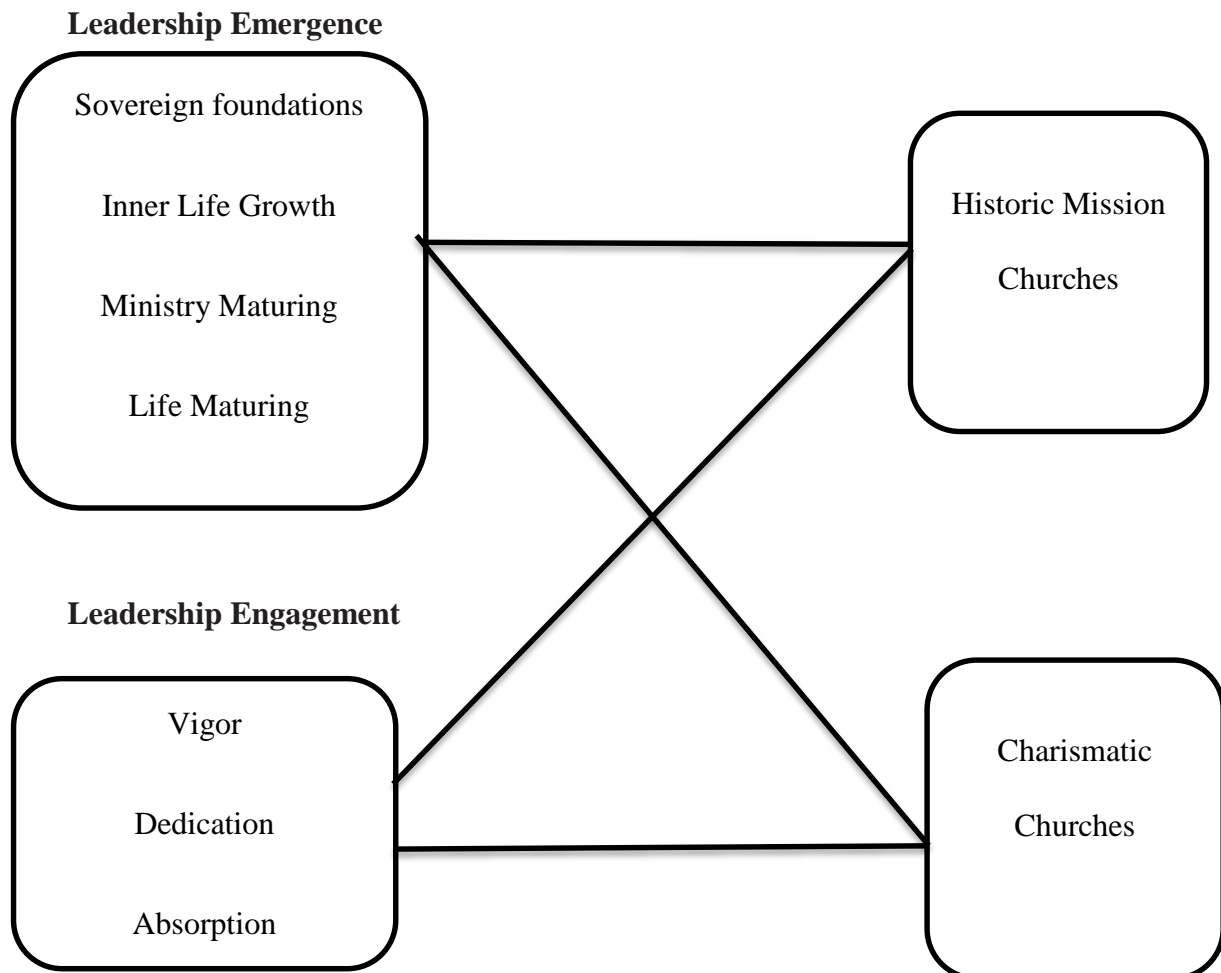
Although it is established that leadership emergence exist in both Historic Mission y and charismatic churches, the nature and process by which leaders do emerge has the tendency of impacting on the extent to which they will be engaged in their work in terms of vigor, dedication and absorption. Currently, in the African context, there has not been much research on the concept of leadership emergence and leadership engagement in the realms

of charismatic and Historic Mission Churches. Therefore as charismatic leaders emerge through an informal radical process, it is assumed that, the nature and process of this emergence will influence the engagement of the leaders in their work in terms of vigor, dedication and absorption. On the other hand, as Historic Mission church leaders emerge through and more formal and conservative process, it has the tendency of impacting on the extent of the leaders' engagement in terms of vigor, dedication and absorption.

However, there are no existing studies providing empirical evidence as on the impact of leadership emergence on the engagement of leaders in terms of vigor, dedication and absorption. This study therefore fills a huge gap in literature by providing and empirical evidence on leadership emergence and its impact on leaders engagement among charismatic and Historic Mission Churches in Ghana.

2.16 CONCEPTUAL FRAMEWORK

Figure 2.1: Conceptual framework for the study



The conceptual framework for the study depicts leadership emergence and leadership engagement as two independent constructs. In this framework, leadership emergence is assessed on the six stages proposed by Clinton (1998) which include; sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and afterglow or celebration. On the other hand, leadership engagement is assessed on the dimensions of vigor, dedication and absorption.

The conceptual framework further depicts that, leadership emergence and engagement among Historic Mission Churches will be assessed. Leadership emergence and engagement among charismatic churches will also be assessed. After such assessments, the researcher will do a comparative analysis in order to determine the differences and similarities in leadership emergence and engagement among Historic Mission and charismatic churches.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This study seeks to explore the concepts of leadership emergence and engagement among charismatic and Historic Mission Churches in Ghana. This section of the study however, constitute the methodology of the study and thus provides the research design, population, sample size and sampling techniques, instruments for data collection, ethical considerations as well as the proposed data analysis.

3.2 Research Design

The research design provides the framework within which the study is conducted in terms of the philosophical assumptions informing the study. For this study, a mixed approach was most appropriate. The justification of the mixed approach is based on the premise that, per the nature of the study, one approach (qualitative or quantitative) will not be able enough to help the researcher achieve the aims and objectives of the study. The qualitative aspect of the study will explore the concept of leadership emergence through the use of semi-structured interviews. The usage of the interviews will enable the researcher to gain an in-depth understanding of how leaders emerge in both charismatic and Historic Mission Churches and hence identify the similarities and differences regarding their emergence. On the other hand, the quantitative aspect of the study will explore the concept of leadership engagement which is measured along vigor, dedication and absorption. The researcher will utilize standardized questionnaires and thus numerical meanings could be attached to the responses given by the respondents hence, the justification for quantitative approach.

3.3 Population

The population of the study consisted of all members and leaders of churches identified by the researcher. The following churches therefore served as the population for the study: Action Chapel International- Tema Branch which has an average of two hundred and forty (240) members, International Central Gospel Church (ICGC)–Ofankor Branch which has an average of one hundred and twenty (120) members. Therefore the total population for the charismatic churches was three hundred and sixty (360). With regards to the Historic Mission Churches, the Methodist and Catholic Churches were used by the researcher. The average membership for the Methodist Church (Dansoman Branch) was two hundred and seventy (270) while the average membership for Catholic Church (Accra Central Branch) was three hundred and eighty (380). Therefore the total population for the Historic Mission Churches was six hundred and fifty (650).

However the total population for all the four churches used in the study was one thousand and ten (1010).

3.4 Sample and Sampling Technique

The researcher purposefully chose a total of four churches with two coming from the Charismatic domain and the other two from the historic mission domain.

With regards to the Charismatic churches, the researcher chose the Christian Action Faith Ministry headed by Duncan Williams and the International Central Gospel Church headed by Dr. Mensah Otabil. The choice of these two churches was based on the premise that, although they are the most influential and outgrown charismatic churches in Ghana, they are different in terms of their orientations. Whiles Christian Action Faith is more miracle oriented the International Central Gospel Church is more teaching oriented. In this regard,

choosing these two churches gave a blend of both the miracle and teaching dispensations of charismatic churches as witnessed in Ghana.

With regards to the Historic Mission Churches, the researcher purposefully choose the Roman Catholic Church and the Methodist Church. These two churches constitute the earliest Historic Mission Churches that sprang up in Ghana and have contributed immensely to the socio-economic development of the country. Using the Kregcie and Morgan (1970) table, the sample sizes for the four churches were determined. The table below gives a description of the samples chosen for the study.

Name of Church	Population	Sample Size
Action Chapel International & International Central Gospel Church	360	186
Methodist Church & Catholic Church	650	242
Total	1010	428

3.5 Research Instruments

The instruments that will be used for data collection constituted questionnaires and interviews. With regards to the questionnaire, the Utrecht Work Engagement Scale developed by Schaufeli and Baker (2003) was adopted. The scale consists of 17 items measuring the three aspects of work engagement including vigor (6 items); dedication (5 items) and absorption (6 items). The reliability level of the components of the items with

regards to its cronbach alpha values are; vigor (.87), dedication (.92) and absorption (.88). The reliability level of the instrument is good because its cronbach alpha values are greater than (0.6).

With regards to leadership emergence, a semi-structured interview was designed by the researcher which seeks to seek information about church leaders. The interviews seek to explore how church leaders emerged along the six phases of leadership emergence as proposed by Clinton (1998). The researcher therefore crafted interview questions seeking for information from church leaders as to how they emerged along the phases of; sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and afterglow or celebration.

3.6 Ethical Considerations

According to David & Resnik (2011), ethics in research refers to the norms of conduct that distinguish between acceptable and unacceptable behavior. In this regard, the researcher would ensure that, the consent of church leaders are sought verbally before they participate in the study. The researcher therefore shall not coerce any prospective participant in any form in order for them to partake in the study.

Further, the researcher shall ensure that, responses from participants are used for research purposes only, thus ensuring confidentiality. In order for respondents to be confident that information taken from them is confidential, any particulars that seek to identify them including names, telephone numbers, residential address among other shall not form part of the information they are supposed to provide on the questionnaire.

3.7 Data Analysis

Data gathered for the study was subjected to thorough examination to ensure that only data that is eligible for analysis is retained. Therefore, questionnaires which are not completely responded to shall not be included in the analysis.

With regards to leadership emergence, the researcher made use of thematic analysis. Thus the interviews were analyzed along themes developed by the researcher which seeks to provide the pattern of how leaders emerged through the six phases as identified by Clinton (1998). The pattern of responses was traced by the researcher to identify similarities and differences among charismatic and Historic Mission Churches with regards to leadership emergence.

On the other hand, with regards to leadership engagement in terms of vigor, dedication and absorption, the Statistical Product and Service Solutions (SPSS) software was used in data coding, entry and analysis. Specifically, the independent t-test shall be used. This is because by using the mean differences attained, the researcher was able to detect which church leaders (charismatic or Historic Mission) are more engaged in their work in terms of vigor, dedication and absorption.

3.8 Profile of Sample Churches

3.8.1: Profile of Roman Catholic Church

On the 31st day of January, 1893, the first opening of the Catholic Missionaries took place in Accra by Rev. Frs. Otto Hilberer and Eugene Bernard-Raess all in rented places on the High Street, where there is a present landed property which belongs to C.F.A.O Multistores. Chief Quartey sold this place for £300 to the church but his successor did not consent to it, and in consequence the Rev. Frs. vacated the premises.

In June, 1895, the two Rev. Frs. Left Accra to occupy the vacant positions of five expired Rev. Frs. At Cape Coast, Saltpond and Elmina all in the central Region, due to a fellow fever pandemic on the coast in April, 1895. These orphaned stations could not be left alone, due to their strategic importance in the spreading of Catholicism throughout the Western and Central Regions of the country.

Consequently, they left the baptized Catholics behind to carry on relentlessly with the Church duties. There was Mr. Emos France, the headmaster of the Mission School, Mr. Simmons who had been the organist, Mr. Gilbertson, Mrs. Conduah and last but not the least Mr. Brown, a loyal servant with whom the Rev. Frs. left their chairs and tables etc. and if one cares to visit the old abode of this old man, one will still find on this table the old kerosene lamps the Rev. Frs. Used when they were living here.

In 1911, Mr. Joseph Andoh who was the President of the Church committee persevered to relume church members' spirituality after Accra continued to grow with many Catholics coming from other countries to live in the town. After him came two vergers namely Messrs. George Yankah and Samuel Amissah who together assembled the faithful every Sunday and especially on the day when a priest was in town. They did that with religious zeal until Accra became a residential station in 1926. There was no church building and services were held in various places in James Town.

Since 1913, it was especially the late Bishop Ignatius Hummel who visited Accra frequently as he was a member of the Board of Education. Other Rev. Frs. from Cape Coast, Saltpond and Keta, especially Msgr. Herman, visited periodically. In March, 1924, Bishop Hummel died at Cape Coast. His place on the Board of Education was occupied by

the Pro-vicar, Rev. Fr. Joseph Stauffer. He was appointed the first Superior of Accra by the new Bishop Ernest Hauger. At Holy Mass on Sunday 21st July 1924, Rev Fr. Muller, Superior of the Sekondi Mission and Society Visitor, presented a Missal to Rev. Fr. Stauffer. Rev. Fr. Muller was also at Saltpond respectively for the celebration of the Pro-vicar's silver sacerdotal jubilee on September 10, 1924. They presented him with a breviary set on behalf of the missionaries.

The Ewe Catholics and particularly the Ewe community at Accra had been a worry for Msgr. Hummel and now also Rev. Fr. Stauffer. There was a language problem. Rev. Fr. Heck from Keta had been visiting Accra, Koforidua, Tafo, Kpong and other Ewe communities in the Eastern Region. Since the Lower Volta had become a separate Vicariate, Accra and the Eastern Region came under the jurisdiction of the Saltpond Mission. Rev. Fr. Stauffer discussed these problems with Msgr. Herman at Accra in April 1925. A month later, Rev. Fr. Baumann from Saltpond went to Keta and together with Msgr. Herman they visited the stations with considerable Ewe communities north of Accra, especially those along the railway line.

On May 8th 1925, Rev. Fr. Stauffer wrote to his Superior General Pere Chabert a long letter in which he could proudly announce that Accra now had a church building. Rev. Fr. Strebler also reported about it in the *Echo des Missions Africaines* of June 1925.

Prior to the building of the new church a very old upstairs was used as the church at James Town. At one time when Rev. Fr. Stauffer was celebrating in High Mass, the whole staircase collapsed completely, but he bore the misfortune with equanimity. He resolved to build in Accra, where his predecessors had failed due to circumstances beyond their

control, a permanent church structure to befit the new status of Accra as the capital town of the Gold Coast; where Catholics from all walks of life could converge and worship God in peace and tranquillity.

Rev. Fr. Stauffer's solemn declaration and dedication yielded significant results when in November, 1924, through the support of Mr. Bonito, an Italian businessman resident in Accra, he succeeded in buying a big coca shed in the centre of the town Korlewonko, Derby Avenue Accra., from a Belgium Catholic trader called Mr. Delmue for £700. Accordingly, the shed was transformed into a Church edifice by Mr. King an English architect in Accra at an extra cost of £750.

Currently, there are about three million Catholics in Ghana and the country is divided into 19 dioceses including four archdioceses (Roman Catholic Brochure, 2014)

3.8.2: Profile of Methodist Church

The Methodist Church Ghana came into existence as a result of the missionary activities of the Wesleyan Methodist Church which was inaugurated with the arrival of the Rev. Joseph Rhodes Dunwell in January, 1835, in the Gold Coast (Ghana). Like the mother Church, the Methodist Church in Ghana was established from a core of persons with Anglican background. Missionaries, notably Roman Catholics and Anglicans had come to the Gold Coast from the 15th Century. Their activities did not see much success. What was left was a school established in Cape Coast by the Anglicans during the time of Rev. Philip Quaque, a Ghanaian priest. Those who came out of this school had scriptural knowledge. They also had scriptural materials which were supplied by the Society for the

Propagation of Christian Knowledge. It was not surprising that one of the local Bible study groups was known by this name in addition to other names.

It was a member of one of such Bible study groups, William De-Graft, who requested for Bibles through one Captain Potter of the ship called 'Congo'. Through Captain Potter's instrumentality, not only were Bibles sent, but also a Methodist missionary. In the first eight years of the Church's life, 11 out of 21 Missionaries who worked in the Gold Coast died. Thomas Birch Freeman, who arrived at the Gold Coast in 1838 was a great pioneer of Missionary expansion. Between 1838 and 1857 he carried Methodism from the Coastal areas to Kumasi in the Asante hinterland of the Gold Coast. He also established Methodist Societies in Badagry and Abeokuta in Nigeria with the assistance of William De-Graft.

By 1854, the Church had been organized into circuits constituting a District with Rev. T.B. Freeman as Chairman. However, Rev. Freeman was replaced in 1856 by Rev. William West. On 6th February, 1878, Synod took steps that were confirmed at the British Conference in July, 1878, that the District should be divided into two for effective ministries. The District had then extended to include areas in the then Gold Coast and Nigeria. The two districts were:

- Gold Coast (Ghana) District, with Rev. T.R. Picot as Chairman.
- Yoruba and Popo, District with Rev. John Milum as Chairman.

Methodist evangelization of Northern Ghana began in 1910. After a long period of conflict with the Colonial Government, Missionary work was finally established in 1955, with Rev. Paul Adu as the first indigenous missionary of Northern Ghana.

In July 1961, the Methodist Church in Ghana became autonomous, and was called the Methodist Church Ghana, based on a Deed of Foundation. This deed of Foundation is enshrined in the Constitution and Standing Orders of the Church.

Currently, the Methodist Church Ghana, is one of the leading Churches in our country, with a total membership of over 600,000. The Church has 17 dioceses, 3,814 societies, 1,066 pastors, 15,920 local preachers, 24,100 Lay Leaders, many schools, an orphanage, hospitals and clinics.

3.8.3: Profile of Action Chapel International

Nicholas Duncan-Williams, a disciple of Benson Idahosa, founded the Christian Action Faith Ministries (CAFM) and the Action Chapel International (ACI) church in 1979. The CAFM was the first Charismatic church in Ghana. It was followed by the International Central Gospel Church (ICGC) in 1984. The Christian Action Faith Ministries has its headquarters at Action Chapel International, which is one of Accra's largest mega-churches.

In 1995 there were about 8,000 members of the church. The church held just one service on Sunday morning in English, with translation into Ewe and French. By 1998 Duncan-Williams was mainly resident in the US. Bishop James Saah and Pastor Clive Mold were running the church in Ghana. Duncan-Williams divorced his wife Francisca in March 2001, but later remarried her. Francisca Duncan-William was active in the church, organizing all the women's activities, and was founder of the Pastors; Wives and Women in Ministry Association. The couple's personal problems may have affected church

attendance. About 3,000 people were attending the Sunday services in 2003, many of them middle-class professionals and business people. At this time the church held two services on Sunday, as well as other sessions throughout the week. This was down from about 6,000 attendees five years earlier.

As of 2015 Duncan Williams was still head of Action Chapel International, and was also chairman of the National Association of Charismatic and Christian Churches (NACCC). ACI sponsors the Dominion University College in Accra

3.8.4: Profile of International Central Gospel Church

The International Central Gospel Church – ICGC – is an Evangelical, Charismatic Christian Church. It was officially inaugurated as a church on the 26th of February 1984, in Accra, Ghana. The first meeting was held in a small classroom with an initial membership of just about twenty people.

The early meetings of the church were held in several facilities which included classrooms in a Nursery school called Sal-Valley at Kanda- Accra, a private residence of Mrs. Rosebud Hammond, a public hall, a science laboratory at Accra High school, a mechanical workshop and a cinema theatre at Osu Regal. Despite challenges with a meeting place the membership grew continuously in regular attendance at church.

In May 1986, the church settled in a rented scout hall – The Baden Powell Memorial Hall – which became its home for ten years. This was renovated to enable it accommodate the fast-growing membership of the church. During this ten –year period the membership rose to over 4,000. This period also saw aggressive missionary church planting activities with

local assemblies established in almost all the major towns and cities of Ghana. Several other churches were also planted in cities in Europe and the United States.

The first congregation which was established in February 1984, now designated as the Christ Temple Assembly, has directly planted about forty other churches out of the original congregation in the Accra – Tema metropolis of Ghana alone.

In 1988 the ICGC established a ministerial institute to train a new generation of leaders to carry out its vision. From the initial six-month certificate in ministry, the college has developed into the premier private-owned University in Ghana known as the *Central University College*.

Again in 1988, the church instituted an educational scholarship scheme, known as Central Aid, to finance the education of selected needy students in pre-tertiary educational institutions now the senior high schools. This scheme is now considered the largest non-governmental scholarship programme for students in pre-tertiary education in Ghana.

The international Central Gospel Church is a socially conscious Christian Church which upholds the philosophy of Human dignity and Excellence. It engages in promoting and staging events whose impact have reached to the depths of the Ghanaian society and brought Christ to the doorsteps of the people.

CHAPTER FOUR

DATA ANALYSIS AND PRESENTATION OF RESULTS

4.0 Introduction

This section of the study dealt with the analysis of data and presentation of results on leadership emergence and engagement among charismatic and historic mission churches in Ghana. The analysis was sub-divided into four sub-sections. Section A of the analysis was concerned with the analysis of demographic variables of respondents which included gender, age, educational level and number of years spent at the church. Section B of the analysis dealt with analysis on leadership emergence. Section C of the analysis compares the differences among charismatic and historic mission churches on leadership emergence. Section D was a comparative analysis among charismatic and historic mission churches on leadership engagement. Out of four hundred and twenty eight (428) questionnaires administered by the researcher, all of them were retrieved which gives a 100% response rate. However, through data screening process, some of the questionnaires were ignored because there were mistakes in the way and manner in which respondents answered the items on the questionnaires. After the data screening process, a total of four hundred and eight (408) questionnaires which represents 95.3% of the questionnaires retrieved was maintained and used for the analysis.

4.1 SECTION A: ANALYSIS OF DEMOGRAPHIC VARIABLES

This section of the analysis dealt with the demographic variables of the respondents used in the study which included gender, age, educational level and number of years spent at the church.

Table 4.1.1: Gender of Respondents

Gender (%)	Frequency	Percentage
Male	236	57.8
Female	172	42.2
Total	408	100

Source: Field Data, 2015

According to table 4.1.1 above, a majority of the respondents represented by 57.8% were males while the minority who constituted 42.2% was females.

Table 4.1.2: Age of Respondents

Age (%)	Frequency	Percentage
Below 25	156	38.2
25-35	163	40.0
34-45	49	12.0
46-55	36	8.8
56 and above	4	1.0
Total	408	100

Source: Field Data, 2015

According to table 4.1.2 above, the majority of respondents were between the ages of 25 to 35 years. 38.2% of the respondents were below 25 years. 12.0% of the respondents were between the ages of 34 to 45 years while 8.8 % of the respondents were between the ages of 46 to 55 years. Only 1% of the respondents were above 56 years.

Table 4.1.3: Educational Level of Respondents

Educational Level	Frequency	Percentage (%)
SSSCE/WASSCE	96	23.5
Diploma/HND	91	22.3
First Degree	191	46.8
Postgraduate	30	7.4
Total	408	100

Source: Field Data, 2015

According to table 4.1.3 above, a majority of the respondents were first degree holders (46.8%).

SSSCE/WASSCE graduates constituted 23.5%. Diploma/HND holders constituted 22.3% while 7.4% of the respondents had Postgraduate degrees.

Table 4.1.4: Number of years at the church

Number of years	Frequency	Percentage (%)
1-2 years	43	10.5
3-5 years	141	34.6
5-10 years	88	21.6
Over 10 years	136	33.3
Total	408	100

Source: Field Data, 2015

According to table 4.1.4 above, the majority of respondents (34.6%) had spent between 3-5 years in their respective churches. 33.3% of the respondents had spent more than 10 years while 21.6% of the respondent had spent 5-10 years in their respective churches. 10.5% of the respondents had spent between 1-2 years in their respective churches.

SECTION B: ANALYSIS ON LEADERSHIP EMERGENCE AMONG CHARISMATIC AND HISTORIC MISSION CHURCHES IN GHANA

Introduction

This section of the analysis was concerned with leadership emergence among charismatic and historic mission churches in Ghana. The analysis was done through the development of six themes predominantly developed by Clinton (1998). The themes developed included the following: sovereign foundations, inner life growth, emergence, ministry maturing, life maturing and afterglow or celebration.

a. SOVEREIGN FOUNDATIONS

In the sovereign foundations phase, God works providentially through the family, events, and environment of childhood and young adulthood to begin shaping a potential leader. Both positive and negative experiences encountered at within this timeframe are regarded as key learning opportunities for the emerging leader (Clinton, 1998).

The researcher discovered that, in the charismatic churches, leaders had both positive and negative childhood experiences which had shaped their lives as leaders of their churches. In terms of the positive experiences, it was evident that, some of the leaders were raised in Christian homes where moral values were much paramount and that shaped their lives as leaders. One of the respondents however stated emphatically in this manner *“I was raised in a Christian home where moral values are esteemed so high. I grew to understand that it takes Jesus to be saved so therefore I chose to follow the values which has shaped myself to be more who I am today”*. With regards to the negative childhood experiences, some of the respondents admitted that they were very disobedient and stubborn during childhood and yet, they were transformed by God through the pastors who served as their mentors *“Negatively, I was very stubborn and disobedient. I also used to steal and gave my mother great troubles. So she took me to live with a pastor. It was there I started getting training and the word was preached to me to change”*

However, with regards to childhood experiences of leaders from the historic mission churches, it was revealed that, the kind of experiences encountered were positive in nature. For instance, some of the respondents were quoted saying the following *“ I developed as a leader by being called in front to share quiet time and read bible at Junior Service at Church”*, *“I was a class prefect in my secondary school days and that shaped me as a*

potential leader”, I developed my leadership qualities by going for youth camps, retreats, talks, youth mass etc”, “ My leadership qualities were developed by serving in early morning masses, Sunday Masses and through that I got the opportunity to work with different priests”.

b. INNER LIFE GROWTH

During the inner life growth phase, the emerging leader is accustomed to focus on self-development. This is because, inner life lessons occur as the leaders begin to undertake leadership tasks. At this stage, situations occur that develop character and prepare the individual for the next steps of leadership (Clinton, 1998).

Through the interviews, it was revealed that leaders from the charismatic churches encountered situations that enabled them to gain much self-development during their early stages of life. Some of the situations had to do with lessons learnt from circumstances when they were given leadership positions in their youthful days. For instance, a respondent stated that *“Though I was very hard working in church, I organized a programme in church without consulting the head pastor. I was suspended for some time but I apologized and I was restored again. So I learnt that you have to always consult your head before doing anything.* Some of the respondents also asserted that they gained inner life growth through experiential learning and visioning. This was stated by one of the respondents in this way; *“Experiential learning positioned me in the focus of the learning process through concrete experience, observation and reflection, forming abstract concept and testing in new situations and visioning allowed me the ability to formulate a clear image of the aspired future of the organization”*

With regards to how leaders in the historic mission churches developed inner life growth, it was discovered that, inner life growth was developed through solemn experiences which made induced their self-confidence. Such solemn experiences included preaching opportunities and attending leadership programmes. The respondents were quoted in the following manner *“Being asked to lead my first dawn broadcasting without prior notice. I responded positively and did it and realized I could even do it far better than I expected”, “In my secondary school, we always go to leadership training. I learnt a lot from that programme and that has developed my character. And I learnt how to be a good leader to my people”*

c. EMERGENCE

With regards to how leaders emerged in the church, the researcher wanted to find out whether respondents emerged through appointment, election or by chance. According to the responses, the researcher found that, 60% of the respondents in the charismatic churches emerged as leaders through appointment. 30% of the respondents emerged through election while 10% emerged as leaders by chance. These are some of the quotes from some of the leaders who emerged through appointment *“I was appointed by my leader as a Sunday school teacher. It happened after I finished and presented my certificate to him. He took me through some mentoring process and I later became a pastor under him”, “I was appointed by the head pastor in my church because he saw me to be a hardworking and passionate guy for the things of God”, “I became a leader by appointment. Through a meeting held with the committee of my society in the church. In the meeting, I was appointed to be a leader”, “I became a leader through appointment. Because someone believed in me that I’m capable of exploiting the talents in me. The person also by his words of encouragement made me see that possibility”*. Respondents

who were elected were quoted as follows *“By election, I filled a nomination form and submitted them for scrutinization and had to face a panel of about fifty persons for interview and election which I had a nomination result”, “By election, the competition was between four of our competent members but I was able to win due to my hardworking and devotion to church activities”*. The respondent who became a leader by chance was quoted in the following manner *“I became a leader by chance. It happened when I went to church one cool Sunday and started singing. The pastor approached me and told me I had a nice voice, I thanked him and the next thing I knew was I became the choir leader in my church”*.

With regards to how leaders emerged in the historic mission churches, it was discovered that 70% of the respondents emerged as leaders through election while 30% of the respondent emerged as leaders through appointment. Some of the respondents who became leaders through appointment were quoted in the following manner *“I was appointed went for vetting and was later told I am the leader”, “I became a leader by appointment. I was served a letter as a nominated servant of God to serve in his vine yard. I filled the letter with the position that I was led by the beloved Holy Spirit to stand in. Was invited to meet the vetting college and was served an appointment letter”*.

However, those who became leaders through election did not provide details as to how those elections happened.

d. MINISTRY MATURING

Through ministry maturing, the emerging leader begins to exercise individual strengths and gifts. The leader may seek training to increase his or her effectiveness. This phase is also characterized by building relationships (Clinton, 1998).

It was discovered that, in the charismatic churches, leaders had gained individual leadership strengths and gifts which they had used successfully to help in their church through training. *“I have the gift of tongues, prophecy and revelation. I also have patience and also honest. Through further training and mentoring, I have been able to grow more spiritually and I am now able to utilize these gifts and qualities to bless the children of God”.*

In the historic mission churches, it was discovered that leaders gained individual leadership strengths and gifts through the personal values they exhibit and also making individual effort to improve on their values. For instance, a respondent was quoted in this manner *“Tolerance, patience, listening and relating cordially with people are the gifts and leadership qualities I possess and by making myself available and frequent check-ups as well as reading of leadership manuals, I have been able to enhance myself to be more effective”*

e. LIFE MATURING

In life maturing, the leader has gained clarity about how to use his or her unique gifts and strengths and is doing so in a way that is satisfying and fruitful. He gains a sense of priorities concerning the best use of his gifts and understands that learning what not to do is as important as learning what to do (Clinton, 1988b).

With regards to gaining clarity about the use of gifts, it was evident that leaders from the charismatic churches gained clarity about their leadership qualities and strengths through coaching. This was established in one of the responses in this way *“Yes, we have had programmes where we were guided on how to use or operate effectively in our gifts and make sure the gifts benefits others”*

With regards to gaining clarity on the use of their gifts, some of the respondents only stated that to some extent they had gained some level of clarity *“Somehow since I sometimes wonder whether there are limitations especially when I am over stretched by people but they commend me for my qualities and they listen to me and that makes me satisfied”*. However, other respondents also attested that, they had not gained much clarity about their gifts as leaders of their church *“No, I haven’t gained full clarity on that because I feel there is more I can do than am doing now so I have taken them into prayers”*

f. AFTERGLOW OR CELEBRATION

During afterglow or celebration, the leader enjoys an era of recognition and indirect influence at broad levels based on influence developed through a lifetime of contacts and relationships (Clinton, 1988b).

According to the responses, it was revealed that leaders in the charismatic churches had a good recognition by their members and hence had indirect influences on their members especially through their preaching and instruction *“I feel I am being blessed and my members do revere me a lot and they do what I instruct them to do. As a result, I see my*

members influenced indirectly by my preaching”, “I set good example with good reputation and ability to teach. The effectiveness of my leadership in the church largely depended on members actually looking up to me for spiritual leadership. With authority comes responsibility and authority must be used to serve others”

It was also revealed in the historic mission churches that, most of the leader enjoyed a higher level of recognition through their influences on the their church members *“I enjoy a high level of recognition as a choir master and that has influenced people in the church by improvement in their attendance and participation in the choir”, “There is high level of recognition and it has affected people in the church by the way they do their things”.*

SECTION C: COMPARISM BETWEEN CHARISMATIC AND HISTORIC MISSION CHURCHES ALONG THE THEMES DEVELOPED

a. Sovereign Foundations

With regards to sovereign foundations which involves the positive and negative childhood experiences which had shaped the lives of leaders, it was observed that, while the leaders of charismatic churches experienced both positive and negative childhood experiences, leaders from the historic mission churches only talked about the influence of positive life experiences which has shaped their lives as leaders.

b. Inner Life Growth

There was a difference with regards to how situations influenced the lives of leaders in the charismatic and historic mission churches. In the charismatic churches, it was

observed that, leaders encountered difficult situations which shaped their lives as leaders of the church. Others went through the process of experiential learning and visioning in order to learn valuable lessons which had shaped their lives as leaders of their churches. However, with regards to the historic mission churches, leaders developed inner life growth through solemn experiences such as preaching opportunities and attending of leadership programmes.

c. Emergence

With regards to leadership emergence, the similarity among the churches was that, they almost all of them emerged through appointment and election. However, it was discovered 10% of respondents in the charismatic churches emerged through chance. Further the distinction between the churches showed that majority of the respondents from the charismatic churches emerged through appointment which was represented by 60%. However it was observed that only 30% of the respondents in the historic mission churches emerged through appointment. It was also found that majority of leaders from the historic mission churches (70%) emerged through election. This gives the indication, as majority of leaders in the charismatic churches emerged through appointment, majority of leaders in the historic mission churches emerged through election. This implies that, leaders from charismatic churches do emerge predominantly through appointment while leaders from historic mission churches emerge predominantly through election.

d. Ministry Maturing

With regards to ministry maturing, there was a clear difference between the charismatic churches and the historic mission churches. In as much as leaders of

charismatic churches were able to use their individual leadership strengths and gifts through training, those from the historic mission churches dwelled on the development of their own personal values in order to successfully make use of their leadership strengths and gifts. This therefore implies that, charismatic churches have a strong mentoring programs that enhance the training of upcoming and emerging leaders. On the other hand, historic mission churches have weak mentoring programs hence upcoming and emerging leaders do not get the requisite training that will equip them to perform better in their various functions as church leaders.

e. Life Maturing

With regards to gaining clarity about the use of their gifts and leadership strengths, there was a difference between the charismatic and historic mission churches. It was observed that, through coaching, leaders in the charismatic churches had gained much clarity about how to use their gifts and individual leadership strengths. However, with regards to leaders from the historic mission churches respondents attested that they had either gained some level of clarity or they had not gained any clarity at all about how to use their gifts and leadership abilities for the benefit of others.

f. Afterglow or Celebration

With regards to gaining recognition and having the ability to influence members, it was leaders from both the charismatic and historic mission churches attested that they had gained considerable recognition from their members through the influences they had on their members.

**SECTION D: COMPARATIVE ANALYSIS AMONG THE CHURCHES ON
LEADERSHIP ENGAGEMENT**

Table 4.2: Summary of independent t-test results for differences in leadership engagement among charismatic and historic churches in Ghana.

Churches	Mean values	P-value
Action Chapel International and International Central Gospel Church	3.86 3.93	.317
Methodist Church and International Central Gospel Church	3.84 3.93	.211
Catholic Church and International Central Gospel Church	3.52 3.93	.000
Action Chapel International and Catholic Church	3.86 3.52	.000
Action Chapel International and Methodist Church	3.86 3.84	.697
Methodist Church and Catholic Church	3.83 3.52	.001

Source: Field Data, 2015

Interpretation of Results

From Table 4.2 above, it could be deduced that there was no significant difference in leadership engagement between the two charismatic churches (Action Chapel International) and International Central Gospel Church). The mean value for Action Chapel International was 3.86 and that of International Central Gospel Church was 3.93. However, their corresponding p value (.317) was greater than 0.05 which makes their differences in terms of leadership engagement insignificant.

There was also an insignificant difference in leadership engagement between Methodist Church (3.84) and International Central Gospel Church (3.93). This is because, their corresponding p-value (.211) was greater than 0.05.

There was a significant difference in leadership engagement between Catholic Church and International Central Gospel Church (Mean=3.53, 3.93, p-value=.000). The mean difference among the two churches shows that leaders in International Central Gospel Church (3.93) are more engaged than leaders in the Catholic Church (3.52). The difference in leadership among the two churches was however significant because their corresponding p-value (.000) was less than 0.05.

From the table, it could be deduced that, there was a significant difference in leadership engagement between Action Chapel International and Catholic Church (Mean=3.86,3.52,p-value=.000). Leaders in Action Chapel International are more engaged (3.86) than leaders in the Catholic Church (3.52). The difference in leadership engagement was however significant because its corresponding p-value (0.000) was less than 0.05.

There was however an insignificant difference in leadership engagement between Action Chapel International and Methodist Church (Mean=3.86, 3.84, p-value = .697). According to the table, there is a significant difference in leadership engagement between Methodist Church and Catholic Church (Mean=3.83, 3.52, p-value=.000). Leaders from the Methodist Church are more engaged (3.83) than leaders in the Catholic Church (3.52). The difference was however significant because its corresponding p-value (.000) was less than 0.05

4.2 Discussion of Findings

This section of the study sought to discuss the findings of the study by comparing it to literature. The findings of the study were however discussed in line with the following research questions:

1. How have leaders emerged from Historic Mission and charismatic churches in Ghana?
2. What are the differences in leadership emergence among charismatic and historic mission churches in Ghana?
3. What are the differences in leadership engagement among charismatic and historic mission churches in Ghana?

Research Question 1: How have leaders emerged from Historic Mission and charismatic churches in Ghana?

The study found that, leaders from the Historic Mission and Charismatic Churches emerged through the stages of Clinton (1998) which included the following: sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and

afterglow or celebration. The findings of the study was therefore discussed in congruence with the leadership emergence theory proposed by Clinton (1998).

According to the leadership emergence theory proposed by Clinton (1998), there are six phases of leadership emergence which include sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and afterglow or celebration.

According to Clinton (1998), God works through the family, events and environment during childhood which begins to shape the life of the potential leader. Both positive and negative life experiences have impact on the potential leaders' life and as such the leader must respond positively to both positive and negative experiences in order for his or her character to be developed through the direction of God. The findings of the study were however in support with that of Clinton (1998). This is because, the respondents from the churches showed the impact of both positive and negative childhood experience which had impacted on their current leadership life in their respective churches.

According to Clinton (1998), during the inner life growth phase, the emerging leader is accustomed to focus on self-development. This is because, inner life lessons occur as the leaders begin to undertake leadership tasks. At this stage, situations occur that develop character and prepare the individual for the next steps of leadership. This was also confirmed through the findings derived from the study. The study found that, significant situations during the childhood of potential leaders had a potential effect on the lives as leaders of their churches.

In ministry maturing, the emerging leader begins to exercise individual strengths and gifts. The leader may seek training to increase his or her effectiveness. This phase is also characterized by building relationships. Clinton (1998) further posits that, through interactions with others, the leader begins to learn lessons that provide insight into areas for personal development. This finding of the study was also consistent with that of Clinton (1998). This is because from the study, it was found that through training, leaders from the charismatic churches were able to successfully exercise their individual strengths and gifts. However, with regards to the historic mission churches, leaders could exercise their individual strengths and gifts through the development of their own personal values.

In the life maturing phase, the leader has gained clarity about how to use his or her unique gifts and strengths and is doing so in a way that is satisfying and fruitful. He gains a sense of priorities concerning the best use of his gifts and understands that learning what not to do is as important as learning what to do (Clinton, 1988). This finding of the study to some extent was consistent with that of Clinton. This is because; only the leaders from the charismatic churches could confirm that they gained clarity about how to use their unique gifts through coaching. However leaders from the historic mission churches partly received some level of clarity about how to use their gifts or did not receive any clarity on how to use their gifts at all.

In the afterglow or celebration stage, the leader enjoys an era of recognition and indirect influence at broad levels based on influence developed through a lifetime of contacts and relationships (Clinton, 1988). The finding of the study was also consistent with that of Clinton. This was because leaders from both churches reported that they experienced a higher level of recognition through the influence that they exerted on their members.

The finding of the study did not tackle the aspect of Clinton's phases which had to do with convergence which involved the process where a leader moved into a role that maximized the leaders' gifts. The researcher was much interested in finding out the mode through which leaders emerged, thus either through election, appointment or by chance. Therefore, the convergence phase was substituted with the emergence phase as posited by the researcher.

Research Question 2: What are the differences in leadership emergence among charismatic and historic mission churches in Ghana?

From the study, it was found that, differences existed between leaders of historic mission and charismatic churches when their emergence was assessed based on the leadership emergence theory. The differences existing between the leaders from both the charismatic and historic mission churches were identified based on the six phases of the leadership emergence theory proposed by Clinton which includes; sovereign foundations, inner life growth, ministry maturing, life maturing, convergence and afterglow or celebration.

With regards to sovereign foundations which involves the positive and negative childhood experiences which had shaped the lives of leaders, it was revealed that, in as much as leaders of charismatic churches experienced both positive and negative childhood experiences, leaders from the historic mission churches only had positive experiences which shaped their lives as leaders of their respective churches. The researcher however augments that, such differences do exist because, per the nature of the charismatic churches, they are much more action oriented and hence leaders from the childhood may be engaged in activities for experimental purposes which in the end will lead to negative experiences because of the exuberance they put into such activities to satisfy their

curiosity. However, per the orientation of the historic mission churches where members are not very much action oriented, it is possible that, members will engage themselves in activities based on strict guidance from parents or other church leaders. Hence there is no room for experimentation with activities that will lead to such negative experiences.

From the study, it was found that, differences existed among the historic mission and charismatic church leaders with regards to how situations influence their lives. In the charismatic churches, it was observed that, leaders encountered difficult situations which shaped their lives as leaders of the church. Others went through the process of experiential learning and visioning in order to learn valuable lessons which had shaped their lives as leaders of their churches. However, with regards to the historic mission churches, leaders developed inner life growth through solemn experiences such as preaching opportunities and attending of leadership programmes.

In leadership emergence, the similarity among the churches was that, almost all of them emerged through appointment and election. However, it was discovered 10% of respondents in the charismatic churches emerged through chance. Further the distinction between the churches showed that majority of the respondents from the charismatic churches emerged through appointment which was represented by 60%. However it was observed that only 30% of the respondents in the historic mission churches emerged through appointment. It was also found that majority of leaders from the historic mission churches (70%) emerged through election. This gives the indication, as majority of leaders in the charismatic churches emerged through appointment, majority of leaders in the historic mission churches emerged through election.

With regards to ministry maturing, there was a clear difference between the charismatic churches and the historic mission churches. In as much as leaders of charismatic churches were able to use their individual leadership strengths and gifts through training, those from the historic mission churches dwelled on the development of their own personal values in order to successfully make use of their leadership strengths and gifts.

With regards to gaining clarity about the use of their gifts and leadership strengths, there was a difference between the charismatic and historic mission churches. It was observed that, through coaching, leaders in the charismatic churches had gained much clarity about how to use their gifts and individual leadership strengths. However, with regards to leaders from the historic mission churches respondents attested that they had either gained some level of clarity or they had not gained any clarity at all about how to use their gifts and leadership abilities for the benefit of others.

With regards to gaining recognition and having the ability to influence members, it was leaders from both the charismatic and historic mission churches attested that they had gained considerable recognition from their members through the influences they had on their members.

From the differences between the leaders of the historic mission and charismatic churches has shown that, although both leaders emerged along the phases of the leadership emergence theory, it could be soundly argued that, the differences in orientations among the charismatic and historic mission churches accounted for their differences in leadership emergence. In as much as the charismatic churches are much action oriented, the historic mission churches seem to have a solemn orientation in terms of their doctrines and

practices. From the charismatic orientation, the Holy Spirit is actively using God's people in active ways such as speaking in tongues, prophesying, evangelizing and performing miracles. However, the historic mission churches regard the Holy Spirit as Solemn and Sacred that speaks silently to the conscience of mankind towards salvation.

Research Question 3: What are the differences in leadership engagement among charismatic and historic mission churches in Ghana?

The study identified significant differences among leaders of charismatic and historic mission churches with regards to their leadership engagement. It was found that, generally, leaders from the two charismatic churches (International Central Gospel Church) and (Action Chapel International) were more engaged than leaders in the two historic mission Churches (Catholic Church) and (Methodist Church). However, within the two historic mission churches, it was found that, the leaders from the Methodist Church were more engaged than leaders from the Catholic Church.

The differences in the engagement among leaders of the charismatic and historic mission churches could be discussed in line with the leader-member-exchange (LMX) theory. The LMX theory focuses on the relationship that exists between a leader and a follower. According to Uhl-Bien (2006), in the LMX theory, leadership occurs when leaders and followers are able to develop effective relationships that result in mutual and incremental influence. Thus per the researchers' observation, in charismatic churches, because of their action oriented nature, most of their activities are centered on strengthening the relationship between the leaders and members of the church. Therefore as leaders get much socialized with their church members, they create and strengthen bonds between

each other which creates a very tight connection between the leaders and their church members. In this regard, leaders from the charismatic churches do get much engaged to their work because they feel a sense of obligation to the church members whom they have established mutual relationships with. Therefore, it is much easier for church members to consistently count on their church leaders for all kinds of assistance from material to spiritual.

On the other hand, with regards to the historic mission churches, because of their solemn orientation, much emphasis is not placed on socialization to ensure the strengthening of relationships between the church leaders and their members. Because there are weaker bonds in the historic mission churches, the leaders do not normally feel a sense of obligation to their members because there is that lack of closeness between the leaders and their church members. Therefore leaders get more relaxed in the performance of their function.

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This section of the study was concerned with the summary of findings of the study, the discussion of the findings with literature as well as researcher's observations, the conclusion of the study, recommendations for the study as well as recommendations for future studies.

5.1 Summary of Findings

The study sought to compare leadership emergence and engagement among charismatic and historic mission churches in Ghana. Interviews were used to retrieve relevant information from leaders of charismatic and historic mission churches in Ghana. Data was therefore analyzed through the identification of themes which comprised of sovereign foundations, inner life growth, emergence, ministry maturing, life maturing and afterglow or celebration.

From the study, it was deduced that, a difference existed between the charismatic and historic mission churches with regards to the kind of childhood experiences which shaped their leadership abilities in their churches. It was found that, while charismatic church leaders reported of both positive and negative childhood experiences, leaders of historic mission churches reported only positive childhood experiences.

With regards to inner life growth, there was a difference in the situations which influenced the lives of leaders from the charismatic and historic mission churches. While charismatic

leaders encountered difficult life situations in order for their lives to be shaped, leaders from historic mission churches went through solemn life situations such as preaching opportunities and leadership programmes in order for their lives to be shaped.

With regards to emergence, it was found that, while both churches emerged through appointment and election. It was revealed that, majority of leaders from the charismatic churches emerged through appointment while majority of leaders from the historic mission churches emerged through election. However it was also found that some of the leaders from the charismatic churches emerged by chance while no leader from the historic mission churches emerged by chance.

With regards to ministry maturing, a difference existed between the leaders of the two churches. It was found that, leaders from charismatic churches were able to use their individual leadership strengths and gifts through training while leaders from the historic mission churches dwelled on the development of their own personal values in order to make successfully make use of their leadership strengths and gifts.

Further, in as much as leaders from charismatic churches gained clarity about their gifts and leadership abilities through coaching, leaders from the historic mission churches only reported of receiving some level of clarity about their gifts or not receipt of clarity at all about their gifts.

It was also found that, leaders from both the charismatic and historic mission churches experienced recognition because of the influence they exerted on their members.

With regards to leadership engagement, it was found that, leaders from the charismatic churches were much engaged than leaders of the Catholic Church which is one of the historic mission churches. However, there was no significant difference in leadership engagement between the charismatic churches and Methodist Church. Further, it was found that, leaders from the Methodist Church were more engaged than leaders of the Catholic Church.

5.2 Conclusion

In conclusion, the researcher opines that, there are differences in leadership emergence and engagement among charismatic and historic mission churches in Ghana. The leadership emergence process of the charismatic churches is much rigorous than the historic mission churches because of the leadership support systems (mentoring and coaching) which are predominant in the charismatic churches and lacking in the historic mission churches.

5.3 Recommendations for the Study

Based on the finding of the study, the following were recommended:

Firstly, historic mission churches should emulate the culture of socialization as depicted by the charismatic churches. This is because, through rigorous socialization between the church leaders and their members, there is the creation of a stronger bondage which makes leaders feel a sense of passion to get much engaged in their work as church leaders especially when it has to do with issues confronting the church members.

Secondly, both charismatic and historic mission churches must take it upon themselves to organize joint leadership training programmes which is geared towards providing adequate

training for their church leaders especially on their engagement in their work. Through such joint leadership training programmes, both parties involved will get the opportunity to learn from each other so far as leadership engagement is phenomenal to their church growth and development.

Lastly, the researcher recommends that, historic mission churches should develop stronger leadership mentoring programs that will serve as a good standpoint where upcoming and emerging leaders will receive adequate training that will enhance their performance in their various functions in the church.

5.4 Recommendations for future Studies

This study was aimed at comparing leadership emergence and engagement among charismatic and historic mission churches in Ghana. The study can however be replicated at the corporate level since it is one of the premier research areas in leadership.

REFERENCES

- Albrecht, S. L. (Ed.). (2010). *Handbook of employee engagement: Perspectives, issues, research and practice*. Glos, England:Edward Elgar
- Avolio, B. J. (2007). Promoting more integrative strategies for leadership theory-building. *American Psychologist*, *62*, 25-33
- Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, *16*(3), 315-338.
- Avolio, B. J., Gardner, W. L., Walumbwa, F. O., Luthans, F., & May, D. R. (2004). Unlocking the mask: A look at the process by which authentic leaders impact follower attitudes and behaviors. *Leadership Quarterly*, *15*, 801-823.
- Bakker, A.B., & Demerouti, E. (2008). Towards a model of work engagement. *Career Development International*, *13*, 209–223
- Bakker, A.B., & Leiter, M.P. (Eds.). (2010). *Work engagement: A handbook of essential theory and research*. New York, NY: Psychology Press.
- Bakker, A.B., & Xanthopoulou, D. (2009). The crossover of daily work engagement: Test of an actor–partner interdependence model. *Journal of Applied Psychology*, *94*, 1562–1571
- Bakker, A.B., Hakanen, J.J., Demerouti, E., & Xanthopoulou, D. (2007). Job resources boost work engagement, particularly when job demands are high. *Journal of Educational Psychology*, *99*, 274–284
- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York: W. H. Freeman and Company.
- Bass, B. M. (2000). The future of leadership in learning organizations. *Journal of Leadership Studies*, *7*(3), 18-40.
- Bass, B. M., & Avolio, B. J. (1994). *Improving organizational effectiveness through transformational leadership*. Thousand Oaks, CA: Sage Publications.
- Bass, B. M., & Stogdill, D. (1990). *The handbook of leadership*. New York: The Free Press.
- Beck, J. D., & Yeager, N. M. (2001). *The leader's window: Mastering the four styles of leadership to build high-performing teams*. Palo Alto, CA: Davies-Black Pub.
- Bennis, W. G. (1992). *On becoming a leader*. Boston: Addison-Wesley.
- Bennis, W. G. (2004). Leadership paradox. *CIO Insight*, *44*, 35-36.

- Bennis, W. G. (2007). The challenges of leadership in the modern world. *American Psychologist*, 62(1), 2-5
- Bennis, W. G., & Thomas, R. J. (2002). *Geeks and geezers: How era, values, and defining moments shape leaders*. Boston: Harvard Business School.
- Bennis, W. G., & Thomas, R. J. (2006). Crucibles. *Leadership Excellence*, 23(7), 15
- Burack, E. H. (1999). Spirituality in the workplace. *The Journal of Organizational Change Management*, 12(4), 280-291.
- Campbell, K. S., White, C. D., & Johnson, D. E. (2003). Leader-member relations as a function of rapport management. *The Journal of Business Communication*, 40(3), 170-194.
- Carpenter, M. (2002). The implications of strategy and social context for the relationship between top management team heterogeneity and firm performance. *Strategic Management Journal*, 23(3), 275-284.
- Chamberlain, G. L. (2004). The evolution of business as a Christian calling. *Review of Business*, 25(1), 27-36.
- Chen, G., Gully, S. M., & Eden, D. (2001). Validation of a new general self-efficacy scale. *Organizational Research Methods*, 4(1), 62-83.
- Clinton, J. R. (1988a). Leadership development theory: Comparative studies among high level Christian leaders (Doctoral dissertation, Fuller Theological Seminary, 1988). *Dissertation Abstracts International*, 50 (05), 1328A. (Publication No. AAT 8914721)
- Clinton, J. R. (2005). *Strategic concepts that clarify a focused life* (2nd ed.). Altadena, CA: Barnabas
- Collins, J. (2002). *Good to great: Why some companies make the leap... and others don't*. New York: HarperBusiness.
- Conger, J. A., & Riggio, R. E. (Eds.). (2007). *The practice of leadership: Developing the next generation of leaders*. San Francisco: Jossey-Bass.
- Daft, R. L. (2008). *The leadership experience* (4th ed.). Mason, OH: Thomson South-Western.
- Daft, R. L., & Lengel, R. H. (1998). *Fusion leadership: Unlocking the subtle forces that change people and organizations*. San Francisco: Berrett-Koehler Publishers.

- Darcy, M., & Tracy, T. J. G. (2003). Integrating abilities and interests in career choice: Maximal versus typical assessment. *Journal of Career Assessment, 11*(2), 219-237.
- Davis, J. H., Schoorman, F. D., & Donaldson, L. (1997). Toward a stewardship theory of management. *Academy of Management Review, 22*(1), 20-47.
- Day, D. V., Harrison, M. M., & Halpin, S. M. (2009). *An integrative approach to leader development: Connecting adult development, identity, and expertise*. New York, NY: Psychology Press.
- DellaVecchio, D., & Winston, B. (2004). *A seven-scale instrument to measure the Romans 12 motivational gifts and a proposition that the Romans 12 gift profiles might apply to person-job fit analysis*. Unpublished manuscript, Regent University, Virginia Beach, Virginia.
- Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly, 16*(5), 625-653
- Dotlich, D. L., Noel, J. L., & Walker, N. (2004). *Leadership passages: The personal and professional transitions that make or break a leader*. San Francisco: John Wiley & Sons
- Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly, 16*(5), 807-833
- Durham, C.C., Knight, D., & Locke, E.A. (1997). Effects of leader role, team-set goal difficulty, efficacy, and tactics on team effectiveness. *Organizational Behavior and Human Decision Processes, 72*, 203-231.
- Eden, D. (2001). Means efficacy: External sources of general and specific subjective efficacy. In M. Erez, U. Kleinbeck, & H. Thierry (Eds.), *Work motivation in the context of a globalizing economy* (pp. 73-86). Mahwah, NJ: Lawrence Erlbaum Associates. *Executive, 18*(3), 127-130.
- Fredrickson, B.L. (2001). The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist, 56*, 218-226
- Grint, K. (2005). Problems, problems, problems: the social construction of leadership. *Human Relations, Vol. 58* No. 11, pp. 1467-94.

- Gronn, P. (2002). Distributed leadership as unit of analysis. *Leadership Quarterly*, 13, 423-451.
- Hakanen, J.J., Bakker, A.B., & Demerouti, E. (2005). How dentists cope with their job demands and stay engaged: The moderating role of job resources. *European Journal of Oral Sciences*, 113, 479-487
- Hakanen, J.J., Perhoniemi, L., & Toppinen-Tanner, S. (2008). Positive gain spirals at work: From job resources to work engagement, personal initiative and work-unit innovativeness. *Journal of Vocational Behavior*, 73, 78-91
- Hobfoll, S.E., Johnson, R.J., Ennis, N., & Jackson, A.P. (2003). Resource loss, resource gain, and emotional outcomes among inner city women. *Journal of Personality and Social Psychology*, 84, 632-643.
- House, R. J. (1996). Path-goal theory of leadership: Lessons, legacy, and a reformulated theory. *Leadership Quarterly*, 7(3), 323-352.
- Judge, T.A., Bono, J.E., Ilies, R., & Gerhardt, M.W. (2002). Personality and Leadership: A Qualitative and Quantitative Review. *Journal of Applied Psychology*, 87(4), 765-780.
- Judge, T.A., Van Vianen, A.E.M., & De Pater, I. (2004). Emotional stability, core self-evaluations, and job outcomes: A review of the
- Kacmar, K. M., Witt, L. A., Zivnuska, S., & Gully, S. M. (2003). The interactive effect of leader- member exchange and communication frequency on performance ratings. *Journal of Applied Psychology*, 88(4), 764-773.
- Kahn, W.A. (1990). Psychological conditions of personal engagement and disengagement at work. *Academy of Management Journal*, 33, 692-724
- Kellett, J.B., Humphrey, R.H., & Sleeth, R.G. (2002). Empathy and complex task performance: Two routes to leadership. *Leadership Quarterly*, 13(5), 523-544.
- Kellett, J.B., Humphrey, R.H., & Sleeth, R.G. (2006). Empathy and the emergence of task and relations leaders. *Leadership Quarterly*, 17, 146-162.
- Kent, T., Crotts, T., & Aziz, A. (2001). Four factors of transformational leadership behavior. *Leadership and Organizational Development Journal*, 22(5), 221-229.
- Kerfoot, K. (1999). From mechanical to integrated organizations: The leader's challenge. *Nursing Economics*, 17(2), 106.
- Kilckul, J., & Neuman, G. (2000). Emergent leadership behaviors: the function of personality and cognitive abilities in determining teamwork performance and KSAS. *Journal of Business and Psychology*, 15(1), 27-51.

- Kondo, Y. (2002). The line-up of leadership. *The TQM Magazine*, Vol. 14 No. 6, pp. 339-44.
- Kouzes, J. M., & Posner, B. Z. (1995). *The leadership challenge: How to keep getting extraordinary things done in organizations*. San Francisco: Jossey-Bass.
- Lee, J. (2001). Leader-member exchange, perceived organizational justice, and cooperative communication. *Management Communication Quarterly*, 14(4), 574-589.
- Lichtenstein, B.B, Uhl-Bien,M., Marion, R., Seers, A., Orton, J. D., &Schreiber, C. (2007). *Complexity leadership theory: an interactive perspective on leading in complex adaptive systems*. In *Complex Systems Leadership Theory: New Perspectives from Complexity Science on Social and Organizational Effectiveness*, ed. JK Hazy, JA Goldstein, BB Lichtenstein, pp. 129–41. Mansfield, MA: ISCE Publ.
- Locke, E. A., & Latham, G. P. (1990). *A theory of goal setting and task performance*. Englewood Cliffs, NJ: Prentice Hall.
- Lord, R. G., & Hall, R. J. (2005). Identity, deep structure, and the development of leadership skill. *The Leadership Quarterly*, 16(4), 591-615.
- Luthans, F. & Avolio, B.J. (2003). Authentic leadership: a positive developmental approach. In *Positive Organizational Scholarship: Foundations of a New Discipline*, ed. KS Cameron, JE Dutton, RE Quinn, pp. 241–58. San Francisco, CA: Berrett-Koehler
- Macey, W.H., Schneider, B., Barbera, K., & Young, S.A. (2009). *Employee engagement: Tools for analysis, practice, and competitive advantage*. London, England: Blackwell.
- Mahar, C., & Mahar, T. (2004). *Emergent leadership: Toward an empirically verifiable model*. Paper prepared for the Canadian Forces Leadership Institute.
- Marshall, R. (1998). “Pentecostalism in Southern Nigeria: An Overview. *Journal of Religion in Africa*, 28
- McCall, M. W. (2004). Leadership development through experience. *Academy of Management*
- McCall, M. W., & Hollenbeck, G. P. (2007). Getting leader development right. In J. A. Conger, & R. E. Riggio (Eds.), *The practice of leadership: Developing the next generation of leaders* (pp.87-106). San Francisco: Jossey-Bass.

- McGee-Cooper, A., & Trammell, D. (1995). Servant-leadership: Is there really time for it? In L. Spears, (Ed.), *Reflections on leadership: How Robert K. Greenleaf's theory of servant-leadership influenced today's top management thinkers*. New York: John Wiley & Sons, Inc.
- McGregor, D. (1960). *The human side of enterprise*. New York: McGraw-Hill.
- Mehra, A., Kilduff, M., & Brass, D.J. (2001). The social networks of high and low self-monitors: implications for the workplace performance. *Administrative Science Quarterly*, 46(1), 121-146.
- Mehra, A., Smith, B.R., Dixon, A.L., & Robertson, B. (2006). Distributed leadership in teams: the network of leadership perceptions and team performance. *Leadership Quarterly*, 17, 232-245.
- Michalko, M. 2001. *Cracking creativity*. Berkeley, CA: Ten Speed Press.
- Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, 16(4), 426-447.
- Moldovan, R. (1999). *Martin Luther King Jr.: An oral history of his religious witness and his life*. Lanham, MA: International Scholars Publications.
- Moxley, R. S. (2000). *Leadership and spirit: Breathing new vitality and energy into individuals and organizations*. San Francisco: Jossey-Bass Publishers.
- Murphy, E. C. (1996). *Leadership IQ: A personal development process based on a scientific study of a new generation of leaders*. New York: John Wiley.
- Neubert, M.J., & Taggar, S. (2004). Pathways to informal leadership: the moderating role of gender on the relationship of individual differences and team member network centrality to informal leadership emergence. *Leadership Quarterly*, 15, 175-194.
- Ouchi, B. (1980). *Theory Z*. New York: Doubleday.
- Patterson, K. (2002). Servant leadership theory. *Dissertation Abstracts International*, AAT 3082719.
- Pearce, C.L, Conger, J.A., & Locke, E.A. (2007). Shared leadership theories. *Leadership Quarterly*, 18, 281-288.
- Pelligrini, E. and Scandura, T. (2008). Paternalistic leadership: a review and agenda for research. *Journal of Management*, 34 (3), 566-93.
- Pescosolido, A.T. (2002). Emergent leaders as managers of group emotion. *Leadership Quarterly*, 13,

- Peterson, R. S., Smith, D. B., Martorana, P. V., & Owens, P. D. (2003). The impact of chief executive officer personality on top management team dynamics. *Journal of Applied Psychology, 88*, 795–808
- Peterson, S. J., Walumbwa, F. O., Byron, K., & Myrowitz, J. (2009). CEO positive psychological traits, transformational leadership, and firm performance in high-technology start-up and established firms. *Journal of Management, 35*, 348–368.
- Porth, S. J., McCall, J., & Bausch, T. A. (1999). Spiritual themes of the ‘learning organization.’ *Journal of Organizational Change Management, 12*(3), 211-220.
- Ready, D. A., & Conger, J. A. (2003). Why leadership development efforts fail. *MIT Sloan Management Review, 83-88*
- Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly, 16*(5), 655-687.
- Richard, O. C., & Shelor, R. M. (2002). Linking top management team age heterogeneity to firm performance: Juxtaposing two mid-range theories. *International Journal of Human Resource Management, 13*(6), 958-974.
- Rutter, K. A. (2003). From measuring clouds to active listening. *Management Learning, 34*(4), 465-280.
- Ryan, K. D., & Oestreich, D. K. (1998). *Driving fear out of the workplace: Creating the high-trust, high-performance organization*. San Francisco: Jossey-Bass.
- Scandura, T. A., & Schriesheim, C. A. (1994). Leader-member exchange and supervisor career mentoring as complementary constructs in leadership research. *Academy of Management*
- Schaufeli, W.B. & Salanova, M. (2007). *Work engagement: An emerging psychological concept and its implications for organizations*. In Gilliland, S.W., Steiner, D.D. and Skarlicki, D.P. (Eds), *Research in social issues in management*, (pp. 135-177). Information Age Publishers, Greenwich, CT.
- Schaufeli, W.B., & Bakker, A.B. (2004). Job demands, job resources and their relationship with burnout and engagement: A multi-sample study. *Journal of Organizational Behavior, 25*, 293–315
- Schaufeli, W.B., Bakker, A.B., & Van Rhenen, W. (2009). How changes in job demands and resources predict burnout, work engagement, and sickness absenteeism. *Journal of Organizational Behavior, 30*, 893–917.

- Schaufeli, W.B., Salanova, M., Gonzalez-Roma, V. & Bakker, A.B. (2002). The measurement of burnout and engagement: A confirmatory factor analytic approach. *Journal of Happiness Studies*, 3, 71-92.
- Shin, Y. (2004). A person-environment fit model for virtual organizations. *Journal of Management*, 30(5), 725-743.
- Shorey, H. S., & Snyder, C. R. (2004). Hope as a common process in effective leadership. Paper presented at the UNL Gallup Leadership Institute Summit, June 10-12, 2004.
- Smith, K. L., & Zepp, I. G., Jr. (1998). *Search for the beloved community: The thinking of Martin Luther King, Jr.* Valley Forge, PA: Judson Press.
- Spears, L. C., & Lawrence, M. (2002). *Focus on leadership: Servant-leadership for the twenty-first century.* New York: Wiley.
- Stadler, A. G. (2008). Leadership development by divine design: An exploration of Christian leadership emergence theory in the corporate context (Doctoral dissertation, Regent University, 2008). *Dissertation Abstracts International-B*, 69 (12). (Publication No. AAT 3340925)
- Taggar, S., Hackett, R., & Saha, S. (1999). Leadership emergence in autonomous work teams: antecedents and outcomes. *Personnel Psychology*, 52, 899–926.
- Taggar, S., Hackett, R., & Saha, S. (1999). Leadership emergence in autonomous work teams: antecedents and outcomes. *Personnel Psychology*, 52, 899–926.
- Uhl-Bien, M., Marion, R., & McKelvey, B. (2007). Complexity leadership theory: shifting leadership from the Industrial Age to the Knowledge Era. *Leadership Quarterly*, 18:298–318
- Vaill, P. B. (1998). *Spirited leading and learning: Process wisdom for a new age.* San Francisco, CA: Jossey-Bass Publishers.
- Vaill, P. B. (1999). *The spirit of leadership: Liberating the leader in each of us.* San Francisco, CA: Jossey-Bass Publishers.
- van Knippenberg, D., & Hogg, M. A. (2003). A social identity model of leadership effectiveness in organizations. In B. M. Staw & R. M. Kramer (Eds.), *Research in organizational behavior* (pp. 243-297). Amsterdam: Elsevier
- van Knippenberg, D., van Knippenberg, B., De Cremer, D., & Hogg, M. A. (2004). Leadership, self, and identity: A review and research agenda. *Leadership Quarterly*, 15, 825-856.
- Vroom, V. (1964/1994). *Work and motivation.* San Francisco: Jossey-Bass.

- Waldman, D. A., Ramirez, G. G., House, R. J., & Puranam, P. (2001). Does leadership matter? CEO leadership attributes and profitability under conditions of perceived environmental uncertainty. *Academy of Management Journal*, 44, 134–143.
- Winston, B. E. (2002). *Be a leader for God's sake*. Virginia Beach, VA: Regent University- School of Leadership Studies.
- Winston, B. E., Bekker, C., Cerff, K., & Reed, M. R. (2004). *Hope and faith as possible factors in the implementation of strategic plans*. Unpublished manuscript, Regent University, Virginia Beach, VA.
- Wolff, S.B., Pescosolido, A.T., & Druskat, V.U. (2002). Emotional intelligence as the basis for leadership emergence in self-managing teams. *Leadership Quarterly*, 13, 505-522.
- Xanthopoulou, D., Bakker, A.B., Demerouti, E., & Schaufeli, W.B. (2009b). Work engagement and financial returns: A diary study on the role of job and personal resources. *Journal of Occupational and Organizational Psychology*, 82, 183–200.
- Yammarino, F.J., Dionne, S.D., Chun, J.U., & Dan S.F. (2005). Leadership and levels of analysis: a state-of the science review. *Leadership Quarterly*, 16:879–919
- Yukl, G. A. (1994). *Leadership in organizations* (3rd ed.). Englewood Cliffs, NJ: Prentice Hall.
- Zaccaro, S.J., Foti, R.J., & Kenny, D.A. (1991). Self-monitoring and trait-based variance in leadership: An investigation of leader flexibility across multiple group situations. *Journal of Applied Psychology*, 76, 308-315.

APPENDIX**UNIVERSITY OF GHANA BUSINESS SCHOOL****DEPARTMENT OF ORGANIZATION AND HUMAN RESOURCE
MANAGEMENT****QUESTIONNAIRE FOR DATA COLLECTION****INTRODUCTION**

The researcher is a postgraduate student from the University of Ghana Business School pursuing an Mphil in Business Administration (Human Resource Management Option). He is writing a thesis on the topic “Leadership emergence and Engagement among Historic and Charismatic Churches in Ghana”. This questionnaire seeks for your candid opinions on how well leaders of your church are engaged in their work. The researcher assures you that, whatever responses you give are held confidential and that, they are used for research purposes only.

Thank You

SECTION A (DEMOGRAPHIC DATA)

Please tick (✓) the response which describes you best.

1. Gender: Male [] Female []

2. Age: Below 25 [] 25-35 [] 35-45 [] 46 -55 [] 56 and above []

3. Educational Background: SSCE/WASSCE [] Diploma/HND Holder []
 1st Degree [] Masters/Postgraduate []
 Others, specify

4. Marital Status: Single [] Married [] Divorced/Separated [] Widowed []

SECTION B

This section of the questionnaire seeks for your opinions about how your church leaders are engaged in their work. Rate the items on the questionnaire from SD=strongly disagree, D=disagree, NA/D=Neither Agree Nor Disagree, A=Agree and SA=Strongly Agree.

	Items	SD	D	NA/D	A	SA
1	In the performance of their duties, church leaders are strong and vigorous					
2	The leaders of my church can continue working for very long periods at a time					
3	Church leaders do persevere even when things do not go well					
4	The duties of church leaders are very challenging					
5	Church leaders are inspired by their work					
6	Church leaders attach a lot of meaning and purpose to their work					
7	Leaders of my church are not concerned with circumstances encountered when working.					
8	Church leaders are fully immersed in their work					
9	Church leaders find it difficult to detach themselves from their work					