



**THE ROLE OF LEADERSHIP IN THE GROWTH OF THE REFORMED
CHURCH IN ZAMBIA 2000 -2020**

By

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**A Dissertation submitted in partial fulfillment of the requirements for the award
of the Degree of Master of Science in Peace, Leadership, and Conflict Resolution.**

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DECLARATION

I, PETER BORNFACE KAELA, do hereby declare that the contents of this thesis represent my original work and that this thesis has never been submitted for any Degree at this University or indeed any other University.

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This thesis has been submitted for examination with my approval as supervisor from the University of Zambia

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CERTIFICATE OF APPROVAL

This thesis by **PETER BORNFACE KAELA** has been approved as fulfilling the requirements for the award of the Master of Science Degree in Peace, Leadership and Conflict Resolution by the University of Zambia in Collaboration with Zimbabwe Open University.

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Dated theday of.....2023

DEDICATION

This thesis is dedicated to wife Mwila Banda Kaela a friend and now a colleague both in school and ministry. This work is also dedicated to our three children Talandira, Tapiwa and Tionge and not forgetting my mother and siblings.

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I am forever a debtor to God my redeemer through Jesus Christ for continuing to allow me add knowledge to the glory of His name and for my relevancy in His vineyard.

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ABSTRACT

The role of leadership to the growth of the Church cannot be over emphasized as without leadership a church, organization and even the state would be directionless. This particular research explores the role of leadership in the growth of the Reformed church in Zambia.

The Reformed Church in Zambia has existed for over hundred and twenty years since the pioneering work of the Dutch Reformed Mission of the Free State. Like any other church it has undergone various challenges such as schisms to mention but one. The last schisms took place in a space of three years but the church held up and grown to be one of the core churches in the Council of Churches in Zambia. From the academic perspective there is need to find out the role leadership in the growth of RCZ amidst all kinds of challenges.

The study used a case study design which employed the qualitative strategy in order to effectively address the issues raised by the research question. The method of data collection included in depth interviews and document study. The target group included 5 Synod leaders, 5 former synod leaders, 5 Rev. who left the church and 15 lay leaders (5 from each fellowship men's, women's and youth). Purposive sampling techniques were used to select 30 participants. Data was analyzed qualitatively. This involved explanation and interpretation of the raw data.

The study revealed that the role played by leadership led to the growth of the church. Some of the roles included planning, leading, directing, church planting and modeling the way. However, the leadership was faced with many challenges as well such as lack of finances, shortage of human resources, language barrier, low technology assimilation, COVID-19 and overall, the church failed to resolve conflicts and work out sustainable income generating activities.

It was concluded that church leadership is imperative for the growth of the church and that the leadership of the RCZ played her role in growing the church despite the challenges which were faced. The study recommended the church leadership to teach peace building at all levels of the church to help resolve conflict, implement sustainable income generation activities so that the church can sustain it activities, continue with human resource development and invest in ICT so that growth can be guaranteed in this technological world the church find herself.

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CHAPTER ONE

INTRODUCTION

1.1 General Overview

This study focuses on the role of leadership in the growth of the Reformed Church in Zambia 2000-2020. This chapter covers the background of the study, purpose of study, objectives, research questions, problem statement, significance of study, Limitation of the study and theoretical framework.

1.2 Background of the Study

The Reformed Church in Zambia (henceforth RCZ) was born from the initiative of a teacher evangelist who was on leave from his work in Nyasaland present day Malawi in 1898. It is believed that this teacher evangelist came to see his relative in the adjacent country which is called Zambia then Northern Rhodesia. He started preaching the gospel to his relatives and their surrounding neighbors. When he realised that the people were eager for the gospel and learning to read and do simple arithmetic, he decided to report this to his work place at Kongwe Mission in Malawi. To show that the chief and his people were serious about it, a formal request was made to the Mission in Kongwe. Kongwe Mission was the headquarters of the Dutch Reformed Church Mission in Nyasaland from the Cape (Kaela, 2018).

As a result of this report a fact-finding mission was sent to assess the possibility of starting a mission in the Angoniland under Chief Mpezeni in Northern Rhodesia. This mission was successful but the name of the first person who evangelized the people in Angoniland is not known. Due to a lot of mission work among the Chewa in Malawi by the Dutch Reformed Church Mission of the Cape they decide to hand over the mission in Northern Rhodesia to their sister Synod in the Free State to take up the mission which they gladly took over. They showed leadership by quickly mobilizing themselves for the mission despite the brewing of the second Anlo-Boer War and officially started the mission work in Northern Rhodesia at Magwero (meaning origin) on the 5th July, 1899 by Rev P.J Smit and J.M Hofmeyr (Gilhuis, 1980).

Immediately after the end of Anglo-Boer War in 1902 the Dutch Reformed Church Mission of the Free State begun to expand. By 1924 the DRCM were operating 10 mission stations in the Eastern province with many out stations in almost all the villages. When Zambia got independence in 1964 the church also advocated for its independence (Umwini) from the Dutch Reformed Church of the Free State which was granted in 1966 with 22 congregations in Zambia. Since then the church has been in the hands of the local leadership in providing direction and managing its affairs.

Towards the end of the 20th and the beginning of the 21st Century the Reformed Church in Zambia underwent challenging years which resulted in two major break-always in the space of three (3) years. According to Soko (2010) these breakaways were as result of the failure of the church leadership to manage change and transition to prevent such occurrences. This was after church members and the clergy introduced what was termed as the breach in ecclesiastical orders and the constitution of the church. The first split took place in 1999 as the church was celebrating its hundred year's existence in Zambia and the second one two years later in 2001.

Despite the happening expounded above the church had continued to grow since that time from having 146 congregations in 1999 to over 185 in 2020. It is the desire of this research to explore the role of leadership in the growth of the RCZ from 2000 to 2020.

1.3 Statement of the Problem

The RCZ has existed for one hundred and twenty years (1899-2019). Like any other church it has suffered serious challenges such as schisms. The most recent two happened in a space of three years. However, the church has held out as a big and growing church and remaining one of the core member churches of the Council of Churches in Zambia. From an academic perspective there is need to find out the role of leadership in the RCZ especially in the growth of the church amidst all kinds of challenges. This would provide an appraisal of leadership in the RCZ.

1.4 Purpose of the Study

The purpose of this study is to explore the role played by leadership in the growth of the Reformed Church in Zambia in from 2000 to 2020.

1.5 Specific Objectives

- a) To analyze the role of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020
- b) To establish the challenges if any faced by church leadership during the growth of the Reformed Church in Zambia from 2000 to 2020.
- c) To explore the successes and failures of leadership in the Reformed Church in Zambia from 2000 to 2020.

1.6 Research Questions

- a) What were the roles of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?
- b) What were the challenges, if any, that the leadership of the Reformed Church in Zambia has been facing since 2000 to 2020?
- c) What were the successes and failures of the leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

1.7 Significance of the Study

The research is significant for the church and academia as it explores the task of church leadership in the growth of the Reformed Church in Zambia from 2000 to 2020. To the church this research will provide an evaluation of leadership while to academia it will be a resource for would be researchers on role of leadership in organizations.

1.8 Delimitation of the Study

The scope of this study will be to explore the role of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020. This research will not be able to correct views from all the 19 Presbyteries of the church but will sample 10 Synod leaders (5 current and 5 former), 5 Reverends who left the church and running their own ministry and 15 lay leaders (5 from Men's Fellowship, 5 from Women's Fellowship and 5 from Youth Fellowship).

1.9 Limitations of the Study

The aim of this study is to explore the role of leadership in the Reformed Church in Zambia from 2000 to 2020 but would face some challenges to correct information from around the country because of little resources and time. The other anticipated challenge is that most of the members of the church from which the researcher will get information like church leaders would be biased as they serve in the same church. In order to mitigate the challenges which are anticipated the researcher will make use of information technology by emailing informants and respondents from different parts of the country and also to interview those who left the church and those not holding active positions in order for the research to be objective.

To further mitigate the challenges the researcher will use a sample comprising of 30 people. 5 current Synod leaders, 5 former Synod leaders, 5 church leaders who left the church and formed their own ministries and 15 lay leaders in the RCZ (5 from Youths Fellowship, 5 from Women's Fellowship and 5 from Men's Fellowship) to have objectivity from the respondents.

1.10 Theoretical Framework

This research was informed by the Path-goal theory which was propagated by Robert House. This theory came about during the contingency era where it was viewed that leadership was not based on one thing but a combination of behavior, influence and situation.

The Path-goal Theory was proposed by Robert House. He presupposed that successful leadership is determined by an increase in subordinates motivated by chanting out and clarifying the path to high performance. This theory in short proposes that the most important thing a leader needs to do is to create an enabling environment while the subordinate will be able to carry out their leadership roles effective. Furthermore, this theory asset that a leader does not need to be a jack of all trade so that he is able to guide the followers but he creates a conducive environment so that subordinates can be able to perform. The duty of a leader is that of being a supervisor making sure things are moving according to plan.

1.11 Summary

The chapter presented the background of the research, statement of the problem, the general and specific research objectives, and research questions. The significance of the study as well as the scope of the study, theoretical framework and definitions of guiding terms of the research has been presented. The next chapter gives literature review that is related to the study

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

This chapter explores the literature reviewed. It tries to situate this research in the larger context of the Role of leadership. The literature review will be organized under the following sub-topic: what is leadership in general and church leadership in particular, the types of leadership, evolution of leadership era, lessons from African leadership and how they resolved conflicts, history of the RCZ and the role of leadership in church growth.

Leadership has been one of the most contested topics since time in memorial. It has been understood in many different ways. It is therefore imperative to discuss this topic using different resources so that we can have an overview of what actually leadership is really all about. The fact that in this research we cannot comprehensively absolve the question of leadership, this research will only deal with the role of leadership in the growth of the church as an aspect of the broader context of leadership.

The fact that the success and the failure of any organization be it spiritual or secular lies on leadership, then it is imperative to discuss what roles leadership play in the growth of an organization to avoid failure. The review of literature available will help to establish what is known about the role of leadership in the growth and development of the Reformed Church in Zambia.

2.2 Concept leadership

There is no organization which can exist without leadership. Leadership plans and controls an organization for it to achieve its goals or objectives. It doesn't matter whether some religious grouping say that they are led by the Holy Spirit. That same Holy Spirit operates through humans called leaders. One thing to note for today like yesterday is that the concept leadership is a contested one. It is contested because they are and has been no one definition which has been universally accepted by all people. Scholars have tried to define it but to no avail in coming up with one definition.

Stogdill (1974) is of the view that despite all the efforts to define leadership, there is still no one accepted definition in the world. There are many ways leadership has been defined just like there are many people who have attempted to do so. Some among them are Tsigu & Rao (2015) who asserts that Leadership is wide and broad which requires the will to share things that needs to be done. It is about making followers believe in the vision of leadership for the goals of an organization to be achieved. Rasooland & Aslam (2015) are of the view that leadership is the ability to influence people to willingly follow one's guidance or adhere to one's decisions. On the other hand, leadership is all about making followers buy into the idea and vision of leadership for the betterment of the organization.

Kumar (2014) further adds that, when we talk about leadership, it is all about influencing those you lead by sharing your vision, values, ethics, character so that there can be positive change in an organization. Moreover, it must be noted that leadership is not an end in itself but it is an adventure in which your ideas as leadership are slowly shared to fellow group (employees) members for the benefit of the group or an organization.

Sundi (2013) views leadership as the ability to make people buy into your ideas for the benefit of the team. On the other hand, Wammy & Swammy (2014) add that leadership is seen as a communal process where the leader influences his followers to follow him voluntarily. A leader does not make people follow him or her because of benefits which they will receive at the end but because they are also convinced with the vision which has been shared.

Memon (2014) postulate that leadership as a way through which an individual changes the way they look and do things. Leadership can also be explained as the process through which members of the group are influenced and change the way of doing things (Lussier and Achua 2009).

From the above we are able to see that the way leadership is defined today is more in relation to influence and how one relates to the followers or employees. One thing which must be noted is that there is no one way of defining or doing leadership because different situations require different responses or ways of doing things.

Leadership has been defined mostly in terms of its functions like political leadership, community leadership, religious leadership, traditional leadership to mention but a few. For the sake of this paper which is discussing the role of leadership in the growth of the church, the researcher will discuss what the role of church leadership is all about.

Church leadership is like any other type of leadership whose main goal is to lead just like in all spheres. It is so because leadership is wide in its application. It is broad in application because it deals with relationships, ranging from family levels to organizational ones. On the other hand, as a discipline, it is wide because there are many branches and one of them is spiritual leadership. Udoh further postulates that the most difficult type of leadership is pastoral leadership which sometimes is referred to as church leadership because as a leader you cannot force people to agree with what you say. Unlike in other types of leadership where followers if they do not follow what the leader is saying then they will not receive awards and may be demoted Udoh (2016).

The reason why church leadership is sometimes referred to as spiritual leadership is based on the premise that even if men are doing the leading it is actually the Lord who works through them. When church leadership is dispensing its duties, it is aware that by the end of the day it is accountable to God. In other words, church leadership is a shared one with Christ the chief shepherd and men and women who are under shepherds. This presupposes that pastoral leadership is a delegated type of leadership such that the church leader will always have to consult the chief shepherd who is Christ. In the end the success of the church leadership lies in the relationship he has with Christ and the people one is leading. In the end we see that even church leadership by the end of the day like secular leadership rests on influence which one has or can have on the followers.

Oyebode (2016) on the other hand tries to differentiate church leadership in relation to what a pastor does and what those who are not pastors perform in leadership. He notes that church leadership refers to those who are pastors while those who are not ordained into the pastorate are church workers or agents of the church. According to him the term church workers originated from the Old Testament of the bible in describing leaders who used to help church leadership who are the pastors. The reason why there

is a difference between those ordained and those who were not ordained is because the work of the church was primarily the preserve of the clergy.

In this work of Oyebode, the laity are considered not to be in leadership but those who help the leadership. This research highlighted that church leadership belong to both the ordained and the laity. The reason why church leadership fails is because those who are not ordained should not take part in leadership. This is said because the presupposition that a church worker is different from church leadership is discriminative and not health for the church which rely on relationships. The fact that someone has got influence, able to lead and has a following then they are in church leadership. The researcher is of the view that Oyebode was busy struggling with the issues of church hierarchy and did not find a suitable word for the same. In the ends in trying to differentiate a pastor and other workers of the church who are the lay made him to dive into the enchanted waters. Leadership is leadership whether church or secular as alluded to by Udoh but the only difference is the application and context of that leadership.

2.3 Types of leadership Styles

Whichever leadership that exists in the world today is known by the style it presents to the public. Whether it is church, traditional or political leadership it will be known by the way it handles issues. From the way it handles matters people will describe it whether it is democratic, dictatorial to mention but a few. This means that every leader has leadership style and this entails how efficient leadership is in carrying out its duties. There are different types of leadership styles adopted by different kinds of leaders and there is no type of leadership style that is better off than the other each is used depending on the situation. For the sake of this study, the researcher discussed democratic, charismatic, autocratic, transactional, transformation and laissez faire type of leadership to highlight the various styles which are used by different leaders including church leadership (Hackman and Johnson 2009).

The most talked about style of leadership today be it in church or in the secular world is Democratic leadership style. It is also known as participatory leadership style. In this type of leadership, the leader involves the workers or followers in everything he or she does. Here the followers or workers are given a sense of belonging and are given

an opportunity to bring out their best. It is a kind of leadership that makes people have a sense of feeling that they are part of the organization or society. This engenders the spirit of commitment from the followers towards achieving organizational or societal goals (Abikoye, 2009). The democratic type of leadership is all about the members of the ground or team participate in the formulation of policies and decisions. Abwalla (2014) is of the view that, democratic leadership refers to a situation where there is equal work among leaders and followers. Furthermore, policies are determined by members of the team to make sure that all is done and the duty of leadership is to make sure that the members do their part and only provide advice.

Another type of leadership style is the charismatic leadership style. The word “charisma” refers to the powerful personal quality that some people have to attract and impress other people. It is the power or ability to inspire devotion, enthusiasm and support of others. A charismatic leader is one who inspires people using his personality and how he does things generally. People are able to follow him or her based on his or her personal attributes. Workers or followers under a charismatic leader usually obey and seek to please him. They accept his or her orders without question and are ready to defend the leader against threats, opposition or attack (Bako, 2012).

Autocratic leadership style is one of the styles which is known in most African countries since the time of de-colonialisation. This type of leadership can best be described as a one-man-rule. There is little participation which the members of the group or community put in because leadership is full of commands and directive. The members of the group only receive what needs to be done and perform the function to the satisfaction of the leaders. Communication is from up down and not vice-versa as leadership gives directions of what to do. In this type of leadership, members of the team are not usually appreciated for their efforts because they are seen as tools in the hands of the leadership (Hackman and Johnson 2009). However, Jephthah (2011) is of the view that a Christian leader should be loving, caring, humble and thus be able to carry his followers along in his leadership.

Laissez faire leadership style comes from a French word that means, “Let things go their way.” This type of leadership is one which gives the members of the team a chance to work as their own boss. Leadership is of the view that people when they are busy working on their own, then they feel happier on the Job because they are

independent. This type of leadership is good for those who are mature and professionals Hackman and Johnson (2009). The role of leadership is just to supply materials. The leader does not interfere with or participate in the course of events determined by the group (Talbert and Milbrey, 1994).

Heenan (1999) is of the view that transactional type of leadership is one which provides rewards to those who are working well while punishing those who do not put more efforts to tasks. Manager and team members set predetermined goals together and those who are led make sure to reach the target so as to get the reward. This makes members of the team to make sure that they work on time and employ hard work so as to reach the agreed targets to receive the rewards (Adeyemo, 2006).

Transformational type of leadership is one which encourages its members to enhance productivity by understanding the goal set by the leadership. In this case the members of the team are given a goal to achieve based on the plan of leadership. The leadership cast their eyes to meet the goals as the members are given smaller tasks which when accomplished the higher goal will have been realized (Adeyemo 2006).

When this discussion about leadership styles is looked at, many researchers discussed this topic by trying to find out which one is a better style to be used in organizations. Many researchers have researched from a certain vintage point but this research was done from all point of views so as to appreciate all the viewpoints. The reason is while one leadership style may be adequate in a given situation, it may not work out well in another given situation. In other words, the given situation determines the leadership style to be adopted. In a situation where you need to take decisions quickly or a situation where there is a total breakdown of law and order, the autocratic type of leadership may do better. In a situation where you have highly trained, specialized and reasonable workers or followers, Laissez Faire type of leadership would be better if applied. This is because these groups of personalities usually prefer to work with minimum supervision (Abwalla, 2014).

2.4 Evolution of Leadership Era

During the trait period, leadership understood that when a leader was supposed to have certain types of traits for them to provide leadership.

In the trait Period, Leadership theory was advanced only slightly in the Trait Period, when attempts were made to remove the links with specific individuals and to simply develop a number of general traits which, if adopted, would enhance leadership potential and performance. Failure loomed again, however, when empirical studies revealed no single trait or group of characteristics associated with good leadership (Jenkins, 1947). Here again, the findings provided minimal value to practicing leaders since most traits cannot be learned. As a result, the theories of the Personality Era proved to be too simplistic and have virtually become extinct. Traits have, however, been added to later theories as explanatory variables (e.g. Fiedler, 1964, 1967; House, 1971), but the main focus of these later theories was not on the traits of the leader.

The Behavior Era took a completely new direction by emphasizing what leaders do as opposed to their traits or source of power. Leadership was thus defined as a subset of human behavior (Hunt and Larson, 1977). It was a major advancement in leadership theory not only because it enjoyed strong empirical support (e.g. Fleishman and Harris, 1962), but also because it could easily be implemented by practicing managers to improve their leadership effectiveness. Some of the work done in this era has focused on typical behavior patterns of leaders while other work has analyzed differences in behaviors between poor and effective leaders (Yukl, 1989).

The Influence Era improved on the Personality Era by recognizing that leadership is a relationship between individuals and not a characteristic of the solitary leader. It addressed aspects of power and influence and comprises the Power Relations Period and the Persuasion Period (Hunt and Larson, 1977).

The Situation Era made a significant step forward in advancing leadership theory by acknowledging the importance of factors beyond the leader and the subordinate. Examples include the type of task, the social status of the leader and subordinates, the relative position power of the leader and subordinates, and the nature of the external environment (Bass, 1981). These situational aspects then determine the kinds of leader traits, skills, influence, and behaviors that are likely to cause effective leadership.

The Contingency Era represents a major advance in the evolution of leadership theory. For the first time, it was recognized that leadership was not found in any of the pure, unidimensional forms discussed previously, but rather contained elements of them all. In essence, effective leadership was contingent or dependent on one or more of the

factors of behavior, personality, influence, and situation. Typically, leadership approaches of this era attempted to select the situational moderator variables that best revealed which leadership style to use. Many researchers were convinced that finally the source of leader effectiveness had been found and several contingency theories were propounded (Yukl, 1989).

The study of leadership was revitalized once more when it was suggested that perhaps leadership resided not only in the person or the situation but rather more in role differentiation and social interaction. This thought spawned the Transactional Era, which essentially is the Influence Era revisited since it addresses the influence between leader and subordinate. However, at this stage of evolutionary development, the influence process has been elevated to acknowledge the reciprocal influence of the subordinate and the leader and the development of their relative roles over time. These two elements are discussed below in the Exchange Period and the Role Development Period, respectively (Yukl, 1989).

During the Anti-Leadership Era, numerous empirical studies had been conducted to test the various theories presented to this point, but unfortunately the results were less than conclusive and a sentiment arose that perhaps there was no articulatable concept called leadership. It seemed as though so many variables in the leadership equation had been explained that they explained nothing at all. As the current paradigm of leadership was not seen to be working, there arose an era of "Anti-Leadership" (Bass, 1981).

The cynicism of the Anti-Leadership Era was finally superseded in the Culture Era when it was proposed that perhaps leadership is not a phenomenon of the individual, the dyad, or even the small group, but rather is omnipresent in the culture of the entire organization. Here also, for the first time, the leadership focus changed from one of increasing the quantity of work accomplished (productivity, efficiency) to one of increasing quality (through expectations, values). This era was a natural extension to the Leader-Substitute Period since it suggested that, if a leader can create a strong culture in an organization, employees will lead themselves (Manz and Sims, 1987). Once the culture is established, however, it creates the next generation of leaders. Formal leadership is only needed when the existing culture is changed and a new culture must be created (Schein, 1985). It is also a logical descendent of the

Transactional Era since culture can be created by emergent leadership at lower company levels and then directed to the top levels of the organization. But again, a leadership paradigm was generated which advocated passive or even absent leadership except during the initiation and change process.

Transformation era represents the latest and most promising phase in the evolutionary development of leadership theory. Its dramatic improvement over previous eras lies in the fact that it is based on intrinsic as opposed to extrinsic motivation. Also, in comparison with the Transactional Era, leaders must be proactive rather than reactive in their thinking; more radical than conservative; more innovative and creative; and more open to new ideas (Bass, 1985). Here, leadership exercises influence to produce enthusiastic commitment by subordinates as opposed to reluctant obedience or indifferent compliance (Yukl, 1989).

The basic theme of the Charisma Period is that leadership must be visionary, it must transform those who see the vision and give them a new and stronger sense of purpose and meaning. It builds on the Culture Era by viewing leadership as a process of collective action (Roberts, 1985). Leadership does not rest only on the shoulders of one individual but on all who share the mission and vision. In this sense, leadership becomes a state of consciousness, rather than a personality trait or set of skills (Adams, 1984). However, unlike the passive leadership suggested in the previous two eras, transforming leadership makes a very active contribution to the organization. Here, strong executive leadership is needed both to create the vision and to empower subordinates to carry out that vision. The Charisma Period includes Charismatic Leadership Theory which is a comprehensive theory in which leader traits, behaviors, influence, and situational factors combine to increase subordinate receptivity to ideological appeals (Conger and Kanungo, 1987 and House, 1977).

2.5 Lessons from African leadership

2.5.1 Conflicts and Traditional African Societies

Church leadership and leadership in general needs to understand that they have a duty to make sure they prevent conflict as its effects can erase all their gains and water down their plans. One way through which leadership may prevent conflict or rather manager

and perhaps resolve it is through understanding conflict using the African eye and heritage.

Ademowo (2015) is of the view that as Africans there is need of knowing that conflict was there even before the coming in of colonialist in Africa. This can be seen from one of the proverbs of Africa which says “before the discovery of maize the chickens used to eat something”. There is no gainsaying the fact that before the advent of slave trade and colonialism, African societies had well-established mechanisms for conflict management, peace-making, peace education, peace building, and conflict monitoring and conflict prevention. These institutions and methods were effective and highly respected and their decisions binding on all the parties concerned. The methods are relatively informal and thus, less intimidating. Those who use them are also more at ease in a familiar environment. The role of the chiefs, elders, family heads, and others is not only to resolve conflicts but also to anticipate and arrest conflicts.

Furthermore, Ademowo said that Africans were also very conscious of the fact that conflict can occur when two or more parties pursue incompatible interests or goals through actions that the parties try to undo or damage each other. The parties could be individuals, groups or villages or towns; and the parties’ interests can differ over access to resources, the control of political or traditional power, their identity and values or ideology. We doubt if the foregoing assumptions or facts about conflicts differ from that held by those from the West (the Europeans and Americans). What is peculiar to the Africans, however, is the place of the family in the conflict management process.

Among all human societies, the Africans inclusive, the family has been the oldest social institution. The identity of an individual is linked to that of his or her family and these families are formed by the acceptance of marriage alliances. Within the family, in most traditional and modern African societies, there was (is) a strict hierarchy of authority, according to which the males ruled and held responsibility for the females (Sofola 1977). Brothers ruled their sisters and sons, even their mothers when they came of age or succeeded to the inheritance. Women, in most cases, did not enjoy any ultimate authority or responsibility for the household. The husband (or in matrilineal, the mother’s brother) was the head of the family and it was clear that this headship was not a joint headship. When a woman is the head of a family or social group in a ruling family or where she was permitted to become a chief, it was largely a question of

political-religious symbolism (as in the case of the Reagent), in which – by a legal fiction a woman was treated as a man. The same was the case in the custom of marriage by which, in order to start a family, a woman was accorded the legal status of father towards the children of a wife who had been impregnated by a concubine. This custom was known among the Neur of Southern Sudan, among the Simbiti of Tanzania, and is recorded as occurring in the Yagba District of Kwara State in Nigeria (Shorter 1977).

In addition, the Baale settles disputes within his households, represents his family on the council of the quarter chiefs. The African village or settlement usually represented a convergence of loyalties that made for a strong sense of community. Very often, family ties criss-crossed the village, added to which were the loyalties of chiefdom and ethnic group, as well as those of professional associations. Families and neighbors come together for work and recreation, as well as to resolve disputes among each other. The neighborhood court played an invaluable role in this case, most especially in reconciling disputants, in settling quarrels and in imposing sanctions (Ademowo & Adekunle 2013).

According Bamikole (2008) a structure like the modern ten house-group system (kumikumi) of Tanzania is an interesting canalization and development of African neighborhood traditions. The small, roving band of hunter gatherers, typified by the Pigmies of Zaire and the Hadza of Tanzania, was, perhaps, the most egalitarian of traditional African societies. Isolated, continually on the move, with the minimum of structure, the band of hunters had a continually fluctuating membership. Loyalties were short term and there was no need for elaborate mechanisms of reconciliation. The beginning of slave trade, and later colonialism, however, truncated the indigenous mechanisms for peace in Africa with the obscurity of the place of the Kings and traditional chiefs. Colonialism, most importantly, portrayed everything that is African to be incapable of serving any useful purpose. The result of all these is that African indigenous peace institutions were destroyed, or where they could not be destroyed, became weakened to a state of ineffectiveness. Courts were created by the colonialists to adjudicate cases based on their legal system while the police force was also raised up to take cases that used to be taken before the African indigenous peace institutions for amicable settlement. In most cases, these disputes were not properly resolved because the administration of justice in Africa was, mostly, aimed at resolving conflicts rather than pronouncing judgments. Emphasis was placed on reconciliation

and restoration of social harmony than on punishment of the conflicting parties. The administration of justice was also made an open affair where all adults freely participated. There were no in-camera trials as court sessions as the processes were held in the open with the parties in conflict being freely cross-examined. Truth was the object of the delivery of justice. There were also respected (and aged) men or women, often called 'Agba' (elder) or group of elders (Bamikole 2008).

For African Leadership, the churches inclusive need to awaken and tap from the past wisdom on how our forefathers used to resolve conflict for the growth of the church or an organization. Church leadership today like secular one wants to resolve conflict in Africa using a European one. The church leadership in Zambia even has put up processes of resolving conflict using the European container of putting things in writing to the detriment of the members who cannot even read and write. The African system which they all know (members) is very simple and strait forward. In this vain the researcher agrees with Soko (2010) who notes that the leadership of the RCZ followed that of the state during the one party start in that whatever the Synod leadership said was seen to be cast in concrete. This became a problem for the church leadership when multi-party democracy came in Zambia as the leadership remained legalistic.

2.5.2 African Conflict Transformation Methods

This topic of "Indigenous conflict resolution in Africa" was dealt with by Birgit Brock-Utne from University of Oslo in Austria. Is was a draft paper presented to the weekend seminar on indigenous solutions to conflicts held at the University of Oslo, Institute for Educational Research 23 – 24 of February 2001. The paper discussed the following which is important for African leadership including the church.

When focusing on Africa, Bob-Manuel advises theorists to try as much as possible to move towards real life in all practicality. Social realities within societies should be taken seriously. Conflicts should be viewed as non-isolated events in their social contexts. When Africans sit down to discuss a conflict, the talking usually covers all kinds of relevant background and goes into the thoughts and intentions of others. The elders from a family, clan or state see their traditional objectives in conflict resolution as moving away from accusations and counter-accusations, to soothe hurt feelings and

to reach a compromise that may help to improve future relationships. They also dwell on values, aspirations, perceptions and visions. All over Africa people have deeply rooted cultural commitments, and in many of the conflicts in Africa this cultural heritage plays a decisive role (Brock-Utne, 2014).

In Africa, family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute between different parties, priority is given to restoring the relationships. During the dispute settlement, which would normally involve supporters of the disputing parties and the elders meant to talk the matters through, relationships are given prime attention. The relationships are viewed according to the past, current conflict, and then the aim would be to improve future relationships. Indirect relationships are analyzed along with direct ones to see cross-stitching potentials, for example, if each of the disputing parties happen to be musicians, this commonality may be utilized as a converging factor. The fear of sorcery or divine punishment is also used to show what the breach of peace would bring upon the society and the conflicting parties.

A western mediator may begin the exploration by retracing the steps of the parties to the point of the initial conflict. But an experienced African elder, considering the social realities, may start from a vintage point further back and try to form a frame of social reference. He may ask questions as: Who are you, and where are you from? Explain your family link. Where did you grow up? What do you like doing? Etc. These may provide clues, not only about immediate causes, but will reveal long-standing grievances, thus offer a wider and deeper insight into the differences and similarities between the parties. Parties often have fairly similar needs, but rather different interests. They may also have similar or different ideologies and beliefs. The age and power differences must also be considered. All these help the African elder in the discussion to get at the remote and immediate causes.

The immediate objective of such conflict resolution is to mend the broken or damaged relationship, and rectify wrongs, and restore justice. Another aim is to ensure the full integration of parties into their societies again, and to adopt the mood of co-operation. Other long-term aims are based on a *kparakpor* (a communal based conflict resolution system in Yoruba-Nigeria) building harmony in the community. From experience it

has been realised that tolerance is not maintained automatically, and should purposefully be aimed at and worked for.

The Kpelle people of Liberia of West Africa are known for their ad hoc local meetings called “moots” or “house palavers”, where the conflicting parties arrive at mediated settlements through the use of experienced African elders. Bob-Manuel tells that among the Ndendeuli of Tanzania mediators play active roles in conflict solving by suggesting an agreement and get as far as pressurizing the parties into accepting it. Pressurizing can be done through talking or singing: shaming and ridiculing. This special method can be used in contexts where it is acceptable and in instances where the cause of the dispute is self- evident. In an effort to change the behavior of troublemakers, through ritualized or ordinary conversations anti-social and conflict-causing conducts are put to shame, by individuals gifted in poking fun at others, in jocular ways. Comedians, singers etc., can here be of great influence.

The method of negotiation generally used in Africa is the neighborhood system. Its success may be attributed to its elemental simplicity, participatory nature, adaptable flexibility and complete relevance. It starts with discussions by individuals within the social context on an emerging dispute. The contexts usually are according to the circumstances, for example, a condensed family or an extended family, immediate neighbors or a larger neighborhood, or a combination of family and neighborhood or different parties of a state. It can also be a smaller or a larger organization, for example, a school or a religious group. In this method, instead of directing the discussion towards spite, or the apportioning of blame, it is pointed towards a solution. Judges and mediators make decisions based on rules. They look forward to the future, for improved relations – not only between the disputants but also in the whole community that is involved. Often the disputing parties are granted the scope to make their decisions.

It must be noted and commended that African have actually better ways of dealing with conflict and to resolve it when it occurs. The problem mostly by the African leadership is to look down on the indigenous methods which kept the continent in peace to the western type probably because of allowances which are given when the learning of these systems is imparted. The issue of poverty has led to bigger problems

than what we had because the leadership in Africa and church inclusive are happy sleeping in hotels when learning about how things are resolved in the west.

One other thing which leadership in Africa and African scholars needs to know is that Africa has evolved and we cannot use the same solution of the past in the present. Due to globalization and the coming in of urbanization some people are in Africa but actually do not even know what to be African means. In the researchers view, there is need of having hybrid ways of dealing with conflict which can suit the Africa of today. The western system is not the best so is the old African was, what is needed is to see getting the good in the past and a bit from the west as of course not all is bad but the duty lies on leadership.

2.5.3 Institutions for Peace and Conflict Resolution in Africa

Africans place great emphasis on peaceful resolution of disputes so as to restore social harmony to the conflicting parties, and families, while the principles of equity and justice entrenched, in their customs and traditions are maintained. Among many African societies, it was strongly upheld that disputes should be settled amicable by persuasion rather than the resort of force or coercion (Agbu and Bolarinwa 2006). This system did not condone killings and violence in resolving conflict. Among the Arusha people of Tanzania, there was instituted the Golib Festival, which was a period for the prohibition of all feuds and hostilities between and within families, clans and villages as the emphasis was laid on abundant food, harmony, fecundity, and the common interest of all the people in the community. The Gikuyu elders of Kenya had it impressed on them that their primary responsibility to their people was the prevention of conflict between members of their community and the prevention of violent and deadly conflicts that would involve the use of supernatural powers, open hostilities bloodshed, and destruction of property. In the communities of many African countries, the concept of “African Palaver” is widely used to settle conflicts. However various communities in Africa call it various names. Among the Kpelle people of Liberia, it is called “House of Palaver” or “moot”. Here, it is an ad hoc committee or council made up of the kinsmen and neighbors of the parties to a conflict. Every claim from both parties to the conflict was investigated with honesty, transparency and at the end of it all, judgment was delivered and all parties involved shared a drink (Agbu and

Bolarinwa 2006). In Chad, especially among the Toubou society, the assembly in which conflicts are resolved was called “Cofono”. This is a gathering in which not only the traditional rulers were involved but customary council members from the surroundings, all interested men (both young and old), as well as women groups of all ages (Agbu and Bolarinwa 2006). This is because when there is an outbreak of violent conflict, the whole clan was involved. So often a hot and exciting debate about the pros and cons of the conflict, a verdict would be given which was binding on the parties to the conflict. In the Beti society located in the capital region of Cameroon, the concept is known as “adzo” which means “to say or “to talk”. It means the act of talking things over or the use of dialogue for the settlement of conflict. It usually involves the entire community. All those who feel concerned are invited to participate in the search for an amicable settlement of the conflict. It involves three stages: the first stage is the stage for persuading parties to a conflict to bring their case to the “Palaver.” The second stage has to do with the speech or hearing stage where parties to the conflict confront each other. It is also the stage when the elders will be given the opportunity to hear the full history of the conflict, known as the fear and concerns of the parties and the fundamental issues involved in the conflict. The last stage is one in which the elders, after hearing the facts of the conflict from both sides, retire to a secluded place to take a decision and come back later to drop their verdict. The guilty party is made to compensate the other party in a proportional manner that is made to be symbol, rather than as punishment (Agbu and Bolarinwa 2006).

The Palaver system is also used in Mali as a conflict management technique. In Mali society, conflicts are resolved by those that are regarded as the “keepers of the word of authority”. These people render justice in the name of their ancestors. When any conflict is brought before them, they first listen to the parties, call witnesses and from there, go to question session where questions are asked, beginning from the eldest of these local judges, to clarify issues and get the true picture about the conflict. After this, they go into their own proceedings to arrive at a verdict which when given is without appeal and the guilty submits himself to the decision taken (Agbu and Bolarinwa 2006). It must be noted, however that the use of “Palaver” is the emphasis on the restoration of harmony within the community rather than the emphasis on who is right or wrong.

Among the Oromo people of East Africa, there was the “Gada” system. Institutions were set up to prevent violent conflicts but where there is an outbreak of violence, they were quickly checked before escalation. Conflicts were resolved through the establishment of truth, a just and honorable verdict given for the restoration of social harmony in the community. In Nigeria, the indigenous institutions for peace include: family, elders (within a lineage), clan, females born in a family or village, council of elders, village or town assembly, king-in-council, masquerade system, age grades, hunters association, oracles and deities etc. All these serve as institutions for the maintenance of peace and the resolution of conflict (Agbu and Bolarinwa 2006).

The African leadership and the church especially really need to invest in the way Africans used to resolve conflict for the growth and health of the church. The African traditional systems have rich methods of dealing with issues. If church leadership continues to learn from the west on how to resolve conflict, then the church will have to suffer until she is lost.

2.6 Role of Leadership in Church Growth

Pastoral leadership is in itself a major factor in the growth of the Church. Liu (1995), in his dissertation acknowledged this fact when he said that Pastoral leadership is the key to success in the ministry of the church. Capable and skillful leaders, said he, will create an atmosphere of excitement, give directions to move forward, and develop people to grow into maturity. He also added that without it in the local churches, the ministries and people will suffer.

This is because the pastor is the person whom God has entrusted to lead the sheep. The pastor is responsible to fulfill that calling. The church has all kinds of problems, such as conflicts among people or co-workers, but some of them could be avoided and better handled if the pastoral leadership has the skills to handle them correctly. (Liu, 1995).

This is because the pastor is the vision carrier and one who needs to show the church where they ought to go. In fact, the church will only grow in relation of to the personal growth of the pastor because if the pastor cannot grow him/herself then there cannot be growth in the church of God.

The tone of Oladimeji (2007) asserts that, “the ministry can never grow bigger than the leadership. To all intent and purposes, every leader reproduces itself. It was due to

Jesus' boldness, that Peter was encouraged to walk on water. Leaders must first develop Christ-like character in their personal lives before trying to administer the church of God. Leaders will do well to evaluate and reflect their lives on Timothy 3:17"

Resane (2014) notes that church leadership has three roles to play in the growth and development of the church namely: caring, courage and guidance. If the church leadership cannot or is not playing these roles then it will not witness growth or live as it is expected. These roles are the ones which even the shepherd who are the prototype to Christian leadership used to do. Christian leadership cannot excel or flourish in the absence of the shepherd model which was practiced in the bible. The role of the shepherd to care came to include activities not limited to restoration, feeding, watering, grooming, sharing, delivering, leading and protecting the lambs. The roles of courage looked at taking responsibility, serving and participating in change. And the role of guidance focused on a leader as one who lead the sheep and guide them in terms of decision or future actions.

He further notes that when the leaders in churches today pursue the roles of a shepherd then the mission of God (Missioides) will be achieved in the world. The mission of God is actually reaching out to people with the gospel in which the result will be growth.

Furthermore, Resane adds that African church leadership is in dire need of the above-mentioned roles because the church is under-led. This view was actually shared by the pioneers of African Theology Mugambi, Mwaura and Pobee. As a result of not carrying out their roles, the church in Africa is directionless and underfed despite growing.

Udoh (2016), postulates that the role of church leadership when it comes to church growth among them is that of leading. It is the duty of the leadership to lead the flock into healthy relationship first with Christ the chief shepherd, amongst themselves as under-shepherd and also with the flock. This is so because without good relationships it becomes difficult for the flock to be led but also themselves the church leaders will not manage to do the work of Christ.

Furthermore, Udoh notes that the other role of church leadership for church growth is the influence of church leadership on the flock and the church at large. For the people

of God to be able to be as God requires them, the leaders have the duty to help the people reach it. It must be noted also that when we talk of influence church leadership must be able to influence themselves before they try to influence the church. This is because there is no leadership which can take or influence its followers more than where they have first gone. It is the reason why there is no growth in many churches because the leadership itself is stagnant. Influence actually can only happen when they are good relationships between the leaders and the flock. Church growth can only take place when there is a relationship with the master and the people they are leading.

Therefore, when they are good and health relationship in the church, when the leadership is influencing the flock growth will always come naturally. This is because the church is a living organism (body of Christ) and like any other living organism it experiences growth when placed in a good environment which is the task of church leadership.

Wallen also agrees with Udoh and the others that church growth come as a result of the role of leadership. When the leaders create a good environment, the church will grow because there will be nothing to hinder her. When the flock is well feed by the word and other necessities of the church like fellowship, discipleship to mention but a few, growth will be there (2002).

According to Udoh (2016) the role of church leadership for the church is divided into two: administration and non- administration. Administration roles are those which the church leader performs to keep the church fit as an organization while non-administration roles are those concerning the church as an organism. Administrative roles of church leaders are planning, management and officiating church programs like weddings. Those which are non- administrative are modeling the way, discipline, counseling, visitation, church planting, loving people as a leader.

Resane (2014) further argues that, the role of church leadership is to be like Christ but most leaders in Africa do not put the flock first but their needs. This is different with what the role the shepherd used to carry out in the Old Testament which was to put the flock first. The roles of some church leaders today in Africa are misplaced. As a result, they are even running the church as if it was a profit-making organization to benefit them. This has resulted in church members in many churches to be immature despite the numbered which attend the services.

In addition, Fields (1998) says that where there is health there is eventual growth and this health does not begin with ideas but with the role of spiritual leadership.

Liu (1997) is also of the view that the role of church leadership is to give direction to the church but also create a conducive environment for the church to create. Soko (2010) also agrees with the assertion that it is the role of the church leadership to provide guidance to the church to spur growth. But when the leadership does not provide that guidance then direction is lost sometimes. This can be seen in the Reformed Church in Zambia which experienced two major breakaways one in 1999 and the other in 2001 because the church leadership could not provide leadership. On the other hand, Ostring (2014) notes that it not always the role of leadership for the church to see growth. Each and every member of the church whether in leadership or not has the duty to contribute to its growth. Though Ostring also agrees that sometimes what causes the church not to grow is because the church members continue to mumber not because of leadership but that they are not doing their role and do not appreciate the role of leadership.

2.7 Historical overview of the Reformed Church in Zambia

The Reformed Church in Zambia traces its origin from the missionary activity of the Dutch Reformed church of the Free State in South Africa. These people came to Zambia through the work of their colleagues in the adjacent country Nyasaland which is now called Malawi (Cronje 1982:135).

The Dutch Reformed Mission was started by an Evangelist who was on leave from his work in Nyasalanda. He decided to visit his relatives in the Ngoni land, whilst there he also preached the gospel. According to Gilhuis (1982:41) this evangelist came to Northern Rhodesia in 1898 from Kongwe Mission which was under the Dutch Reformed Church of the Synod of the Cape Province in Nyasaland. Unfortunately, the name of this Evangelist is not known, but history has it that he was probably a Ngoni himself. The people in the Ngoni land showed interest in hearing the gospel and in learning to read and write. His preaching resulted in Chief Mpezeni asking the missionaries to come to his kingdom to carry out mission work and to start a school. To show that he was serious with his request, Mpezeni sent two messengers to Mvera Mission in Nyasaland present day Malawi which was the head station of the Dutch

Reformed Mission of the Cape Province for the missionaries to come and evangelise in his area. In response, Rev Andrew Murray sent two Evangelists from Mvera Mission to carry out an assessment in the Ngoni land. One of the Evangelists was Lukasi Chingondo. When the two Evangelists returned from their carrying out the assessment, they came with a good report. They said that the people were eager to receive the gospel including the chief himself. However, the Rev. Andrew Murray realised that the Mvela Mission did not have enough man power and they were also busy with mission work in Nyasaland. They in turn invited their sister synod of the Orange Free State to take over mission work in Zambia. On the 5th July 1899 the Rev P.J Smit and J.M Hofmeyr came to pitch a tent at Magwero and that officially marked the beginning of the Dutch Reformed Mission of the Free State in Northern Rhodesia Snelson (1990:76).

The Dutch Reformed church of the Free State showed leadership as they decided to send missionaries into Northern Rhodesia despite the second Anglo-Boer war which was brewing up in South Africa. The second Anglo-Boer war begun in October, 1899 three months after the mission was started. Despite all the challenges of the war the mission in Northern Rhodesia continued to grow.

Since that time the church has continued to grow in all parts of the country and they are some missions in Zimbabwe and Tanzania also. From 1966 when the Reformed church in Zambia gained independence from the Dutch Reformed Church Mission of the Free State the church had only 27 congregations to 146 in 1999 during century celebration and more than 180 congregations in the country and beyond in 2020. The literature shows that the leadership of the church has really done something good for statistics of the church to have grown but the question is, does the growth in the statistics also speaks with other aspects of the church like spiritual and financial growth?

On the other hand, Banda (2006) contributed to writing the history of the Reformed Church in Zambia from a local perspective in the sense that before him all who attempted to write this history were all not indigenous people. He notes that any institution has a history of its own and it can be written from an outsiders or local perspectives.

He was also aware that there is actually no problem for history to be written by outsiders but when it is not written by the insiders, it may mean that the locals do not know their history or they are not interested for various reasons. On the other hand, the challenge of writing history by outsiders is that the readers are robbed of its local perspective which is also important. The study of Banda approaches the history of the church from a reconstruction on the basis of the Mfumu concept. According to Banda the Mfumu concept is about bringing out the local African thinking. This thinking endeavor to localize the thinking of the people in the church and the state so that they will be able to theologize issues in their own cultural context and not copying what others are doing. In a typical Mfumu concept approach whereby the Mfumu call people to deliberate issues at his palace through the indunas so that the people themselves participate. This is done because when people are consulted and allowed to participate in matters that concerns then there is assurance of recognition and application of the policy. The Mfumu concept cries for the contextualization of the gospel and also localizing the structures and also the decision making. The problem which is usually faced when the discussion of the contextualization of the gospel is on the table people think of syncretism but the contextualization of the gospel is not evil as many thinks. It must be noted that the Christian faith is inclusive just like Jesus appreciated the thinking of the locals.

According to Banda the RCZ needed to reconstruct her history so that it may be able to see meaningful growth and not that of changing names and personnel just. The church was undergoing tensions since 1966 when it gained Umwini (self-governance) up until 1999. This was due to the writing of history by those he called outsiders as they gave the church and other readers a history which lacked the local perspective. In his thesis for the doctoral studies at the Free State University for example he notes the following. He pointed out that the work of Gilhuis was not factual but misplaced. This is because Gilhuis in her book titles "From Dutch to the Reformed Church in Zambia" which was authored in 1980 was a reaction to Cronje and other South African missionaries. Gilhuis (1980) noted that the work of Cronje and other missionaries from South Africa were written from the perspective of the mission agencies. On the other hand, Banda (2006) agrees with Gilhuis that Cronje and other South African Missionaries did leave out the contribution of the local people while writing the history of the church.

On the other hand Kaela (2018) agrees with Gilhuis that the work of bringing the gospel to Northern Rhodesia was done by the local agents first in Malawi and the teacher evangelists in the present-day Zambia but not even remembered their names. This has led to the clericalisation of the church even when the clergy are not supposed to do so. Evangelists who are considered to be less than the Reverends do the dirty work but the reverends take the glory like it was in the beginning of the RCZ. Furthermore, Banda in as much as he noted that the Gilhuis views were misplaced the researcher notes that some of his views might be true but were overrated maybe because he was doing his studies at the University of Free State from where Cronje and others were coming from hence influencing his views.

The history of the RCZ written by Cronje and Gilhuis were at a time when the relationship between Dutch Reformed Church in South Africa and that of the Netherlands were not ok. The church in the Netherlands looked at the church in South Africa with a negative eye because of the Apartheid which they propagated as a church. In response Cronje notes that despite the Apartheid issues no one could change the work of God which was done by the DRC in the Free State to start mission work in Northern Rhodesia. In other words, the two histories of the RCZ which were written before 1999 were “reactions and defensive”. This resulted in the compromise of the gospel and there was no policy direction in the RCZ because donors (Netherlands and South Africa) of the church were outdoing one another.

Groenveveld in her master's thesis which covers the history of the RCZ from 1966-1990 contended that the church was involved in many tensions since 1966. The first one looked at the relationship of the RCZ donors from the Netherlands and South Africa who were not in good terms. This resulted in the RCZ being pushed from Left right and centre with policy inconsistency. The second tension related to how the gospel was contextualized in relation to Zambian culture which was tempered with by the missionaries. She wonders why they did not transform after 1966 when they had Umwini. This was so because even though the church had gotten its independence, they still felt inferior to the missionaries such that whatever the missionaries said was evil so did the local people feel.

Banda (2006) concluded that from 1966 to 1999 the church was busy with power struggle and the youths and women needed representation in church leadership. Soko

(2010) further added that the leadership of the church at the time failed to resolve and manage those conflicts and resulted the church to experience two breakaways in a space of five years. Soko's research was titled "A Practical Theological Assessment of The Schisms in The Reformed Church in Zambia (1996-2001)". The researcher is a Minister of word and sacrament in the reformed church in Zambia. He conducted research on the schisms in the RCZ from 1996 - 2001. His study was born out of the conviction to highlight what caused the schisms to take place so that the church may learn from what caused them in order to avoid same occurrences in the future.

His study was born out of the conviction that if there was no study undertaken to ascertain what caused the schisms in the church then the church was going to endure the pain of repeating the same mistakes. As an insider in the church Soko postulates that since the schisms took place there was no an in-depth study to look at why the schisms took place. According to Soko ten years after the schisms took place the church was once again experiencing the same waves of Pentecostalism which left its members traumatized were still creeping into the church without been addressed by the leadership.

As much as the reasons why the schisms took place in the church can be attributed to the historical, local and global trends, he points out that it was mainly the failure of the church leadership to deal with the challenges of the times. The church leadership did not deal with the conflicts which engulfed in time to avoid the schisms.

The nature of this study was done from the practical theology perspective in a descriptive, analytical and empirical manner. In the definition of his work, he states that the Christian faith is embedded in the traditions of the community of faith. This happens because of God's coming to humanity in the world.

Furthermore, his approach was aimed at bridging theory and practice by connecting the Church with society. This correlated our faith practices with global influences and provides an adequate framework for examining our present situation for practical theological assessment of schisms in the RCZ. The sample size of the data gathered was 30 congregations, through a questionnaire and focus group discussions, support the findings in these documents (of the Synod, presbyteries, congregations and individuals): 26 of the RCZ; 3 from the BIGOCA; and 1 from the CRC.

His research was well articulated and brought out important issues which need attention by the church leadership. If successive leadership of the church do not take an introspection, they will always be happy that the church is growing but the growth is not touching of the aspect to have a health church on the one hand. On the other hand this research seems to be biased towards the RCZ. The researcher might not have realized it because he is an insider who is explaining the story of his church from his stand point. In as much as the researcher of this work is also an insider, the researcher will endeavor to always be mindful that this research is from an insider so as to avoid biasness.

2.8 Summary

The literature reviewed in this chapter highlighted what the concept leadership is all about, the styles of leadership, evolution of leadership era, lessons from African leadership and how they resolved conflicts, role of church leadership in church growth and historical overview of the Reformed church in Zambia to contextualize the discussion. At the core of the literature reviewed is the role of leadership in the growth of an organization. It was established that leadership must have a vision of an organization it is leading because if leadership is not performing its roles, then the organization cannot go anywhere but not to grow. In fact, everything in an organization depends on the leadership and the leadership cannot take an organization where it hasn't reached, meaning that the leadership must have capacity to grow the organization. When we talk of church leadership, a church leader is an under shepherd who works of behalf of Christ the chief shepherd. His leadership must follow the example of Christ the chief shepherd and how the shepherds in the bible used to shepherd the sheep by caring, leading, protecting to mention but a few. Finally what is common to secular leadership is also at play with church leadership. Even if you are dealing with church leadership, leadership is mainly the same as it is based on the relationship of the leaders and his followers.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Overview

This chapter in this research focused on the methodology on how this research was conducted. The following among other things were discussed research paradigm, research design, Sampling design, sample size and sampling procedures, data collection and analysis, and ethical considerations.

3.2 Research Paradigm

This research took up the qualitative type of a research paradigm. This research used the empirical method in the process of data collection. This method sought to describe in details, in context and holistically, it is a way of organising educational data and looking at the object to be studied as a whole.

3.3 Research Design

The case study design was used in this research in order to explore the role of leadership in the growth of the Reformed Church in Zambia. The case study method was used as it provided for an in-depth, detailed study of an individual or a small group of individuals. Such studies are typically qualitative in nature, resulting in a narrative description of behavior or experience Creswell (2012). This was reechoed by Kothari (2004) that a case study aims to provide an in-depth analysis of phenomena and pertains to the fact that a limited number of units are studied intensively.

This study involved both a method of analysis and a specific research design for examining a problem, both of which were used in most circumstances to generalize.

3.4 Target Population

The Reformed Church in Zambia has 500 000 members according to the General Secretary's Report to the 27th Synod Council held at Katete Girls Secondary School (2016). The target population for this study included the church leadership at the Synod level both current and former, Men's, Youth and Women's Fellowship leaders all at national level (clergy and lay leadership). This was done to make sure that this research obtained the right information from the leadership of the church both the clergy and the lay members. The researcher targeted those who served as leaders of the church but later left for various reasons.

3.5 Sample Size

The sample size of this research was thirty (30), five (5) were current synod leaders, five (5) former synod leaders, five (5) church leaders who left the church, and fifteen lay leaders who comprised of five (5) youths, Five (5) Women's and Five from the men's fellowship to make sure that all angles were covered to have relevant information. However, it was not possible and practical to obtain measures from the entire population owing to factors of expense, time and accessibility.

3.6 Sample Procedure

The sample size, as postulated by (Kothari, 2011), refers to the number of items to be selected from the universe. This research used the non- probability purposive sampling as the elements were chosen based on the purpose of the study. It is in this line that this research gathered information for analysis from church leaders at various levels to obtain valid data. In sampling, the researcher can decide a number of respondents to form a sample in a research (Creswell, 2009).

3.7 Data Collection Instruments

This study used unstructured interviews to collect data. Unstructured interview as according to Donald (2006) are a type of interviews where the interview does not provide possible answers for the respondents but lets them to open up. This type of

interviewing therefore has minimal control over the order in which topics are covered and over respondent's answers.

3.8 Data Analysis

In analyzing the data this research utilized the thematic model of analysis. This type of model classified the data into themes for easy analysis and sorting. This also helped to show the connection of data collected and focus the researcher on the objectives.

3.9 Ethical Consideration

This research adhered to all the ethical principles while conducting this research. Before seeking to obtain information, the researcher made sure to obtain permission from the University of Zambia (HSSREC-2021-NOV-027) and the respondents. The respondents' rights were respected such that they were notified that if they wished not to continue with the interview, they were free work out. Secondly the researcher observed the rule of confidentiality so that the principle of beneficence of doing well and preventing harm was observed. The respondents were told that the information obtained from them were for purely academic and emphasized that their identities would not appear but will be anonymous.

3.10 Summary

In this research the following (research paradigm, research design, Sampling design, sample size and sampling procedures, data collection and analysis and ethical considerations) were discussed to show the road map on how this research was conducted. The next chapter presented the findings of this research.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.1 Overview

This chapter provides an overview of the findings of the study. The views were collected from church leaders at the national level both current and former, church leaders who left the church, lay leaders from amongst the women's, youths and the men's fellowships. The participants presented their views and therefore this chapter reflected only the opinions of the participants in this study. The purpose of this study was to explore the role played by church leadership in the growth of the Reformed Church in Zambia in from 2000 to 2020. The study relied heavily on qualitative analysis of data; such as thematic and narrative analysis. The results were presented using a thematic approach following the research questions. Below were the research questions which guided this study:

- a) What were the roles of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?
- b) What were the challenges, if any, that the leadership of the Reformed Church in Zambia has been facing since 2000 to 2020?
- c) What were the successes and failures of the leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

Table 4.1: Categories of Participants

Participants	Male	Female	Sample
Current Synod Leaders	4	1	5
Former Synod Leaders	5	0	5
Clergy who left the church	5	0	5
Men's Lay Leaders	5		5
Women's Lay Leaders		5	5
Youth Lay leaders	2	3	5
Total	21	9	30

4.2 Findings According to Research Question One: What were the roles of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

The role of the first question was to determine the role of leadership in the growth of the Reformed church in Zambia from 2020-2020. Majority of the participant acknowledged that leadership in the church has everything to do with its growth. This was noted because without leadership in the church no one can be able to give direction. The objective in question was discussed using two themes which include the term leadership and what role it played in the growth of the Reformed Church in Zambia.

4.2.1 Meaning of leadership

From the responses of the clergy and the lay members of the church it was observed that they were unanimous on the view that leadership is mainly important as it influences those who are led to follow or act in a particular direction. It was revealed that leadership makes the church meet its goals by directing the church to fulfill its mandate but also spur growth.

From the current Synod leadership, it was reported by one of the leaders that:

Church leadership is mainly about influencing other to achieve the set goals and objectives of a particular organization. This includes planning, team work and proper organization of the people you lead. In addition, leadership was said to be an

adventure where others are given a mandate to do the work on behalf of others for the growth of the church or an organization.

Leadership is the ability to provide direction in a particular situation to followers. It also includes setting a vision to be attained and mobilizing followers toward the realization of the set vision.

In agreement with what one of the RCZ current Synod leaders said, one of youths said that without leadership there is no organisation which can experience growth. He went on to say that:

Leadership is responsible for the growth and failure of an organisation. This shows the importance of leadership and the simple fact that nothing works without leadership. The capacity to influence others and, in turn, bring value to their lives is the key to ultimate success, whether in a corporate organisation, a ministry, or a family set up.

Furthermore, some of the members of the Men's fellowship said that: *The success and the growth of an organisation depend on great leadership at all levels, therefore it's critical to have good leadership in place for the success and growth of the church. It is important to invest in programs that help each leader in the church to build their toolkit for effective leadership. Leadership plays an important role in the growth of any organisation the church inclusive. In its absence, churches cannot have a common goal or the proper motivation needed for its growth or to achieve its mission. Church growth is mandatory, not a matter of option. To achieve this growth good leadership is needed.*

In an interview with one of the former church leaders who left the RCZ, he stated that: *leadership is known during a crisis. When there is no crisis in the church or any other organisation, you may think you have good leaders. A church can only grow in a healthy environment when there is effective leadership. Good leadership is critical because it is adaptable enough to acknowledge and accept change and open to new concepts and approaches for accomplishing organisational goals. Good leadership encourages members to offer suggestions for enhancing the church.*

Another leader among the women had this to say: *Leadership is a service that focuses on improving the lives of others and that of an institution. Leadership isn't a position*

or a title; rather, it's the desire to help someone or a group of people, in this case, a church. Leadership being a form of service, serving others and showing others the way therefore becomes the critical component of church growth. No church can expand without capable leadership. I refer to having a leading group of individuals with a distinct vision and aspirations as capable leadership.

4.2.2 Role of Leadership in the Growth of RCZ

The role of leadership was pronounced during interviews and most of the respondents pointed out that it was the role of leadership to bring about growth in the church. If the church is not growing then it dies out in the process.

Similarly, most of the church leaders both current and retired pointed out that it was the duty of church leadership to make sure that there were strategies in place to be implored by the general membership of the church for its growth.

One of the respondents from among the former synod leaders explained that *“For church growth to take place there must be a clear vision from the leadership of the church. In short church growth starts with a vision. Good leadership creates a clear vision of what the Church can achieve. Good leadership initiates action by communicating their visions, goals and objectives to the member of the church. Where there is no leadership, there is no vision and action for church growth. Successful leadership provides a roadmap outlining the steps and resources their church needs for church growth. The vision and the roadmap set the pace and determine where the church is heading”*.

Another respondent from the women’s Fellowship said that: *Besides providing a unifying objective and vision, leadership provides the motivation and passion needed for church growth. Passion is important for someone to achieve their goals. Without passion we cannot achieve anything. Passion propels us to work and bring growth in the church. Good Leadership is always passionate about its vision and affects others with their energy to achieve it. Good leadership inspires others to buy into the church’s vision and provide powerful reason for everyone to remain dedicated to their duties for the church to grow.*

Further, on the role of leadership on church growth, one of the current synod leaders had this to say: *Guidance here means instructing church member or followers on how to perform their duties effectively and efficiently. Once the church members know what to do, good leadership oversees their work to ensure they perform their duties and roles effectively to grow the church. Leadership provides guidance to make sure everyone's efforts align with the vision of the church which is growth. Good leadership doesn't leave church growth to chance, but it is proactive and provides guidance and direction. The church cannot grow without proper guidance from leadership and direction from the church.*

Another respondent from the Youth Fellowship added that, *Leadership boosts member's morale by winning their trust. It assures members morale denotes willing co-operation of church member towards church growth. Leadership can build morale by inspiring and motivating followers. High morale among church members reduces distraction and motivates them to devote their energies to achieve church growth.*

From the Men's Fellowship, one respondent stated that: *Leadership builds an environment for church growth. Environments that function well encourage steady church growth. Members can use their abilities and show their religion in an effective environment created by leadership. Holistic church growth is encouraged by a positive environment. In the substance of a negative environment, church expansion cannot be sustained. The responsibility of leadership is to foster an environment that will help the church grow. Church development is based on both the health of the environment around the church and the positive atmosphere that the church's leadership has fostered. The best leadership is receptive to novel concepts and approaches to problem-solving.*

In addition to the role of leadership on church growth, one of the respondents from the clergy who left the RCZ said that: *Coordination can be done by balancing individual ambitions with corporate objectives. Every member of the church has some personal motivations, and good leadership is aware of this. The leadership's job is to provide an environment where the church may accomplish its objectives without compromising member pleasure. This synchronization can be achieved by adequate and effective coordination, which ought to be the main goal of every competent leader.*

The benefits of leadership listed above go to show how everything rises and falls on leadership. Where there is proper leadership, the church will see growth. A reasonable Christian knows that with good leadership in place there is assured church growth and there will be numerical church growth because for the very reason that the gospel must have been preached throughout the world to every tribe, language, and nation. However, “quality should not be sacrificed for quantity.” I believe that quality spiritual growth yields quality numerical growth. People are hungry for quality growth than quantity visible growth. The Truth must be told so that He the Truth Jesus Christ will lead His own to His Father (Jn. 14:6). Jesus never told His disciples to count the sheep, rather, He said, “feed my sheep” (Jn. 21:16, 17).

A summary of the roles of church leadership in growth of the church from 2000 to 2020 can be seen in the table below.

Table 4.2.2

RESPONSE	PERCENTAGE
Formulation of the vision	5
Planning	20
Human resource development	5
Church planting	25
Advocacy	5
Evaluating progress of the church	5
Peace and Conflict resolution	20
Demonstrate servant leadership	15

4.3 Findings According To Research Question Two: What were the challenges, if any, that the leadership of the Reformed Church in Zambia has been facing since 2000 to 2020?

The second research question of this research was exploring the challenges which the leadership of the church faced during growth of the RCZ. It was generally observed by the respondents that there is no leadership which can thrive without some challenges.

A member of the current synod leadership said that: *The main challenge which church leadership faced was the issue of lack of finances in the church. The leadership lacked finances to sustain the clergy in rural but viable areas. This resulted into having few untrained lay people serving in some places.*

Another former synod leader explained that: *Pentecostalism was another challenge which the church faced and this led to the birth of the Bible Gospel Church in Africa (BIGOCA) as a splinter group from RCZ. Some of the leaders of the church responded that actually what caused the above mentioned break away was failure of leadership in the church at the time. These sentiments were also echoed by the clergy who left the church during the break way.*

Further, one of the youth leaders said that: *one of the challenges in the RCZ was that the church was being driven by church elders (lay leaders) with bad intentions and the synod leaders were not in charge of the church. In addition to that those who left the church noted that the church leadership made impulse decisions without considering their impacts and effects on the church.*

Another former synod leader noted that *another challenge which the leadership faced was failure by some stakeholders in the church to comply with the resolutions of the church. If all the members of the church complied with the resolution of the church then conflict would have minimised.*

In contrast, one of the former synod leaders who left the church said that: *church leadership from the synod to the lay people did not embrace divergent views and this led to the conflict in the church and some costed the church.*

A leader from the Women's Fellowship noted that: *The challenge which the church leaders of the RCZ have faced is that of language barrier when it comes to the growth of the church. The RCZ has been using Chewa language as there many medium of communication to an extent that literature like hymns and catechisms are in Chichewa and this poses a challenge.*

A leader of the youths responded that: *among the many challenges which the church faces today is not embracing technology in the passing on the gospel or using technology in the running of the church. The fact that information communication technology is the new way of doing things and spreading the gospel inclusive, the church has remained behind. The other response from one of the youth was that of Covid-19 which affected the church was covid-19 and it hampered growth as churches were closed during the pandemic.*

4.4 Findings According To Research Question Three: What were the successes and failures of the leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

This research question envisaged to explore the successes and failures of leadership in relation to church growth. During interviews respondents revealed that the success and failures of an organization is mainly attributed to the leadership of that organization. Two themes emerged from this objective which is successes and failures of the leadership of the RCZ in the growth of the church.

One of the former synod leaders said that: *one of the successes of the leadership of the church during the period under review is that the church was held together in the face of Pentecostalism which led to the breakaway of BIGOCA. On the other hand, those clergy who left the church one argues that: the leadership of the time failed to read the seasons of the time and also to embrace charismatic movement and also deal with divergent views which lead to the breakaway of BIGOCA.*

Another former leader of the church agrees with those who left the church and said that: *the main reason why there was a breakaway in the RCZ in 2001 was because the leadership of the time failed to resolve conflict as they were rigid to the charismatic tendencies which crept in the church.*

Furthermore, a member of the current Synod leadership of the church explained that: *one of the major successes of the leadership of the church in relation to church growth is the opening of new mission areas, training of more church workers such as pastors and evangelists. The establishment of Booth Centre for the clergy empowerment, upgrading of Justo Mwale to a fully-fledged university has helped to equip church leaders with quality education for church growth.*

This was collaborated by one of the clergy who left the church and went to BIGOCA who said that: *one of the successes for the RCZ in relation to church growth is that they have qualified leadership and established leadership structures which contribute to the growth of the church.*

A member of the men's fellowship said that: *Due to the schism which took place the church responded by formulating three liturgies of worship so as to handle those with divergent views. This was necessitated after many youths left the church due to charismatic tendencies. The two of those liturgies are contemporary in nature to help handle the divergent views which crept in the church. Furthermore, there is no skilled human resource to handle sustainable human resource.*

4.5 Identified Themes

The themes identified in this research from the findings on the role of leadership in the growth of the reformed church in Zambia were: Planning, Direction, Vision, Human Resource Development, Conflict Resolution, Modeling the Way, Church Planting and Advocacy. Those which related to the challenges were: Finances, Pentecostalism, Language Barrier, Technology, and Dual Membership and finally those which came out from the successes and failures of leadership to the growth of the Reformed Church in Zambia were: unskilled Human Resource, New Mission Area, Empowerment, Kept the Church, Growth of Justo Mwale, and consequently Rigid Leadership, Financial Problems and Conflict

4.6 Summary

This chapter presented the findings of the study. The findings of the research helped the researcher to establish whether the research questions of the study were achieved

or not. Data of the study were presented under headings which were in line with the three research questions of the study.

This research indicated that the role of leadership in the growth of the Reformed Church in Zambia cannot be over emphasized in the sense that during the period under review the growth of the church was remarkable owing to the fact that the church underwent some turbulent time in terms of schism but the leadership managed to hold it together.

In as much as the church witnessed growth in many areas despite breakaways, the church also had some challenges and setbacks Amongst those challenges where issues of unskilled human resource, lack of funds for church development and survival, issues to deal with technology, Covid-19 to mention but a few.

During the period under review the church also witnessed some failures in one way or another. The notable ones highlighted by the respondents where rigid types of leadership which made the breakaway to take place, the church leadership failed also to handle conflict in time but also to resolve it, the church leadership failed to raise finances for the many projects reading to having unskilled human resource who necessitated the many failures. The next chapter dealt with the interpretation of data which was presented in this chapter.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Overview

In the previous chapter the researcher presented the data collected via interviews on the role of leadership on the growth of the RCZ. This chapter discusses the finding presented. This was done in themes which are guided by the objectives of the research in order to realize the purpose of the study.

5.2 Role of Leadership in the growth of the Reformed Church in Zambia

This study discusses the role of leadership in the growth of the RCZ and some of the most significant roles are planning, direction, vision, human resource development, conflict resolution, raising finances, modeling the way, church planting and advocacy.

5.2.1 Planning

Findings from this study revealed that majority of the respondents during the interviews noted that the major role of the leadership in the church to spur growth is that of planning. It is during planning that the church project what strategies will be put in place to realize the growth they desire. Similarly Udoh (2016) is of the view that church leadership carries a double edged role. These roles are administrative and non-administrative and the most important one is that of planning. If church leadership does not plan then it plans to fail.

Furthermore, it was noted that in as much as the church has claimed many times that it is led by the Holy Spirit, it was noted during the interviews that the church is also an organization in as much as it is an organism. The church needs to put up strategic plans so that it can have direction and how it will achieve its goals. This work to plan, formulate the vision for the church lie in the leadership of the church so that it can realize the growth it desires.

The above statement was also echoed by Wallen (2003) that the success of any leadership whether in church or secular organization planning is the major role for the growth of any organization. When the leadership of the church involves itself in planning, it has set itself for growth. In planning the church formulates strategic plans, formulates a vision for the organization and then works on it to grow the church.

5.2.2 Direction

Many respondents submitted that plans can be made in an organization but it is the leadership which directs the members of the church to actualize the plans. Three out of the five former Synod leaders argued that *planning can be done but without the leadership of the church to make sure that those plans are put into action then nothing will move*. In fact, it was said that *the Reformed Church in Zambia has many plans which have never seen the light of the day. If the plans which the church has were put in place before 2000, the church would not even have undergone a difficult process of the breakaways*.

Liu (1997) argues that it is not always that when the leadership gives direction to their followers then things will work sometime the leadership needs to work together with their followers so that they participate in the vision of the church. There are some leaders who do not share the plan with their followers and in the end there is breakdown in the implementation.

One of the youths who were interviewed agreed with Liu by saying that: *when the leadership is not mobilizing the members to achieve the goals the church has set then there is nothing that can be done*.

When it comes to providing direction by the leadership in the church, it must start with the congregation pastor and his leadership to give the followers at the lower level to make sure that the church is moving towards attaining the vision set by the leaders. This must also be done at the presbytery level and all the way to the Synod level, it is the role of leadership to direct the members into growing the church by way of achieving the set goals of the church.

5.2.3 Vision

Wallen (2002) contended that where there is no vision people perish. This was also the view of most of the respondent that in as much as this role can be part of the role of planning in leadership, coming up with a vision is non-negotiable for the growth of the church. In agreement, one of the current leaders of the Synod noted that: *the bible says that without a vision people perish. A vision can be said to be a desired place where the leadership wants to take the church said one of the leaders. Furthermore, it was mentioned by the youths that just like an organization the church needs to dream where it wants to be in terms of growth. It is the vision that keeps people moving.*

Similarly Oladimeji (2007) said that a church cannot grow beyond how far the leadership is able to see. Church leadership must strive to grow in character and also be able to visiolise like Christ did.

Resane (2014) further notes that for growth to be realized church leadership need to know that it is not enough to have a vision but what will make that vision be achieved is when they share the vision with their followers. When the members of the church understand the vision as in to what extent the church should grow, the members of the church will run with that vision. The problem is that many church leaders keep the vision to themselves without sharing it with their members. The members will be busy with other things on the ground with the leaders in the offices are busy with other thing but expect the church to grow.

5.2.4 Human Resource Development

The research findings revealed that the many congregations of the RCZ were serviced by lay leaders without any training especially after the breakaway of BIGOCA. This made the leadership of the church to begin training for evangelists (a course which is shorter than that for pastors) to man those stations.

This was echoed by many respondents who said that: *the growth of the church is based on how prepared its human resource is. The Reformed Church in Zambia had many challenges in the recent past because many rural but important mission areas were serviced by few untrained personnel. This impacted the church not to grow the level it was supposed to and even the growth itself was compromised as the new members*

were not grounded in the faith well. This resulted in some members been swept by any church which came with some donations in that area because they were not grounded in the teaching of the RCZ.

Udoh (2016) agreed by saying that, church leadership has a duty to make sure that they train people with specialized skills to spur growth in the church. Soko (2010) agrees with Udoh that it is important for the church to appoint people with skills to manage certain departments of the church. This was said against the background that when the RCZ chased missionaries and claimed independence, the clergy begun to share positions to the detriment of the church.

The researcher agrees with Soko in that the RCZ had a lot of properties, viable department and mission station but today there is nothing due to giving position to those who were friends to the leadership of the church and not those who were qualified for the positions.

5.2.5 Conflict Resolution

The research findings revealed that the most common fact which made the church not to grow in the period under review was the failure by the church leadership to resolve conflict at the dawn of the new millennium.

Udoh (2016) argues that it is the duty of leadership to make sure that in the church they are health relationship to spur growth. According to one of the respondent who is a former Synod vice moderator revealed that: *one of the roles of the church leadership is to make sure that there is peace in the church so that it can experience growth. Despite the conflicts which the church underwent, its leadership was able to keep the church together until now. The bold decision which the leadership of the time took was necessary to the growth of the church.*

Soko (2010) argues that the excommunication of the members of the church at the time of the BIGOGA breakaway was not a solution to the conflict. This was the reason why the conflict escalated and resulted into the breakaway because the church leadership lacked skills to deal with conflict but also they were used to dictatorial type of leadership where the leader knows it all.

The research further revealed that the church leadership did not embrace divergent views as noted by one of leaders who left the church who submitted that: *the church leadership must be able to embrace divergent views if the church is to grow. If the leadership of the time had embraced divergent views and accepted other peoples gifts the church would have been intact till today. The leaders of the time were too emotional in handling conflict. Conflict is normal and at any time a church can experience it but it is the role of leadership to resolve that conflict minus allowing the church to divide.*

For any organization to flourish, one of the things to make sure to handle properly is conflict. When conflict is not handled well and later on not resolved, an organization or indeed a church cannot witness growth. Growth is seen when peace and tranquility is in the church. A church which is busy dealing with conflict will not be able to focus its energies to its core business but will be busy trying to find who caused what and why they caused it.

5.2.6 Modeling the Way

The research showed that many respondents across those who were interviewed noted that: there can be no church growth if the leadership of the church is not modeling the way. The followers are inspired when the leadership is walking the talk.

Udoh (2016) agreed by saying that, when the leadership spearheads projects or takes the lead in whatever project in the church, the members of that church begin to follow suit. So when leadership wants to grow the church they need to model the way.

The researcher further adds that this can be seen from one of the roles of leadership which Christ modeled. He taught his disciples by way of doing. The leadership inspires those that follow them when they start doing what they ask their followers to do.

5.2.7 Church Planting

The findings in this study revealed that the reason why the church exists is to go out and preach the gospel and make disciples of all nations. The leadership of the church needs to insure that they continue to reach out to other communities and by so doing the growth of the church takes place. It is the role of leadership to insure that the church

is growing. Actually some churches have forgotten what the great commission says. This is because they are comfortable with the churches which they have at the expense of the command by Christ. It is the role of the leadership of the church to insure that the church does not forget its major role, which is to see to it that the church is growing.

The findings of this study are similar to Abikoyes (2009) finding in his research where he noted that the church was given a mandate to fulfill and that mandate is not for making money or make people happy but of making disciples of all nations.

The research further revealed that the church exists to proclaim the word of God and impact the world with his newness.

5.2.8 Advocacy

It was noted during this research that the church has a social justice duty and one among many is that of advocacy. The church has a prophetic role to speak on behalf of the voiceless pertaining to ills which the poor and the women face.

The growth of the church cannot be separated from what the people are passing through. When the people are being treated unjustly by its government they will not be able to participate fully in the activities of the church. Moreover the church has been given a very important role which is to help level the playing field for those who are not able to speak like the poor and many marginalised groups according to Ostring (2014).

Oyebode (2016) agreed with Ostring that the church has a role to speak for the less privileged in the society. The church needs to fulfill her prophetic role of advocating for the rights of those who are marginalized and those whose rights are violated by the state or any other group. The church leadership has a role to play to help advocate for justice, equality against women and children. This is the role of the church leadership, for if it does not speak on behalf of the downtrodden then abuse might be institutionalized.

When the church leadership speaks the voice of the women, the poor and the less privileged then their voices are amplified.

5.3 Challenges of Leadership

5.3.1 Finances

In this research it was revealed that one of the many challenges of the church leadership has been that of raising enough finances so the church can carry out its work to bring about growth. Due to this reason the church was being serviced in other areas by people who were not trained which has hampered growth of the church generally. This led to the church leadership to fail meeting operational cost and made some of its workers to be busy looking for side jobs which impacted the church.

Warren (2003) also argues that the duty of growing the church lie with the church leadership, so is that of finding money to run its programs. When the leadership of the church is not able to find Kingdom supporters to sponsor its ministries all that it puts in the pipe line dries up.

The research has further revealed that the RCZ has had a lot of challenges in terms of finances because of over dependence on the missionaries to sponsor activities of the church. This was worsened as the church instead of finding new viable ways of sourcing funds they were now dependent on the offerings and tithes.

5.3.2 Pentecostalism

The study showed that the RCZ suffered a setback due to the advent of Pentecostalism which crept in the church. The tendencies of Pentecostalism started before the year 2000 and it was more real in the church to an extent that the church had two breakaways in the space of three years. What brought this challenge according to those who left the church is that the church leadership of that time did not want to embrace change in the church.

According to Soko (2010) Pentecostalism started to be noticed in the RCZ at down of multipartism in Zambia. When multipartism was reintroduced in Zambia a free economy was introduced in the country and freedom of religion rose in the church as well culminating to Zambia being declared a Christian nation. Unfortunately the leadership of the RCZ did not read the micro and macro changes in the country and still operated like the UNIP government instead of embracing change and being

proactive the leadership continued to be reactive in dealing with church matters. This continued and as a result two breakaways took place in a space of three years. This hampered the growth of the church.

5.3.3 Language Barrier

The research found out that another challenge which the church faced and its leadership is that of language barrier by those who are not from the Eastern Province of Zambia. The church has been recording numerical growth in Eastern and Lusaka provinces but in other areas like Western, North Western, Northern part of Zambia and the Southern part the church is not growing because it was tagged as a church *yabakuchipata* meaning a church from the Eastern Province of Zambia.

The RCZ changed its official language from Chewa to English but despite that change its members predominantly use Chewa and this continues to affect its growth outside the Eastern and Lusaka Provinces.

5.3.4 Technology

The research found out that the church is operating analogy despite the many avenues which technology has brought. Technology changed a lot of things and how things can be done better but these things come at a cost. The other challenge was the lack of adequate technological facilities such as computers, printers, and internet facilities for the church to cope with modern technological advancement.

It is the role of church leadership to assimilate the programs of the church to spur growth with the available means which technology offers. Those churches who invested in technology were able to remain relevant even when churches were closed due to COVID-19 by having zoom services or being able to encourage and offer pastoral care to those who were dying.

In the period under review the church has not invested in technology enough to spur its growth. When the church invests in Information technology, it will be able to reach out to the young people who live in the digital world by making content and distribute via the internet and many other products which comes with ICT.

5.3.5 Dual Membership

The study revealed that the RCZ has now a new type of membership due to the advent of Pentecostalism known as dual membership. This type of a member is one who belongs to two or three different churches. They attend one early in the morning and another in the late morning or afternoon. This type of members posed challenges to the church as they were not stable and did not support programs of the church as expected.

The church leadership actually went a step further to help members stay in the church and not go to some other churches by introducing charismatic ways of worship in 2008. Despite that move a lot of youths are still leaving the RCZ for other churches. The question is should the leadership continue to adapt to whatever new ideal that comes in the world in its quest to keep its members intact? The answer is no as the church has already done such and it has not worked. It is the duty of leadership or members of the church to carry out a research which can dig deep on the issues and bring out recommendations.

5.4 Successes and Failures

The third objective sought to explore the successes and failures of church leadership to the growth of the church.

5.4.1 Successes

The research revealed that in as much as the church underwent a lot of turbulent moment entering into the new millennium its leadership was able to hold it together and has seen meaningful growth. The findings of this research revealed that some aspect of success which the church recorded through the church leadership were human resource development, opening up new mission areas, empowerment of church leaders, held the church together and growth of Justo Mwale University into a fully-fledged University.

5.4.1.1 Human Resource/ New Mission Area

During the breakaway of Christian Reformed Church in 1999 and that of BIGOCA in 2001 meant that the church had lost a lot of its human resource and also members. It resulted into some congregation especially in the rural areas to be serviced by lay people who were not trained. By 2020 the church had trained pastors and evangelists in excess of the number of congregation. This made the Synod Council to suspend the training of evangelist in order for the church to manage the numbers it had but also not to train people it had no congregation to send to. It was further resolved that evangelists would be trained only when a congregation requests the Synod leadership to train for them General Secretary Report (2012).

Cronje (1999) noted that the RCZ grew from 27 congregations in 1966 to 146 in 1999 with pastors and evangelists manning the congregations. This was not the case after the two breakaways but in the report updates from the General Secretaries office to the Synod Council showed that the congregations of the RCZ had increased to 186 with surplus of evangelists. The question to this numerical growth can be asked as to whether this growth was in tandem with the financial and infrastructural growth. This is said because growth is supposed to be holistic and not one sided according to Udoh (2016).

The RCZ experienced growth of the church in terms of numerical growth between 2000 and 2020. The research showed that the RCZ had grown and was able to open new mission stations in Western and North Western Provinces as well as international missions in Zimbabwe and Tanzania according to the general Secretary Report (2016).

What the church leadership needs to do is to make sure that it trains its workers and members in conflict resolution and management skill and other non theological courses in order for them to be relevant. This would be able help the leadership at the congregation level to handle conflict so that it doesn't turn into violent and cause other splits.

5.4.1.2 Empowerment

The other success story which the church leadership came up with in order to deal with the challenges of finances was to introduce a sustainability program targeted at those

serving in rural areas. The rationale was to help them gain survival skills like carpentry, agriculture, and tailoring to mitigate the challenges of finding monies in the rural areas. The congregations in rural areas do not manage to raise monies for the stipend of the pastors or evangelists. These men and women of God would be given a startup capital through some donor funds from the Booth Foundation in the USA which the leadership of the church sourced. One of the former Synod leaders revealed through this research that there had been a misuse of the monies in the sense that when a grant is given to a beneficiary instead of using it to start a business most of them used to buy new Television Set's, Solar Panel's and other house hold goods. As a result they would later ask the church leadership to remember transferring them as life was difficult in the rural areas.

5.4.1.3 Kept the Church

According to one of the respondent who served at the synod leadership of the church said that the leadership of the time held the church by expelling those who brought confusion in the church. According to them those difficult decision kept the church together as it was at the verge of disintegrating even more. On the other hand those who left the church were of the view that it was the leadership of the church at the time who acted emotionally but also could not tolerated divergent views.

Banda (2006) agreed with one of the Synod Leader who said that the church was held together by the decision the church took to expel those who seemed not to abide by the regulations of the church. Soko (2010) argued that actually the ones who cause the breakaway were the leadership of the church at times as they failed to handle the situation. He further said that the leadership of the time where using dictatorial tendencies and he warned that if the church leadership did not change from being reactive to proactive then the issue of breakaways or experiencing violent conflict was not a thing of the past.

The researcher agrees with Soko to some extent that church leadership need to be proactive for them to handle many challenges which the church continues to find itself in.

In all what happen the RCZ emerged stronger and more united as it had seen more than five of the pastors who were expelled seek for readmission into the church. When the former leaders of the church see this, they say that they were being vindicated that their decision at the time were just responding to the issue as leadership of the church.

5.4.1.4 Growth of Justo Mwale

The research revealed that Justo Mwale which used to be just a theological college offering just theological courses grew into a fully-fledged University offering wide range of courses from Education, Business, Agriculture and Theology. The leadership of the church made decisive but positive decision to allow Justo Mwale Theological College transition into a University to begin offering non theological courses. This has impacted the church and society in the sense that all those who train at Justo Mwale serve beyond the church and as a result the influence of the church through students go to the society. This decision also helped the church by sending people who are well equipped to serve church and society.

Justo Mwale now offers both undergraduate and post graduate studies to the general membership both local and international reveled one of the respondent. The research further revealed that Justo Mwale despite opening up other courses depends on donor funding from the Dutch Reformed Church in the Free State, The Dutch Reformed Church in the Netherlands and the Presbyterian Churches in the United States of America.

This revelation is sad for the church especially now that the church is led by very educated people in comparison with those who led it in the yester years with only a humble education. The question of growth can be questioned if the institutions is not able to run its affairs unless with donor funding.

5.4.2 Failures

During the period under review the church leadership recorded some success story but the opposite is true. They are some failures which the research revealed which the church leadership experienced and some of them are rigid leadership style, financial problems and issues to deal with conflict.

5.4.2.1 Rigid Leadership

The research revealed that one of the failures of the leadership during the period covered by this research was that the church leadership was rigid. Soko (2010) agreed by saying that one of the failures of leadership in the church is that of being rigid. They were many youths and older people who left the church because the leadership of the church was rigid and did not want to embrace change. Those who left the church during a breakaway noted that *the leadership of the time did not want to give room to new ideas but when they saw new things, they would say that “zikhalemomwezilili” meaning thing should remain as they were.* One of the former leaders agreed with Soko and those who left the church that *the leadership at the time failed to handle the issues of conflict before the break away on both times as they used emotions but also made decision because they were in leadership and their words were final.*

Sunsi (2014) was of the view that leadership is all about making one’s followers to buy into his or her idea for the development of the organization. Udoh (2016) argued that church leadership cannot force its followers to follow what the leadership desire but the leadership has to engage the members in order for them to buy the leadership idea.

The research also reveals that the situation in RCZ had been that if one does not follow what the church wanted then they will be suspended or in other cases they will be asked to leave as the door was open. This was how those who left the church left. They were asked whether they were ”Dutch” (representing the traditional status call) or “Pente” (for charismatic) . If one said Dutch they were left in the church and those who answered Pente were asked to leave the church.

Banda (2006) further notes that the church needed to act in a particular way so as to protect the church and eventually it was protected. The breakaways which took place in the RCZ created a lot of conflict and families were left divided. In one house others were BIGOCA and others were RCZ but at church they were instructed that one was supposed to talk to people who belonged a church “yampatuko” meaning those who belonged to a breakaway church.

The above discussion revealed the type of leadership which the church leadership was practicing. It was not done with love but it was about power which in the view of the researcher fueled the tension.

Those who left the church were wrong also as they were not following the regulation of the church. Each organization to thrive and grow needs rules and regulations but since it was a church those who apply the rules needed to do them with love and care. One thing which this research did not run away from was that the church leadership acted as a problem of the time presented itself but in the future the church leadership can be proactive and not reactive as the Soko suggested.

5.4.2.2 Financial Problems

The RCZ has been in financial challenges for many decades. It was failing to meet budgetary allocation because the church does not have investments and the contribution of the members was not enough. Most of the programs were difficult to run unless they were donor funded. An example cited was church literature. Without the help of donors the church cannot even provide teaching materials for Sunday School. The research also revealed that one of the reasons why the church had challenges in this area was attributed to the start of the mission work in Northern Rhodesia. The beginning of the church was not okay in terms of finances. The missionaries used to bring everything from South Africa starting from a ball point to an envelope. This made the members of the church and its leadership to believe that things were always going to come from somewhere else and that was why every time the leadership is looking from where to ask for funds day in day out.

One of the respondents who was a youth suggested that, the church leadership should come up with some sustainable income generating activities so that the church begin to raise funds for itself. Pastors and evangelists were suffering going without stipends which resulted for pastors to now start to look for side jobs or choose to do a teaching methodology and be deployed as a government worker.

The research has further revealed that to avert the challenges of pastors and evangelists from going without being paid an idea to centralised stipend payment was put in motion since the late 1990's but to no avail. Some have gone to an extent of suing the

church for arrears in the courts of law. The problem were that those who were serving in urban congregations got paid their full stipend or more than they were expected while those in rural or peri urban get little or nothing at all.

The church leadership has a duty to make sure there is fair treatment for all church workers for the growth of the church to be appreciated.

5.4.2.3 Conflict Issues

The finding of the research revealed that the way the church handles conflict was itself a problem. This was so because the church did not in most of the times deal with the root causes of conflict. The church leadership in most of the times had aligned themselves to one of the parties to the conflict or actually caused the conflict themselves. Each time a conflict comes, it presents a chance to resolve it or escalate it. Similarly, Soko (2010) noted that, the church leadership failed to resolve many conflicts which the church faced because they were incompetence to resolve them. As a result the breakaways took place. Another problem was that despite the conflict took place and the breakaways happened the church leadership had not lead the church to do a post mortem as to what caused the conflict and how it could be avoided next time.

The RCZ has channels of resolving conflict but there was a tendency of not following those rules whenever conflict arose. The church leadership needed to understand that conflict is not wholly bad as it was just a difference in set goals and how to reach them. Sometimes the goals might not even be different like in a context of a church but maybe the means to achieve them. It is therefore imperative for church leadership to understand the root causes of conflict so as to deal with it holistically.

The church's leadership was usually been reactive other than being proactive. There was need to review the conflict resolution methods so that those which are more responsive are adopted to deal with the issue at hand. The type of conflict resolution method needed should be ones which gives an opportunity to be heard to all the parties to the conflict and those who are accused to have committed an offence.

5.5 Summary

This chapter discussed the findings of the study as presented in this chapter. This study brought out issues to do with the role of leadership on the growth of the Reformed Church in Zambia. The chapter also discussed the challenges which leadership faced during the period under review, and the success and failures of leadership. The next chapter presented the overall conclusion of the study and provided recommendations as well as suggestions for further researches.

CHAPTER SIX

CONCLUSION AND RECOMMENDATION

6.1 Overview

Based on the findings of this study, this chapter presented the conclusion and recommendation of this study.

6.2 Conclusion

The research focused on the role of leadership in the growth of the Reformed Church in Zambia 2000 -2020. Emanating from the finding which this study highlighted, it was concluded that church leadership had many roles to make sure that a church functions correctly.

It was established that church leadership has a role to make sure that the church like any other organization flourishes smoothly for it to fulfill its calling here on earth. In as much as the church is a spiritual organization, it needs to be looked at also as an organization because what other organizations need to flourish are the same things which the church needed. The church exists in the same environment as other secular organizations exist. Church leadership is leadership just like other types of leadership despite that church leadership has an extra task to fulfill which is to be accountable to the owner of the church Jesus Christ, the rest of the things that it deals with are the same.

The study revealed that the role of leadership to the growth of the Reformed Church in Zambia from 2000 to 2020 was critical. It was critical because the church finished the previous century nursing wounds from the breakaway and started the new century yet with another breakaway. Church leadership was called upon to provide leadership to the church, resolve the conflict the church was undergoing but also to direct it into new spheres. Church leadership had to further play her role of strategizing the church to venture into new sphere, mobilize church members to open up new areas for the work of God while being careful not to create new conflicts. The leadership of the church led the church into developing human resource to spur growth, introduce new worship tendencies so that the young are kept in the church.

The church leadership did not have it easy as they were a lot of challenges which it faced ranging from financial constraints, Pentecostalism which continued as it came to stay and brought a new thing of dual membership which the church leadership had to deal with. The study has also revealed that the church leadership had failed to learn from the past mistake as it was rigid. As a result it could not resolve the second conflict which came and that led to the breakaway of BIGOCA. This breakaway brought issues of shortage of human resource. The 21st century also came with technological challenges, covid-19 which uncovered the unpreparedness not of the secular world but the church inclusive and the church also had to deal with the language barrier. In all this the church leadership ensured that the church has continued to grow and try by all means to help it navigate in the new challenges.

6.3 Recommendation

In view of the results of the study and the conclusion drawn, the following recommendations are made:

- Church leadership to come up with income generating activities (IGAs) and create monitoring and evaluation tools to help the church conduct its business.
- Church leadership need to review the conflict resolution processes so that they come up with ones which are responsive.
- Church leadership to embrace divergent views to the benefit of the church
- Church leadership to invest in ICT for the dissemination of the information(gospel)

6.4 Future Research Proposal

An inquiry on why the youth continue to leave the RCZ despite embracing Pentecostalism?

The impact of using Chichewa in North Western province on the growth of the RCZ

6.4. Summary

Conclusions and recommendations of the study had been done according to the research findings. The chapter ended with suggestions for future research.

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APPENDICES

APPENDIX 1: INTERVIEW GUIDE FOR SYNOD LEADERS

THE UNIVERSITY OF ZAMBIA

I am a post graduate student in master of peace, leadership and conflict resolution at the University of Zambia. I am conducting a research on the role of leadership in the growth of the Reformed church in Zambia 2000-2020.

Kindly spare a few minutes to answer the questions as the information you are providing will be for research purposes. The information collected during the interview will be kept private and confidential. It will be purely used for academic purposes only.

Thank you in advance for your time.

What position do you hold?

What is your understanding of the term leadership?

What is the role of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

What are the challenges, if any, that the leadership of the Reformed Church in Zambia has been facing since 2000 to 2020?

What are the successes and failures of the leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

Any other comment you would like to share with me?

APPENDIX 2: INTERVIEW GUIDE FOR FORMER SYNOD LEADERS

THE UNIVERSITY OF ZAMBIA

I am a post graduate student in master of peace, leadership and conflict resolution at the University of Zambia. I am conducting a research on the role of leadership in the growth of the Reformed church in Zambia 2000-2020.

Kindly spare a few minutes to answer the questions as the information you are providing will be for research purposes. The information collected during the interview will be kept private and confidential. It will be purely used for academic purposes only.

Thank you in advance for your time.

What position did you hold at Synod Level?

What is your understanding of the term leadership?

What was the role of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

What were the challenges, if any, which the leadership of the Reformed Church in Zambia faced during your leadership times 2000 to 2020?

What were the successes and failures of leadership in your time in the growth of the Reformed Church in Zambia from 2000 to 2020?

Any other comment you would like to share with me?

APPENDIX 3: INTERVIEW GUIDE FOR CHURCH LEADERS WHO LEFT THE RCZ

THE UNIVERSITY OF ZAMBIA

I am a post graduate student in master of peace, leadership and conflict resolution at the University of Zambia. I am conducting a research on the role of leadership in the growth of the Reformed church in Zambia 2+-000-2020.

Kindly spare a few minutes to answer the questions as the information you are providing will be for research purposes. The information collected during the interview will be kept private and confidential. It will be purely used for academic purposes only.

Thank you in advance for your time.

For how long did you serve the RCZ? (a) 1-10 (b) 11-20 (c) 21 and above

What position did you hold in the RCZ?

Why did you leave the RCZ?

What do you think is the role of leadership in the growth of the church?

How was the leadership of the RCZ performing their roles when you were still in the church?

What do you think were the successes and failures of the leadership of the church during your time?

What challenges did the leadership of the RCZ face in your time?

Any other comment you would like to share with me

APPENDIX 4: INTERVIEW GUIDE FOR LAY CHURCH LEADERS

THE UNIVERSITY OF ZAMBIA

I am a post graduate student in master of peace, leadership and conflict resolution at the University of Zambia.I am conducting a research on the role of leadership in the growth of the Reformed church in Zambia 2000-2020.

Kindly spare a few minutes to answer the questions as the information you are providing will be for research purposes. The information collected during the interview will be kept private and confidential. It will be purely used for academic purposes only.

Thank you in advance for your time.

For how long have you been in the RCZ?

What position do you hold in the RCZ?

What do you understand by the term leadership?

What is the role of leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

What are the successes and failures of the leadership in the growth of the Reformed Church in Zambia from 2000 to 2020?

What are the challenges, if any, that the leadership of the Reformed Church in Zambia has been facing since 2000 to 2020?

Any other comment you would like to share with me?